MICHAEL THE ARCHANGEL
WHO IS LIKE UNTO GOD? - THE HIGHEST MESSENGER
AARON EARNEST

Michael the Archangel

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Who Is Like unto God? – The Highest Messenger

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"To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen." – Jude 1:25 KJB

"Glory to God in the highest, and on earth peace, good will toward men." – Luke 2:14 KJB

"And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." – Philippians 2:11 KJB

"And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world." – 1 John 4:14 KJB

"Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you." – John 20:21 KJB

"That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." – John 17:21 KJB

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." – Matthew 24:14 KJB

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INTRODUCTION

Michael the Archangel.

In scripture, he is ever witnessed battling, in word and deed, the foes of the great Almighty God JEHOVAH (aka, "the LORD") the Father. He is always at the forefront of the fiercest conflict, directly and fearlessly confronting the chief opponent of all holiness, goodness, righteousness, truth and love ~ the dragon, that old serpent, which is the devil, and satan.

Who is this awesome and glorious personage that is written to have appeared and come down to this Earth on several occasions in scripture; such as in the books of the Old Testament prophet Daniel, the New Testament book of Jude & the Revelation of Jesus Christ as written by the Apostle John? Does it matter as belonging to the practical saving knowledge and experience of the Everlasting Gospel (**Rev.** 14:6-13 KJB), or is it rather something insignificant and / or irrelevant; just a piece of passing history and knowledge to be filed away?

What does the name "Michael", or even the word "Archangel", mean?

What is Michael's part in the great Plan of Redemption, if any; or why is this being even mentioned at all in the scripture, and what does he have to do with the people of God, and how is he different than other named beings, such as one called "Gabriel", or another called "Lucifer / Heylel"?

What happens when Michael "stand/s up" (**Dan.** 12:1 KJB), and what does it mean to the people of God, and to the people of the world at large at such a time?

This present written material is designed to consider these things from the primary source of information, namely, the holy scriptures (KJB; King James Bible, English, being translated from the HOT (Hebrew Old Testament) and the GNT TR (Greek New Testament Textus Receptus)) and not from any other source, though other materials will give additional confirmation afterwards. The reason for this is found in the texts of **Isa.** 8:20; **1 Pet.** 4:11 KJB.

This labour of love (unto God & mankind) is also designed to appeal to the widest audience as possible, so that all may, "... sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" (**1 Pet.** 3:15 KJB), placing a long-forgotten gem of glorious truth back into its place of honour.

Whether any who read this work, already have a position (belief / knowledge) upon this particular subject, or not, try not to jump ahead, and please consider the following texts:

"He that answereth a matter before he heareth *it,* it *is* folly and shame unto him."
– Proverbs 18:13 KJB

"*He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him."
– Proverbs 18:17 KJB

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." – 2 Timothy 2:15 KJB

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CHAPTER 1

~

Locating the Main Texts

Before a consideration of "Michael" can be had, the main scriptural texts must first be located and given. While there are several texts which use the name "Michael" (**Num.** 13:13; **1 Chr.** 5:13,14, 6:40, 7:3, 8:16, 12:20, 27:18; **2 Chr.** 21:2; **Ezr.** 8:8; **Dan.** 10:13,21, 12:1; **Jud.** 1:9; **Rev.** 12:7 KJB), they are not all referring to the heavenly being. Below will be found listed the *only* references to the celestial person, from **Genesis** to **Revelation**, by either the terms "Michael", "Michael the archangel", and / or "the archangel". As such, there are only 6 texts, divided evenly between the OT & NT, in all of the King James Bible:

There are only 3 Old Testament [OT] texts that directly name "Michael" (the archangel):

> Daniel 10:13 KJB - But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, **Michael**, one of the chief princes, came to help me; and I remained there with the kings of Persia.
>
> Daniel 10:21 KJB - But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but **Michael** your prince.
>
> Daniel 12:1 KJB - And at that time shall **Michael** stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

There are only 2 New Testament [NT] texts that directly name "Michael" (the archangel):

> Jude 1:9 KJB - Yet **Michael the archangel**, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
>
> Revelation 12:7 KJB - And there was war in heaven: **Michael** and his angels fought against the dragon; and the dragon fought and his angels,

There is only 1 other New Testament [NT] text that directly speaks of him as "the archangel":

> 1 Thessalonians 4:16 KJB - For the Lord himself shall descend from heaven with a shout, with the voice of **the archangel**, and with the trump of God: and the dead in Christ shall rise first:

With the texts identified, the words and their definitions can be now be considered. While this may not sound too exciting to some, or even all that interesting to others, however, for a more complete understanding just a little later in, it is, in fact, quite necessary. Give the following three chapters (2-4) an opportunity, and rest assured, it will be for a greater and more glorious purpose, but if anyone cannot endure it completely, as they are semi-technical, just scan them a bit, glean the gist, and come back later as needful.

CHAPTER 2

~

The Basic Definitions of the Words – Michael the archangel

Words. Words are interesting, often revelatory, sometimes mysterious and yet very special things. Words are not merely scribbles, perpendicular and / or parallel lines, tiny dots and bits of dashes, curves and slants, random happenings of non-intelligence, or even the letters of an aleph-bet (alphabet) incidentally strung together, but are instead intentional, purposeful, deep, full of meaning, have character all their own and often found congregating together in wonderful synthesis, enlarging the intensity of their already miraculous existence. There is even one unchanging, inalterable, immutable "Word" (**Jhn.** 1:1 KJB), which has always existed, being eternal, everlasting, and is even forever and ever. The depth of that one "Word" is surely infinite; a field of study, which is, without measure and incomparable for value. Oh, but what lasting joy it is to grasp that sacred "Word" even a little!

With such an introduction, just glimpsing for a fleeting moment, barely beholding the oft hidden glory of the outshining of the majesty of words, this investigation turns to the words near to hand, "Michael the archangel".

SECTION 1 – MICHAEL

Beginning with the word "Michael" itself from the OT texts, as translated from the Hebrew "מיכאל" (reading from right to left, or "Miyka'el" (transliterated), using the Hebrew letters:

Aleph-Bet #	Hebrew Letter	Psalm 119 Location	Gematria Letter value
13th	Mem	**Psa.** 119:97-104	40
10th	Jod	**Psa.** 119:73-80	10
11th	Caph	**Psa.** 119:81-88	20
1st	Aleph	**Psa.** 119:1-8	1
12th	Lamed	**Psa.** 119:89-96	30
Total value			101

This word is then translated in the NT texts into koine (common) Greek, "Μιχαήλ" (reading from left to right), or "Michael" (transliterated), using the Greek letters:

Lower Case	Upper Case	Greek Letter Name	Transliteration		Isopsephic Letter value
μ	M	Mu	m	M	40
ι	I	Iota	i	I	10
χ	X	Chi	ch	CH	600
α	A	Alpha	a	A	1
η	H	Eta	ē	Ē	8
λ	Λ	Lambda	l	L	30
Total value					689

A complete Alphabet Chart, covering the Hebrew, Greek, Latin and English languages will be found in the Appendices section.

As stated before, the word "Michael" is found in both the Hebrew OT texts (**Num.** 13:13; **1 Chr.** 5:13-14 (2), 6:40, 7:3, 8:16, 12:20, 27:18; **2 Chr.** 21:2; **Ezr.** 8:8; **Dan.** 10:13,21, 12:1 KJB), listed as Strong's Concordance "**H4317**", stemming from three Hebrew words; **[1]** "**H4310**" ("מִי", "mîy"), with the meaning of "who", **[2]** "**H3588**" ("כִּי", "kîy"), with the meaning of "therefore", & **[3]** "**H410**" ("אֵל", "ʼêl"), with the meaning of "God", in the form of a question, "Who is like unto God?", as well as in the koine Greek NT texts (**Jud.** 1:9; **Rev.** 12:7 KJB), listed as Strong's Concordance "**G3414**" ("Μιχαήλ", "Michael").

Now for a bit of the technical data concerning these things, which as needful, may be skipped over, until the next section **(CHAPTER 2, SECTION 2 – ARCHANGEL)** on the definition of the word "archangel":

Michael:

The Hebrew [read from Right to Left]: **מיכאל**
The transliterated Hebrew: **Miyka'el**

The King James Concordance listing: **H4317**

Total KJB Occurrences: 13

michael, 13

Num. 13:13; **1 Chr.** 5:13-14 (2), 6:40, 7:3, 8:16, 12:20, 27:18; **2 Chr.** 21:2; **Ezr.** 8:8; **Dan.** 10:13,21, 12:1

According to the James Strong's Concordance **H4317** listing, the word consists of several root words, **[1] H4310**, **[2] H3588**, and **[3] H410**, which come together to mean, "Who (is) like unto God?"

[1] H4310:

The Hebrew [read from Right to Left]: **מִי**
The transliterated Hebrew: **mîy**

This word is variously translated in the King James Bible as [according to the E-Sword King James Concordance]:

Total KJB Occurrences: 393

who, 281

Gen. 3:11, 21:7,26, 27:18,32-33 (2), 33:5, 43:22, 49:8-9 (2); **Exo.** 2:14, 4:11 (3), 5:2, 10:8, 15:11 (2), 32:26; **Num.** 11:4,18, 23:10, 24:9,23; **Deu.** 5:26, 9:2, 21:1, 30:12-13 (2), 33:29; **Jos.** 9:8; **Jdg.** 1:1, 6:29, 9:28 (2),38, 15:6, 18:3, 21:5; **Rth.** 3:9,16; **1 Sam.** 2:25, 4:8, 6:20, 11:12 (2), 14:17, 17:26, 18:18, 20:10, 22:14, 23:22, 25:10 (2), 26:6,9,14-15 (2), 30:24; **2 Sam.** 1:8, 7:18, 12:21-22 (2), 16:10, 22:32; **1 Kin.** 1:20,27, 3:9, 20:14, 22:20; **2 Kin.** 9:32 (2), 10:9, 13, 18:35; **1 Chr.** 17:16, 29:5,14; **2 Chr.** 1:10, 2:6 (2), 18:19, 32:14, 36:23; **Ezr.** 1:3; **Neh.** 6:11; **Est.** 4:14, 7:4-5 (2); **Job** 4:2,7, 9:4,12 (2),19,24, 11:10, 12:3,9, 13:19, 14:4,17:3,15, 21:31 (2), 23:13, 24:25, 26:14, 34:13 (2),29 (2), 36:22-23 (3), 38:2,5-6 (3),25,28-29 (2),36-37 (4),41, 39:5 (2), 41:10-

11 (2),13-14 (3), 42:3; **Psa.** 4:6, 6:5, 12:4, 15:1 (2), 18:31 (2), 19:12, 24:3 (2),8, 35:10 (2), 59:6-7 (2), 60:9 (2), 64:5, 71:19, 76:7, 77:13, 89:6,8, 90:11, 94:16 (2), 106:2, 108:10 (2), 113:5, 130:3, 147:17; **Pro.** 18:14, 20:6,9, 23:29 (6), 24:22, 30:4 (5), 31:9-10 (2); **Ecc.** 2:19,25 (2), 3:21-22 (2), 7:12-13 (3),24, 8:1 (2),4, 10:14; **Son.** 3:6, 6:10, 8:5; **Isa.** 1:12, 6:8, 14:27 (2), 23:8, 27:4, 29:15 (2), 33:14 (2), 36:20, 40:12-13 (2),26, 41:2,4,26, 42:19 (2),23-24 (2), 43:9,13, 44:7,10, 49:21 (3), 50:8-10 (4), 51:12,19, 53:1, 60:8 (2), 63:1, 66:8; **Jer.** 2:24, 9:12, 10:7, 15:5 (2), 17:9, 21:13 (3), 23:18 (2), 30:21, 46:7, 49:4,19 (4), 50:44 (4); **Lam.** 2:13, 3:37; **Hos.** 14:9; **Joe.** 2:11,14; **Amo.** 3:8 (2); **Oba.** 1:3; **Mic.** 6:9 (2), 7:18; **Nah.** 3:6-7 (3); **Hag.** 2:3; **Zec.** 4:7; **Mal.** 1:10 (2), 3:2

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Jos. 24:15; **1 Sam.** 9:20 (2), 12:3,13 (2), 17:28, 24:14 (2), 28:11, 30:13; **2 Sam.** 16:19; **1 Kin.** 20:14; **2 Kin.** 18:20, 19:22 (2); **Est.** 6:7; **Job** 26:3-4 (2); **Psa.** 27:1 (2), 73:25; **Isa.** 6:8 (2), 10:3, 22:16, 28:9, 36:5, 37:23 (2), 40:14,18,25, 46:5, 51:19, 53:1, 57:4 (2), 57:11; **Jer.** 6:10; **Lam.** 2:20; **Eze.** 31:2, 32:18-19 (2); **Amo.** 7:2,5; **Nah.** 3:19

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Gen. 24:65; **Num.** 22:8-9 (2); **Deu.** 3:24, 4:7-8 (2), 20:5-8 (4); **Jdg.** 10:18, 13:17, 21:8; **1 Sam.** 18:18; **2 Sam.** 7:18,23, 15:2; **1 Chr.** 17:16,21, 29:14; **Job** 34:7; **Psa.** 34:12 (2), 39:4, 89:48; **Mic.** 1:5 (2)

whose, 17

Gen. 24:23,47, 32:17 (2); **Rth.** 2:5; **1 Sam.** 12:3 (3), 17:55-56 (2),58; **2 Sam.** 3:12; **Job** 26:4, 38:29; **Jer.** 44:28; **Jon.** 1:7-8 (2)

would, 7

Exo. 16:3; **Num.** 11:29 (2); **Deu.** 28:67 (2); **Jdg.** 9:29; **2 Sam.** 18:33

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Jdg. 20:18; **2 Kin.** 6:11, 9:5; **Job** 5:1; **Isa.** 48:14, 50:1

whosoever, 4

Exo. 32:24,33; **Jdg.** 7:3; **Isa.** 54:15

whoso, 3

Psa. 107:43; **Pro.** 9:4,16

any, 1

Gen. 19:12

[2] H3588:

The Hebrew [read from Right to Left]: כִּי
The transliterated Hebrew: **kîy**

This word is variously translated in the King James Bible as [according to the E-Sword King James Concordance]:

Total KJB Occurrences: 1120

because, 460

Gen. 2:3,23, 3:10,14,17,20, 11:9, 16:11, 18:20 (2), 19:13, 20:11, 21:13,31, 25:21,28, 26:7,9, 27:20 (2),23, 28:11, 29:15,33-34 (2), 30:20, 32:30-32 (3), 33:11 (2), 34:7,19, 35:7, 37:3, 38:15,26, 41:32,57, 43:18,32, 46:30, 47:20, 49:4; **Exo.** 1:19,21, 2:10, 12:39, 17:16, 18:15, 40:33-35 (3); **Lev.** 6:4, 10:13, 11:4-6 (3), 14:48, 19:8,20, 20:3, 21:23, 22:7,25; **Num.** 3:13, 6:7,12, 7:9, 9:13, 11:3,14,34, 14:22,43, 15:31,34, 19:13,20, 22:3 (2),22,29,32, 26:62, 30:4-5 (2),14, 32:11,19, 35:28; **Deu.** 2:5,9,19, 4:37, 7:8, 9:25, 12:20, 13:5,10, 14:8,29, 15:2,10,16 (2), 16:15, 19:6, 22:19,21, 23:5,7, 24:1, 27:20, 28:45,62, 31:17,29, 32:3,47, 33:21; **Jos.** 5:7, 6:17,25, 7:12,15 (2), 9:18,24, 10:2 (2),42, 14:9, 17:1,6, 20:5; **Jdg.** 1:19, 3:12, 5:23, 6:30-32 (4), 8:20,24, 9:18, 10:10, 11:13, 12:4, 13:22, 14:17, 15:6, 18:28, 20:36, 21:15,22; **1 Sam.** 1:6,20, 2:1,25, 3:13, 6:19 (2), 9:13,16, 10:1, 12:10,22, 13:11,14, 14:29, 15:24, 16:7, 18:12,16, 19:4 (2), 20:18,34, 21:8, 22:17 (2), 25:28, 26:12, 30:6,13; **2 Sam.** 1:9-10 (2),12, 10:5, 12:10, 14:14-15 (2),26, 16:8,10, 19:20-21 (2),26,42, 22:8,20, 23:6; **1 Kin.** 2:26 (2), 3:2, 8:35,64, 11:9, 19:7 (2),14, 21:2,6,29; **2 Kin.** 1:17, 5:1, 8:12,29, 13:4, 15:16, 22:7; **1 Chr.** 1:19, 4:9,41, 5:9,20,22, 7:21,23, 9:27, 13:11, 15:13,22, 16:33,41, 19:2, 22:8, 23:28, 27:23, 28:3, 29:9; **2 Chr.** 6:24,26, 7:2,6-7 (2), 8:11, 12:2,14, 13:18, 14:6-7 (2), 21:3 (2),10, 22:6 (2),9, 24:16,20,24, 25:16, 26:20 (2), 27:6, 28:23, 30:3, 36:14-15 (2); **Ezr.** 3:11, 8:22; **Neh.** 6:18 (2), 8:12; **Est.** 9:2-3 (2), 9:24; **Job** 3:10, 6:20, 8:9, 11:16,18, 15:27, 20:19, 23:17, 29:12, 30:11, 31:25 (2), 32:1,4, 35:15, 36:18, 38:21, 39:11,17; **Psa.** 14:6 (2), 16:8, 18:7,19, 28:5-6 (2), 33:21, 37:40, 39:9, 41:11, 44:3, 52:9, 53:5, 63:3, 69:7 (2), 78:22, 86:17, 91:9,14 (2), 106:33, 107:11,30, 109:21, 116:1-2 (2), 118:1, 119:56,74,100,139; **Pro.** 21:7, 22:22, 24:13; **Ecc.** 2:17, 5:20, 8:6, 12:3; **Isa.** 2:5-6 (2), 3:8,16, 5:24, 7:5 (2),24, 14:20,29, 15:1 (2), 17:10, 24:5, 26:3, 28:15,28, 31:1 (2), 32:14, 40:7, 43:20, 60:5,9, 65:16 (2); **Jer.** 2:35, 4:17-19 (4),28, 5:6, 6:19,30, 8:14, 9:10,19 (2), 10:5, 12:4,11, 13:17, 14:5-6 (2), 17:13, 19:15 (2), 20:8, 28:15-16 (2), 29:15,32, 30:17, 31:15,19, 35:16, 39:18, 40:3, 41:18, 46:15,21,23, 48:7,42, 50:11 (3),24, 51:11,51,55-56 (2); **Lam.** 1:8,16 (2), 3:22,28; **Eze.** 3:20-21 (2), 7:19, 18:18, 21:7,13, 23:45, 44:2, 47:9,12; **Dan.** 9:11,16, 11:35; **Hos.** 4:1,6,10,13, 5:1,11, 7:13, 8:11, 9:17, 10:3,5,13, 11:5; **Joe.** 1:11-12 (2),18, 2:20; **Amo.** 4:12; **Jon.** 1:10; **Mic.** 2:1, 7:9,18; **Hab.** 1:16, 2:3,5,8; **Zep.** 1:17, 2:10, 10:2,5; **Mal.** 2:14

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Gen. 4:12, 6:1, 12:12, 14:14, 26:8, 30:33,38, 31:49, 32:17, 43:21, 44:24, 46:33; **Exo.** 1:10, 7:9, 12:25-26 (2),48, 13:5,11,14-15 (2), 18:1,16, 22:27, 30:12; **Lev.** 5:5, 13:2,9, 14:34, 15:2,13, 19:23, 22:29, 23:10, 27:2 (2),14; **Num.** 5:6, 15:2 (2),8, 18:26, 19:14, 33:51, 34:2, 35:10; **Deu.** 4:25, 6:10,20, 7:1, 11:29, 12:20,25,28-29 (2), 13:18, 14:24, 15:4, 17:13-14 (2), 18:9, 20:1 (2),10,19, 21:9-10 (2), 23:8-9 (2),21,24-25 (2),

24:1,5,10,19-21 (3), 25:11, 26:1,12, 30:1, 31:20-21 (2), 32:36; **Jos.** 4:6, 8:5, 17:13, 22:7,28; **Jdg.** 2:18, 6:7, 8:1, 13:17, 16:16,25, 21:22; **1 Sam.** 10:7, 17:48, 20:12, 22:17,22, 25:30, 28:22; **2 Sam.** 4:11, 6:13, 7:1,12, 19:25, 22:5; **1 Kin.** 8:35; **2 Kin.** 5:13,26, 7:12, 18:32; **1 Chr.** 17:11; **2 Chr.** 6:26-27 (2); **Neh.** 9:18; **Job** 1:5, 3:22, 5:21, 7:13, 16:22, 22:29, 27:8-9 (2), 29:11, 30:26, 31:14 (2),21,26,29, 36:13, 37:4, 38:40-41 (2); **Psa.** 2:12, 8:3, 9:12, 13:4, 27:10, 32:3, 49:16-18 (4), 58:10, 71:23, 75:2, 90:4, 102:1, 102:16, 119:32,171, 120:7, 138:4; **Pro.** 2:10, 3:25, 4:8, 6:3,30, 21:27, 22:6, 23:1,22,31 (2), 26:25, 30:22-23 (3); **Ecc.** 8:7; **Isa.** 1:12,15, 3:6, 8:19,21, 24:12-13 (3),23, 25:4, 28:15,18, 29:23, 30:21 (2), 43:2 (2), 54:6, 57:20, 58:7; **Jer.** 2:19-20 (2),26, 3:8,16, 5:19, 6:15, 8:12, 11:15, 12:1, 13:21, 14:12 (2), 16:10, 17:6,8, 18:22, 23:33, 29:13, 37:16, 42:6,20, 44:19; **Lam.** 3:8, 4:15; **Eze.** 14:9,13,21, 15:5, 21:7, 25:3 (3), 33:2, 37:18; **Hos.** 7:14 (3), 11:1, 10; **Mic.** 5:5-6 (4), 7:8; **Zec.** 7:5-6 (3), 9:1,13, 13:3

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Gen. 4:24, 37:26; **Exo.** 21:2,7,14,18,20,26,28,35, 22:1, 22:6-7 (2),10,14,16, 23:4-5 (2); **Lev.** 4:2 (2), 5:1,3-4 (2),15,17, 6:2, 11:37-39 (3), 12:2, 13:16,24,29-31 (3),35,42,51, 15:8,16,19,25 (2), 19:5,33, 22:9 (2),11-14 (4), 24:19, 25:14,20,25-26 (2),29,35,39,47; **Num.** 5:12,20 (2), 9:9-10 (2),14, 10:9,32, 15:14,22, 27:8, 30:2; **Deu.** 4:29, 6:25, 7:17, 12:21, 13:1,6,12, 14:24 (2), 15:7,12,16,21, 17:2,8, 18:6,21, 19:9,11,16, 21:1,15,18,22, 22:6,8,13,22-23 (2),28, 23:10,22, 24:3,7, 25:1,5, 28:2,9,13, 30:10 (2); **Jos.** 17:15, 20:5, 24:20; **Rth.** 1:12 (2),17; **1 Sam.** 20:13, 23:3, 24:19; **2 Sam.** 3:35, 19:7; **1 Kin.** 2:23, 8:37 (4),44,46; **2 Kin.** 4:29 (2), 18:22; **2 Chr.** 6:28 (4),34,36; **Job** 13:19, 21:15, 24:17, 38:5; **Psa.** 11:3, 62:10; **Pro.** 6:30, 22:18, 24:12; **Jer.** 12:5, 13:22, 15:2, 38:25; **Eze.** 3:19,21, 14:9, 18:5,21, 33:6,9-10 (2), 46:16-17 (2); **Zec.** 8:6; **Mal.** 1:8

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Gen. 20:7, 29:32, 31:42, 43:10; **Exo.** 4:25, 19:13; **Num.** 22:33 (2); **Deu.** 8:19, 13:9, 30:18; **Jdg.** 6:16; **Rth.** 1:10; **1 Sam.** 14:39, 20:25-26 (2), 25:34; **2 Sam.** 2:27, 9:7, 11:23, 15:21, 24:24; **1 Kin.** 13:32, 18:15; **2 Kin.** 1:4,6,16, 3:14, 23:22; **Est.** 6:13; **Job** 8:6, 20:20, 28:1, 34:31, 40:20 (2); **Psa.** 76:10, 91:3, 112:6; **Pro.** 1:17, 30:2,33; **Ecc.** 4:16, 7:7, 8:12; **Isa.** 7:9, 49:18, 60:9; **Jer.** 22:22, 24:8, 26:15, 31:19, 34:3, 46:18, 49:12, 51:14; **Amo.** 3:7; **Zep.** 2:9

though, 48

Deu. 29:19; **Jos.** 17:18 (2); **Jdg.** 15:3; **1 Sam.** 14:39, 21:5; **Job** 27:8; **Psa.** 23:4, 37:24, 44:19, 49:18, 138:6; **Pro.** 6:35; **Isa.** 12:1, 63:16; **Jer.** 4:30 (3), 12:6, 22:24, 30:11, 32:5, 46:23, 49:16, 51:5,53 (2); **Eze.** 2:6 (2), 12:3, 32:25-27 (3); **Hos.** 8:9-10 (2), 9:12,16, 13:15; **Amo.** 5:22; **Hab.** 1:2-5 (8); **Zec.** 9:2

yet, 15

Exo. 5:11; **Deu.** 32:52; **Jdg.** 15:7; **1 Sam.** 8:9; **2 Sam.** 23:5; **1 Kin.** 20:6,32, 22:8,43; **2 Chr.** 30:18; **Job** 5:7; **Ecc.** 8:12; **Jer.** 9:20, 22:24; **Eze.** 29:13

save, 14

Gen. 39:6; **Num.** 14:30, 26:65, 32:12; **Jos.** 14:4; **1 Sam.** 30:17,22; **2 Sam.** 12:3; **1 Kin.** 22:31; **2 Kin.** 4:2; **2 Chr.** 18:30, 21:17, 23:6; **Neh.** 2:12

how, 11

Jos. 10:1 (2), 14:12; **1 Sam.** 14:29; **1 Kin.** 20:7, 21:29; **2 Kin.** 5:7, 6:32; **1 Chr.** 18:9; **Job** 22:12; **Psa.** 119:159

yea, 10

Gen. 3:1; **Psa.** 44:22, 102:13; **Pro.** 2:3; **Isa.** 5:10, 32:13; **Jer.** 14:5,18, 27:21; **Hos.** 9:12

except, 9

Gen. 32:26; **Num.** 16:13; **Deu.** 32:30; **1 Sam.** 25:34; **2 Sam.** 3:9,13, 5:6; **2 Kin.** 4:24; **Est.** 2:14

seeing, 9

Exo. 23:9; **Lev.** 10:17; **Num.** 15:26, 16:3; **Jdg.** 17:13, 21:16; **1 Sam.** 17:36; **Ezr.** 9:13; **Ecc.** 6:11

although, 8

Exo. 13:17; **2 Sam.** 23:5 (2); **1 Kin.** 20:5; **Est.** 7:4; **Job** 5:6, 35:14; **Eze.** 11:16

even, 7

Exo. 32:29; **2 Sam.** 3:9, 15:21; **1 Kin.** 1:30 (2); **2 Chr.** 18:13; **Isa.** 49:19

nevertheless, 5

Num. 24:22; **1 Sam.** 15:35; **1 Kin.** 15:4; **2 Chr.** 12:8; **Isa.** 9:1

whereas, 5

Gen. 31:37; **2 Sam.** 7:6; **2 Chr.** 28:13; **Ecc.** 4:14; **Mal.** 1:4

much, 4

2 Kin. 5:13; **2 Chr.** 32:15; **Job** 9:14; **Eze.** 15:5

assuredly, 3

1 Kin. 1:13,17,30

else, 3

Exo. 8:21, 10:4; **Jos.** 23:12

now, 3

Jos. 5:5; **1 Sam.** 2:16; **Eze.** 46:12

than, 3

1 Sam. 27:1; **2 Kin.** 9:35; **Ecc.** 8:15

until, 3

Gen. 49:10; **Rth.** 3:18; **2 Sam.** 23:10

while, 3

Deu. 19:6; **Lam.** 1:18-19 (2)

forasmuch, 2

Num. 10:31; **Deu.** 12:12

so, 2

Jdg. 3:22; **2 Sam.** 16:10

then, 2

1 Sam. 23:3; **Jer.** 8:22

therefore, 2

Gen. 29:32; **Psa.** 116:10

unless, 2

Lev. 22:6; **2 Sam.** 2:27

whether, 2

Job 34:33 (2)

certainly, 1

Exo. 3:12

doubtless, 1

Isa. 63:16

either, 1

1 Kin. 18:27

inasmuch, 1

Deu. 19:6

more, 1

2 Kin. 9:35

rightly, 1

Gen. 27:35-36 (2)

since, 1

Jos. 2:12

thus, 1

Psa. 73:21

till, 1

2 Chr. 26:15

truly, 1

Jos. 2:24

truth, 1

1 Sam. 21:5

what, 1

1 Kin. 22:14

wherefore, 1

2 Kin. 5:7

which, 1

Job 39:14

whom, 1

Gen. 4:25

whose, 1

Lev. 13:40

[3] H410:

The Hebrew [read from Right to Left]: **אֵל**
The transliterated Hebrew: **'êl**

This word is variously translated in the King James Bible as [according to the E-Sword King James Concordance]:

Total KJB Occurrences: 242

god, 224

Gen. 14:17-20 (4),22, 16:13, 17:1, 21:33, 28:3, 31:13, 35:1,3,11, 43:14, 48:3 (2), 49:25; **Exo.** 6:3, 15:2, 34:5-6 (2),14 (2); **Num.** 12:13, 16:22, 23:8,19,22-23 (2), 24:4,8,16; **Deu.** 4:23-24 (3),31, 5:9, 6:15, 7:9,21, 10:17, 32:4,12,18,21, 33:26; **Jos.** 3:10, 22:22 (2), 24:19; **Jdg.** 9:46; **1 Sam.** 2:3; **2 Sam.** 22:31-33 (3),48, 23:5; **Neh.** 1:5, 9:31-32 (2); **Job** 5:8, 8:3,5,13,20, 9:2, 12:6, 13:3,7-8 (2), 15:4,11,13,25, 16:11, 19:21-22 (2), 20:15,29, 21:14,22, 22:2,13,17, 23:16, 25:4, 27:2,9,11,13,22, 31:14,23,28, 32:13, 33:4,14,29, 34:5,10,12,23,31,37, 35:13, 36:5,22,26, 37:5,10,14, 38:41, 40:9,19; **Psa.** 5:4, 10:11-12 (3), 16:1, 17:6, 18:2,30,32,47, 22:1 (3),10, 29:3, 31:5, 42:2,8-9 (2), 43:4, 44:20, 52:1,5, 55:19, 57:2, 63:1, 68:19-20 (3),24,35, 73:11,17, 77:8-9 (2),13-14 (2), 78:7-8 (2),18-19 (2),34-35 (2),41, 81:9 (2), 84:1-2 (2), 85:8, 86:15, 89:7,26, 90:2, 94:1 (2), 95:3, 99:8, 102:24, 104:21, 106:14,21, 107:11, 118:27-28 (2), 136:26, 139:17,23, 140:6, 149:5-6 (2), 150:1; **Isa.** 5:16, 8:10, 9:6, 10:21, 12:2, 14:13, 31:3, 40:18, 42:5, 43:10,12, 44:10,15,17 (2), 45:14-15 (2),20-22 (3), 46:6,9; **Jer.** 32:18, 51:56; **Lam.** 3:41; **Eze.** 10:5, 28:2 (2),9; **Dan.** 9:4, 11:36 (2); **Hos.** 1:10, 11:9; **Jon.** 4:2; **Mic.** 7:18; **Nah.** 1:2; **Mal.** 1:9, 2:11

mighty, 6

Job 41:25; **Psa.** 82:1 (3), 89:6; **Eze.** 31:11

power, 3

Gen. 31:29; **Pro.** 3:27; **Mic.** 2:1

god's, 2

Job 33:6, 35:2

gods, 2

Exo. 15:11; **Dan.** 11:36

goodly, 1

Psa. 80:10

great, 1

Psa. 36:6

idols, 1

Isa. 57:5

might, 1

Deu. 28:32

strong, 1

Eze. 32:21

The koine Greek: **Μιχαήλ**

The transliterated koine Greek: **Michaēl**
The King James Concordance listing: **G3413**

Total KJB Occurrences: 2

michael, 2

Jud. 1:9; **Rev.** 12:7

According to the James Strong's Concordance **G3413** listing, the word comes from the Hebrew, **H4317**, again, meaning "Who (is) like unto God?"

SECTION 2 – ARCHANGEL

The word "archangel", from the koine Greek, "ἀρχάγγελος", is only found twice in scripture, and then only in the NT texts (**1 Thes.** 4:16; **Jud.** 1:9 KJB). Archangel is a compound word, made up of two words, "arch" and "angel", stemming from the koine Greek words **G757**, "ἄρχω", "archō", with the meaning of "to be first (in political rank or power): - reign (rule) over" (Strong's E-Sword edition) and **G32**, "ἄγγελος", "angelos", with the meaning of "a messenger, envoy, one who is sent, an angel, a messenger from God" (Strong's E-Sword edition), which latter word is a translation of the Hebrew **H4397**, "מלאך", "mal'âk" (and see also the Syriack **H4398**), which means "... to despatch as a deputy; a messenger; specifically of God, that is, an angel (also a prophet, priest or teacher): - ambassador, angel, king, messenger." (Strong's E-Sword edition).

Now for a bit more of the technical data concerning these words, which as needful, may also be skipped over, until **SECTION 3 – THE WORD "ANGEL"**:

Archangel:

The koine Greek: **ἀρχάγγελος**
The transliterated koine Greek: **archangelos**

The King James Concordance listing: **G743**

Total KJB Occurrences: 2

archangel, 2

1 Thes. 4:16; **Jud.** 1:9

[1] G757:

The koine Greek: **ἄρχω**
The transliterated koine Greek: **archō**

Total KJB Occurrences: 2

reign, 1

Rom. 15:12

rule, 1

Mar. 10:42

[2] G32:

The koine Greek: **ἄγγελος**
The transliterated koine Greek: **angelos**

Total KJB Occurrences: 185

angel, 96

Mat. 1:20,24, 2:13,19, 28:2,5; **Luk.** 1:11,13,18-19 (2),26,28,30,34-35 (2),38, 2:9-10 (2),13,21, 22:43; **Jhn.** 5:4, 12:29; **Act.** 5:19, 6:15, 7:30,35,38, 8:26, 10:3,7,22, 11:13, 12:7-11 (5),23, 23:8-9 (2), 27:23; **2 Cor.** 11:14; **Gal.** 1:8, 4:14; **Rev.** 2:1 (2),8,12,18, 3:1,7,14, 8:2-3 (3),5,7-8 (2),10,12-13 (2), 9:1,11,13-14 (2), 10:1,5,7-9 (3), 11:1,15, 14:6,8-9 (2),15,17-19 (3), 16:3-5 (3),8,10,12,17, 17:7, 18:1,21, 19:17, 20:1, 21:17, 22:6,8,16

angels, 80

Mat. 4:6,11, 13:39,41,49, 16:27, 18:10, 24:30-31 (2),36, 25:31,41, 26:53; **Mar.** 1:13, 8:38, 12:25, 13:27,32; **Luk.** 2:15, 4:10, 9:26, 15:8-10 (3), 24:22-23 (2); **Jhn.** 1:51, 20:12; **Act.** 7:53; **Rom.** 8:38; **1 Cor.** 4:9, 6:3, 11:10, 13:1; **Gal.** 3:19; **Col.** 2:18; **2 Thes.** 1:7; **1 Tim.** 3:16, 5:21; **Heb.** 1:4-7 (5),13, 2:2,5,7,9,16, 12:22, 13:2; **1 Pet.** 1:12, 3:22; **2 Pet.** 2:4,11; **Jud.** 1:6; **Rev.** 1:20, 3:5, 5:11, 7:1-2 (2),11, 8:2,6, 9:13-15 (3), 12:7 (2), 14:9-10 (2), 15:1,6-8 (3), 17:1 (2), 21:9,12

messenger, 4

Mat. 11:10; **Mar.** 1:2; **Luk.** 7:27; **2 Cor.** 12:7

messengers, 3

Luk. 7:24, 9:52; **Jam.** 2:25

angel's, 2

Rev. 8:4, 10:10

The related Hebrew word for angel and / or messenger by translation is:

[3] H4397:

The Hebrew [read from Right to Left]: **מלאך**
The transliterated Hebrew: **mal'âk**

Total KJB Occurrences: 212

angel, 100

Gen. 16:7,9-11 (3), 21:17, 22:11,15, 24:7,40, 31:11, 48:16; **Exo.** 3:2, 23:19-20 (2),23, 32:34, 33:2; **Num.** 20:16, 22:22-27 (6),31-32 (2),34-35 (2); **Jdg.** 2:1,4, 5:23, 6:11-12 (2),20-22 (5), 13:3,6,9,13,15-18 (5),20-21 (3); **2 Sam.** 14:17,20, 19:27, 24:16-17 (4); **1 Kin.** 13:18, 19:5,7; **2 Kin.** 1:3,15, 19:35; **1 Chr.** 21:12,15-16 (4),18,20,27,30; **2 Chr.** 32:21; **Psa.** 34:7; **Ecc.** 5:5-6 (3); **Isa.** 37:36, 63:9; **Hos.** 12:4; **Zec.** 1:9,11-14 (4),19, 2:3 (2), 3:1,3,5-6 (2), 4:1, 5:4-5 (3),10, 6:4-5 (2), 12:8

messengers, 74

Gen. 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35 (2), 7:24, 9:31, 11:12-14 (3),17,19; **1 Sam.** 6:21, 11:3-4 (2),7,9 (2), 16:19, 19:11,14-16 (3),20-21 (4), 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4, 12:27; **1 Kin.** 20:2,5,9 (2); **2 Kin.** 1:2-3 (2),5,16, 7:15, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 19:1-2 (2),16; **2 Chr.** 36:15-16 (2); **Neh.** 6:3; **Pro.** 16:14; **Isa.** 14:32, 18:2, 37:9,14, 44:26; **Jer.** 27:3; **Eze.** 23:16, 30:9; **Nah.** 2:13

messenger, 24

1 Sam. 23:27; **2 Sam.** 11:19,22-23 (2),25; **1 Kin.** 19:2, 22:13; **2 Kin.** 5:10, 6:32-33 (3), 9:18, 10:8; **2 Chr.** 18:12; **Job** 1:14, 33:23; **Pro.** 13:17, 17:11; **Isa.** 42:19; **Eze.** 23:40; **Hag.** 1:13; **Mal.** 2:7, 3:1 (2)

angels, 10

Gen. 19:1 (2),15, 28:12, 32:1; **Job** 4:18; **Psa.** 78:49, 91:11, 103:20, 104:4, 148:2

ambassadors, 4

2 Chr. 35:21; **Isa.** 30:4, 33:7; **Eze.** 17:15

The Syriack [Aramaic] word for angel and / or messenger by translation is:

[04] H4398:

The Syriack [read from Right to Left]: **מלאך** (Aramaic)
The transliterated Syriack: **mal'ak**

Total KJB Occurrences: 2

angel, 2

Dan. 3:28, 6:22

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SECTION 3 – THE WORD "ANGEL"

The word "angel", as just seen in **SECTION 2**, whether in Hebrew, Syriack, koine Greek or English, simply means 'messenger, ambassador, that which carries or contains a message, bearing another's testimony, or "sent" (**Num.** 20:16; **1 Chr.** 21:15; **2 Chr.** 32:21; **Psa.** 78:49; **Dan.** 3:28, 6:22; **Hag.** 1:13; **Mat.** 13:41, 24:31; **Mar.** 13:27; **Luk.** 1:19,26; **Act.** 12:11; **Rev.** 1:1, 22:6,16 KJB) with meaningful purpose of intent'. This word, definitionally, does **not** ever speak of the physical nature of anything, but rather to the function, office or position of a thing, just as the words, "prophet", "priest", or "king" also do. In saying this differently, the word does **not** inherently carry any definition of 'created' or 'uncreated', or 'heavenly' or 'earthly' in relation to the physical nature to that which the word describes, and neither does it inherently dictate that that which is sent is lesser in physical nature, stature, grandeur than that which it was sent by. Context will always determine additional attributes. The words are found in association with the following:

The Eternal Infinite		
The Father in Heaven	**The Son, Jesus Christ**	**The Holy Ghost / Spirit**
Jhn. 12:29	**Mal.** 3:1b	**Rev.** 18:1

The Created Finite (Heaven Originated)	
Heavenly Beings / Intelligences (Good)	**Ex-Heavenly Beings / Intelligences (Evil)**
Psa. 103:20; **as Gabriel - Luk.** 1:19,26	**Mat.** 25:41; **as Lucifer / Heylel - Isa.** 14:12; **Eze.** 28:14; **2 Pet.** 2:4; **Jud.** 1:6

The Created Finite (Earth Originated)	
Mankind – Man	**Mankind – Woman**
as Joshua's spies - Jam. 2:25; **as King David - 1 Sam.** 29:9; **2 Sam.** 14:17, 19:27; **as David's men - 1 Sam.** 25:14,42; **as King Saul's men - 1 Sam.** 19:20-21; **as John the Baptist - Mal.** 3:1a; **Mat.** 11:10; **Mar.** 1:2; **Luk.** 7:27; **Jhn.** 1:23; **as John the Baptist's followers - Luk.** 7:24; **as Jesus' followers - Luk.** 9:51-52; **as Paul - Gal.** 4:14; **even associated with Stephen's face - Act.** 6:15	**as Deborah - Jdg.** 5:1,23

The Created Finite (Other)	
Animals	**Elements, &c**
Num. 22:27-28; **2 Pet.** 2:16	**Job** 38:35; **Psa.** 78:49 (43-50); **Pro.** 16:14; **2 Cor.** 12:7

The same words for "angel" [mal'ak, angelos] in many instances refer to the 'office' [not nature] of the earthly created intelligences, such as prophets, priests, kings, etc., whether good or evil:

OT:

Gen. 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35, 7:24, 9:31, 11:12,13,14,17,19; **1 Sam.** 6:21, 11:3,4,7,9, 16:19, 19:11,14,15,16,20,21, 23:27, 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4,19,22,23,25,27; **1 Kin.** 19:2, 20:2,5,9, 22:13; **2 Kin.** 1:3,5,16, 5:10, 6:32,33, 7:15, 9:18, 10:8, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 14:1, 19:2,16; **2 Chr.** 18:12, 35:21, 36:15,16; **Neh.** 6:3; **Job** 1:14, 33:23; **Pro.** 13:17, 16:14, 17:11; **Isa.** 14:32, 18:2, 30:4, 33:7, 37:9,14, 42:19, 44:26; **Jer.** 27:3; **Eze.** 17:15, 23:16,40, 30:9; **Nah.** 2:13; **Hag.** 1:13; **Mal.** 2:7, 3:1.

NT:

Mat. 11:10; **Mar.** 1:2; **Luk.** 7:24,27, 9:52; **Act.** 6:15; **2 Cor.** 11:13-15, 12:7; **Gal.** 4:14; **Jam.** 2:25; **Rev.** 2:1,8,12,18, 3:1,7,14, 14:6,8-9

Other related words, are often found in association and brotherhood, helping to further define them, such as the words: "ambassador", "messenger" (**H6735**, "ציר", "tziyr", **Pro.** 13:17, 25:13; **Isa.** 18:2, 57:9; **Jer.** 49:14; **Oba.** 1:1 KJB) or "ambassadors" (**H6737**, "ויצטירו", "waYitz'ţaYärû", **Jos.** 9:4 KJB) (**H3887**, "במליצי", "Bim'liytzëy", **2 Chr.** 32:31 KJB) in the OT, or "ambassador", "ambassage", "message" (**G4242**, "πρεσβειαν", "presbeian", **Luk.** 14:32, 19:14 KJB) or "ambassadors" (**G4243**, "πρεσβευομεν, πρεσβευω", "presbeuomen, presbeuw", **2 Cor.** 5:20; **Eph.** 6:20 KJB), in the NT.

The words “apostle” (**G652**, “αποστολους”, “apostolous”, with the meaning of ‘one who is sent for another, usually with a message, or purpose, or item’, **2 Cor.** 11:13; **Heb.** 3:1 KJB) and “false apostles” (**G5570**, “ψευδαποστολοι”, “pseudapostoloi”, **2 Cor.** 11:13 KJB) and “ministers” (**G1249**, “διακονοι”, “diakonoi”, **2 Cor.** 11:15 KJB), “ministers” (**H8334**, “משׁרתיו”, “m'shär'täy”, & **G3011**, “λειτουργους”, “leitourgous”, **Heb.** 1:7 KJB), “ministering” (**G3010**, “λειτουργικα”, “leitourgika”, **Heb.** 1:14 KJB), “minister” (**G1248**, “διακονιαν”, “diakonian”, **Heb.** 1:14 KJB), are likewise found in association with the word “angel” (**H4397**, “מלאך”, “mal'akh'”, **Exo.** 3:2 KJB; & **G32**, “αγγελον”, “angelon”, **Act.** 7:30,38,53; **2 Cor.** 11:14; **Gal.** 4:14; **Heb.** 1:7,14 KJB).

God sends many ‘angels’ or many ‘messengers’; those of mercy, and yet even ‘messengers’ of warning, punishment and death, and even included among such are animals and the elements (**Exo.** 9:14; **Lev.** 26:22; **Deu.** 32:24; **1 Kin.** 18:1; **2 Chr.** 7:13; **Job** 38:35; **Psa.** 68:9, 78:43-50; **Eze.** 5:17; **Mal.** 2:2; &c).

Who then, is the highest and greatest messenger of the mercy and judgment of the Father in Heaven?

CHAPTER 3

~

Michael the archangel – What's in a Name?

Words, in and of themselves, are wonderful things, but names are a special type of word. A name is given to specifically identify the unique characteristics or properties of anything, separating and distinguishing it from all other things, such as when "Adam", in **Genesis**, identified the various types of creatures that JEHOVAH Elohiym had created in front of him on the sixth day:

> Genesis 2:19 KJB - And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

"Adam", at that same time, even named the female (his second self) that the LORD God had made from his own side, so complimenting the male. A little later, a more distinguished name was given:

> Genesis 2:23 KJB - And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

> Genesis 3:20 KJB - And Adam called his wife's name Eve; because she was the mother of all living.

"Eve", as she later came to be named by her husband (her 'house band'), "Adam", truly did become the "mother of all living" in two ways. Firstly, a natural, by which all of natural mankind came of her womb (**Act.** 17:26 KJB), and secondly, a spiritual (**1 Cor.** 15:46 KJB), for she believed, by faith, in the promised Messiah (the Word, the "covenant ... of life and peace" (**Mal.** 2:5 KJB), from the Father in Heaven) to come, "the seed" of the woman (**Gen.** 3:15 KJB), even the "lamb slain from the foundation of the world" (**Gen.** 3:21; **Jhn.** 1:29,36; **Rev.** 13:8 KJB). She even thought that her firstborn son, "Cain", would be such (**Gen.** 4:1 KJB). A great sorrow (**Gen.** 3:16 KJB) to her would "Cain" instead turn out to be (**Gen.** 4:5-8; **1 Jhn.** 3:12 KJB).

The second born son of "Rebekah" and "Isaac", was named "Jacob", because he had taken hold of Esau's heel in birth (**Gen.** 25:26 KJB). Later "Esau" would comment upon this characteristic of his brother:

> Genesis 27:36 KJB - And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

Later in scripture, there is a man by the name of "Nabal" (**H5037**), whose wife is "Abigail" who makes a plain statement about her husband's evil character in association with his given name, which means 'fool', a man of "folly":

> 1 Samuel 25:25 KJB - Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

Names in the scripture, can even provide a message from God. Consider the **Revelation** of Jesus Christ (**Rev.** 7:5-8 KJB):

Revelation 7:5 KJB - Of the tribe of **Juda** *were* sealed twelve thousand. Of the tribe of **Reuben** *were* sealed twelve thousand. Of the tribe of **Gad** *were* sealed twelve thousand.

Revelation 7:6 KJB - Of the tribe of **Aser** *were* sealed twelve thousand. Of the tribe of **Nepthalim** *were* sealed twelve thousand. Of the tribe of **Manasses** *were* sealed twelve thousand.

Revelation 7:7 KJB - Of the tribe of **Simeon** *were* sealed twelve thousand. Of the tribe of **Levi** *were* sealed twelve thousand. Of the tribe of **Issachar** *were* sealed twelve thousand.

Revelation 7:8 KJB - Of the tribe of **Zabulon** *were* sealed twelve thousand. Of the tribe of **Joseph** *were* sealed twelve thousand. Of the tribe of **Benjamin** *were* sealed twelve thousand.

Consider these names, in the meanings, as given of their mothers, inspired of the Holy Ghost:

Judah = "Jew" = "I Will Praise The Lord" (**Gen.** 29:35 KJB)

Genesis 29:35 KJB - And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Reuben = "Behold A Son" = "He Has Looked On Me" (**Gen.** 29:32 KJB)

Genesis 29:32 KJB - And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

Gad = "Troop" = "Given Good Fortune" (**Gen.** 30:11, 49:19 KJB) (a troop is a band of persons who brings (back) wealth / fortune through conquering others, or those who overcame others victoriously bringing back spoils / fortune / wealth, etc.)

Genesis 30:11 KJB - And Leah said, A troop cometh: and she called his name Gad.

Genesis 49:19 KJB - Gad, a troop shall overcome him: but he shall overcome at the last.

Asher = "Happy" = "Happy Am I" (**Gen.** 30:13 KJB)

Genesis 30:13 KJB - And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Naphtali = "Wrestling" = "My Wrestling" (**Gen.** 30:8 KJB)

Genesis 30:8 KJB - And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Manasseh = "Causing To Forget" = "Is Making Me To Forget" (**Gen.** 41:51 KJB)

Genesis 41:51 KJB - And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

Simeon = “Heard” = “God Hears Me” (**Gen.** 29:33 KJB)

> Genesis 29:33 KJB - And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

Levi ** = “Joined To” = “Is Attached To Me” (**Gen.** 29:34 KJB)

> Genesis 29:34 KJB - And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

Issachar = “There Is Recompense” = “He Has Purchased Me” (**Gen.** 30:18 KJB)

> Genesis 30:18 KJB - And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

Zebulun = “Exalted” = “A Dwelling” (**Gen.** 30:20 KJB)

> Genesis 30:20 KJB - And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Ephraim * = “Double Ash Heap” = “I Shall Be Doubly Fruitful” (**Gen.** 41:52 KJB)

> Genesis 41:52 KJB - And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Joseph = “Jehovah Was Added” = “God Will Add To Me” (**Gen.** 30:24 KJB)

> Genesis 30:24 KJB - And she called his name Joseph; and said, The LORD shall add to me another son.

Benjamin = “Son Of The Right Hand” = “Son Of His Right Hand” (**Gen.** 35:17-18 KJB)

> Genesis 35:17 KJB - And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.
>
> Genesis 35:18 KJB - And it came to pass, as her soul was in departing, *for she died* that she called his name Benoni: but his father called him Benjamin.

Dan * = “A Judge” (**Gen.** 30:6 KJB)

> Genesis 30:6 KJB - And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

This special listing of OT names of the sons of Jacob / Israel found in **Rev.** 7:5-8 KJB (Juda, Reuben, Gad, Aser, Nepthalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, Benjamin) means:

> Now I Will Praise The LORD **{JEHOVAH} (Judah) (for)** Surely The LORD Hath Looked Upon My Affliction **(Reuben) (and)** Granted Good Fortune **(Gad) (therefore)** Happy Am I **(Asher) (even though)** With Great Wrestlings Have I Wrestled **(Naphtali) (but)** God Is Making Me To Forget All My Toil **(Manasseh) (for)** the LORD Hath Heard Me **(Simeon) (being)** Joined Unto Me **(Levi) (and)** He Has Purchased Me **(Issachar) (wanting)** To Dwell With Me **(Zebulun) (and)** The LORD Shall Add To Me **(Joseph) (also)** The Son Of His Right Hand **(Benjamin)**.

Another specific example of this may be seen from the Beginning (Adam, see **1 Cor.** 15:45-47 KJB):

> Adam – **Genesis** 2:7; Eve – **Genesis** 3:20; Abel – **Genesis** 4:2; Cain – **Genesis** 4:1; Seth – **Genesis** 4:25; Enos – **Genesis** 4:26; Cainan – **Genesis** 5:9; Mahalaleel – **Genesis** 5:12; Jared – **Genesis** 5:15; Enoch – **Genesis** 5:18; Methuselah – **Genesis** 5:21; Lamech – **Genesis** 5:25; Noah – **Genesis** 5:29; Shem – **Genesis** 5:32 KJB
>
> **(JEHOVAH)** God, through His Unique Son, who died **(Adam, Red / blood)**, Gives Life **(Eve)**, being pierced **(Cain)**, and in the place of **(Seth)** mourning / sorrow **(Abel)**, for Mortal Man **(Enos)**, Obtained **(Cainan)**, the Praise of God **(Mahalaleel)**, for He Descended / Came Down **(Jared)**, Dedicated / Walked With God and was not found, for God took Him **(Enoch)**, and Whose Death Would Bring **(Methuselah)**, Strength / Vital Force **(Lamech)**, and Rest / Comfort **(Noah)**, so declaring His Good Name **(Shem)**.

God's own name reveals his perfect character, and this may be clearly witnessed in the events with Moses at Mt. Sinai (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB), where Moses asks God to show him the glory of God:

> Exodus 33:12 KJB - And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.
>
> Exodus 33:13 KJB - Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.
>
> Exodus 33:14 KJB - And he said, My presence shall go *with thee*, and I will give thee rest.
>
> Exodus 33:15 KJB - And he said unto him, If thy presence go not *with me*, carry us not up hence.
>
> Exodus 33:16 KJB - For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.
>
> Exodus 33:17 KJB - And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.
>
> Exodus 33:18 KJB - And he said, **I beseech thee, shew me thy glory**.

Exodus 33:19 KJB - And he said, **I will make all my goodness pass before thee**, and **I will proclaim the name of the LORD before thee**; and **will be gracious to whom I will be gracious**, and **will shew mercy on whom I will shew mercy**.

Exodus 33:20 KJB - And he said, Thou canst not see my face: for there shall no man see me, and live.

Exodus 33:21 KJB - And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

Exodus 33:22 KJB - And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

Exodus 33:23 KJB - And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Exodus 34:1 KJB - And the LORD said unto Moses, Hew thee **two tables of stone like unto the first**: and **I will write upon *these* tables the words that were in the first tables**, which thou brakest.

Exodus 34:2 KJB - And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

Exodus 34:3 KJB - And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

Exodus 34:4 KJB - And he hewed **two tables of stone like unto the first**; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand **the two tables of stone**.

Exodus 34:5 KJB - And **the LORD descended in the cloud**, and **stood with him there**, and **proclaimed the name of the LORD**.

Exodus 34:6 KJB - And the LORD passed by before him, and **proclaimed**, **The LORD**, **The LORD God**, **merciful and gracious, longsuffering, and abundant in goodness and truth**,

Exodus 34:7 KJB - **Keeping mercy for thousands, forgiving iniquity and transgression and sin**, and **that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation***.

Exodus 34:8 KJB - And Moses made haste, and bowed his head toward the earth, and worshipped.

Exodus 34:9 KJB - And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Exodus 20:5 KJB - Thou shalt not bow down thyself to them, nor serve them: for **I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me**;

Exodus 20:6 KJB - **And shewing mercy unto thousands of them that love me, and keep my commandments**.

Exodus 20:7 KJB - Thou shalt not take **the name of the LORD** thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

These examples show that names are indeed special words that carry a depth of meaning.

In **Chapter 2**, it was seen that the name "Michael" speaks of the being's character and means "Who is like unto God?", while the conjoined word "archangel", found in association, being a title of an office or position (not nature), means "highest messenger", and so when placed together, "Michael the archangel" means "Who is like unto God?, (holding the office / position of) the highest messenger (of / for God, the Father)".

Considering the 6 texts, and their immediate contexts, that center upon "Michael" the "archangel" (**Dan.** 10:13,21, 12:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7 KJB), additional details are brought out about this personage's character and nature:

[01] "Michael" helped the heavenly being "Gabriel" overcome "the prince (ruler) of the kingdom of Persia" (satan) in **Dan.** 10:13 KJB who had been attempting to get the Kings of Persia to resist the prophetic command of God in **Dan.** 9:24-27 KJB, and this may even be witnessed in the events of **Ezr.** 5:6-17; **Est.** 1:1-10:3; **Dan.** 6:1-28 KJB.

[02] "Michael", by himself, withstood "the prince of the kingdom of Persia" (satan, the devil) so that Gabriel could be free to come to the prophet **Daniel** and explain the vision of **Dan.** 8-9; see **Dan.** 10:10-21 KJB.

[03] "Michael" is designated as "one of the chief princes (rulers)" in **Dan.** 10:13 KJB. The are two primary "chief princes" that exist in scripture. One over the forces of good, and one over the forces of evil.

[04] "Michael" is greater in knowledge of the prophetic events given in "the scripture of truth" than Gabriel is, per **Dan.** 10:21 KJB.

[05] "Michael" is designated as "your (**Daniel** & Israel's) prince (ruler)" in **Dan.** 10:21 KJB.

[06] "Michael" is designated "the great prince (ruler) which standeth for the children of thy (**Daniel's**) people (Israel)" in **Dan.** 12:1 KJB.

[07] When "Michael" "shall ... stand up", at the end of the prophetic events in **Dan.** 8-11 KJB, the "time of trouble, such as never was since there was a nation even to that same time" commences and "at that time thy (**Daniel's**) people (Israel) shall be delivered, every one that shall be found written in the book (being the book of Life of the Lamb)" as given in **Dan.** 12:1 KJB.

[08] When "Michael" "shall ... stand up" a special resurrection of some specific righteous and some specific wicked takes place in **Dan.** 12:2 KJB.

> The parallel passages of **Dan.** 12:1 is in **Luk.** 13:25, **Gen.** 6-9, **Rev.** 22:11 KJB, & even a pre-type in **Act.** 7:55-56 KJB:

Daniel 12:1 KJB - And **at that time shall Michael stand up, the great prince which standeth for the children of thy people**: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and **at that time thy people shall be delivered, every one that shall be found written in the book**.

Luke 13:25 KJB - When **once the master of the house is risen up**, and **hath shut to the door**, and ye begin to stand without, and to knock at the door, saying, **Lord, Lord, open unto us**; and he shall answer and say unto you, I know you not whence ye are:

Matthew 24:37 KJB - But as the days of Noe *were*, so shall also the coming of the Son of man be.

Luke 17:26 KJB - And as it was in the days of Noe, so shall it be also in the days of the Son of man.

Genesis 6:11 KJB - The earth also was corrupt before God, and the earth was filled with violence.

Genesis 6:12 KJB - And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Genesis 6:13 KJB - And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Genesis 6:16 KJB - A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and **the door of the ark shalt thou set in the side thereof**; *with* lower, second, and third *stories* shalt thou make it.

Genesis 6:18 KJB - But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Genesis 7:1 KJB - And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Genesis 7:16 KJB - And they that went in, went in male and female of all flesh, as God had commanded him: and **the LORD shut him in**.

Revelation 22:11 KJB - He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Acts 7:55 KJB - But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing** on the right hand of God,

Acts 7:56 KJB - And said, Behold, I see the heavens opened, and **the Son of man standing** on the right hand of God.

[09] The "voice of the archangel", being directly linked to "The Lord himself shall descend from heaven with a shout", "the trump of God" and "Christ", causes the resurrection of the general righteous in **1 Thes.** 4:16 KJB.

The parallel passage of **1 Thes.** 4:16 KJB is found in **Jhn.** 5:25,28,29 KJB:

> John 5:25 KJB - Verily, verily, I say unto you, The hour is coming, and now is, when **the dead shall hear the voice of the Son of God**: and **they that hear shall live**.
>
> John 5:28 KJB - Marvel not at this: for **the hour is coming, in the which all that are in the graves shall hear his voice**,
>
> John 5:29 KJB - And shall come forth; they that have done good, unto **the resurrection of life**; and they that have done evil, unto the resurrection of damnation.
>
> 1 Thessalonians 4:16 KJB - For **the Lord himself** shall descend from heaven **with a shout**, **with the voice of the archangel**, and with the trump of God: and the dead in **Christ shall rise first**:

[10] "Michael" is designated "the archangel" (the highest messenger) in **Jud.** 1:9, and see also **1 Thes.** 4:16 KJB.

[11] "Michael" was "contending with the devil (satan)" over the resurrection of Moses in **Jud.** 1:9 KJB.

[12] "Michael" "durst not", when "contending with the devil (satan)" over the resurrection of Moses, "bring against him (the devil, satan) a railing accusation (blasphemous accusation)" in **Jud.** 1:9 KJB. In other words, "Michael", not coming in his own authority or name, but instead coming in the office of "highest messenger" of the Father, could only say what the Father gave "Michael" to say to the devil, and he would also not utilize the methods or manner of the accuser, satan, in speech to reply to the devil.

[13] "Michael", when "contending with the devil (satan)" over the resurrection of Moses, said, "The Lord (the Father) rebuke thee (satan)." in **Jud.** 1:9 KJB. Thus "Michael" refers judgment of the matter back to God the Father, which had sent him to resurrect Moses.

[14] "Michael" both led (as Commanding General) and fought the "war in heaven" against "the dragon (the devil, and satan, that old serpent)" in **Rev.** 12:7 KJB.

[15] "Michael" has "his angels", or the armies / hosts of Heaven that carry out his will, that fought against "the dragon (the devil, and satan, that old serpent)" in **Rev.** 12:7 KJB.

[16] "Michael" "prevailed" in **Rev.** 12:8 KJB over "the dragon (the devil, and satan, that old serpent)" in that "war in heaven".

[17] "Michael" "cast out (of Heaven)" "the dragon (the devil, and satan, that old serpent) and his (fallen from grace) angels" in **Rev.** 12:9 KJB. Thus "Michael" casts out "devils".

Now that some additional details about this being "Michael" are uncovered in texts that directly mention him, what more can be still understood in texts which use similar phrasing as his name's meaning (Who is like unto God)?

Exodus 15:11 KJB - **Who *is* like unto thee**, **O LORD**, **among the gods**? **who *is* like thee**, glorious in holiness, fearful *in* praises, doing wonders?

Job 36:22 KJB - Behold, **God** exalteth by his power: **who** teacheth **like him**?

Psalms 35:10 KJB - All my bones shall say, **LORD**, **who *is* like unto thee**, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

Psalms 71:19 KJB - Thy righteousness also, O **God**, *is* very high, who hast done great things: O **God**, **who *is* like unto thee**!

Psalms 89:8 KJB - **O LORD God of hosts**, **who *is* a strong LORD like unto thee**? or to thy faithfulness round about thee?

Psalms 113:5 KJB - **Who *is* like unto the LORD our God**, who dwelleth on high,

Micah 7:18 KJB - **Who *is* a God like unto thee**, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

In answer to the question "Who is like unto God?", the King James Bible replies that there are "none" "like unto" "God" in other references:

Deuteronomy 33:26 KJB - ***There is* none like unto the God of Jeshurun**, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

1 Kings 8:23 KJB - And he said, **LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath**, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

2 Chronicles 6:14 KJB - And said, **O LORD God of Israel**, ***there is* no God like thee in the heaven, nor in the earth**; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

Psalms 86:8 KJB - **Among the gods there is none like unto thee, O Lord**; neither are there any works like unto thy works.

Jeremiah 10:6 KJB - **Forasmuch as *there is* none like unto thee, O LORD**; thou *art* great, and thy name *is* great in might.

Jeremiah 10:7 KJB - Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, ***there is* none like unto thee**.

CHAPTER 4

~

The Two Chief Princes

In **Daniel** 10:13 KJB, "In the third year of Cyrus king of Persia" (**Dan.** 10:1 KJB), there is a statement made by one of the messengers of Heaven, "Gabriel" (**Dan.** 9:21 KJB), the replacing covering cherub "that stand in the presence of God" (**Luk.** 1:19 KJB), to **Daniel** about the archangel, the highest messenger of God the Father, "Michael". "Gabriel" states:

> Daniel 10:13 KJB - But the prince **(ruler)** of the kingdom of Persia **(satan)** withstood me **(Gabriel)** one and twenty days: but, lo, Michael, one of the chief princes, came to help me **(Gabriel)**; and I **(Gabriel)** remained there with the kings of Persia.

God, through this same messenger, "Gabriel" (**Dan.** 9:21 KJB), had previously promised to **Daniel**, by prophecy, that the covenanted Saviour, the seed of the woman (**Gen.** 3:15 KJB), the Messiah, was to arise at a specific and certain date, being at the 483rd year (or 69 weeks of years, "seven weeks, and threescore and two weeks", **Dan.** 9:25 KJB) from "the commandment" of God, ultimately through three Persian Kings (Cyrus II, Darius I Hystaspes the Persian & Artaxerxes I; **Dan.** 9:25; **Ezr.** 6:14, 7:1-28 KJB; finally by the 7th regnal year in the fall, of the Persian King, Artaxerxes I Longimanus / Machrocheir; 457 B.C.) "to restore and to build Jerusalem" (**Dan.** 9:25 KJB). This long-awaited "Messiah", was not only the answer to **Daniel's** prayer (**Dan.** 9:3-23 KJB), but to all the prayers that have ever been, or would ever be, uttered by fallen mankind.

Why is this so significant to the statement made by "Gabriel" in **Dan.** 10:13 to the study of "Michael" as "one of the chief princes"? The famous and prophesied (**Isa.** 44:28, 45:1 KJB) Cyrus II, in his first year (**Dan.** 1:21, 6:28 KJB) as ruling King of Persia, marveling that he was specifically mentioned in the "oracles of God" (**Rom.** 3:2; **Heb.** 5:12; **1 Pet.** 4:11 KJB), issued the first commandment (which law of Medo-Persia was not to be ever altered; **Dan.** 6:8,12,15 KJB) to set the Israelites free and to return to their homeland and to build again:

> 2 Chronicles 36:22 KJB - Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,
>
> 2 Chronicles 36:23 KJB - Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.
>
> Ezra 1:1 KJB - Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

Ezra 1:2 KJB - Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

Ezra 1:3 KJB - Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

Ezra 1:4 KJB - And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

Ezra 1:5 KJB - Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

However, by the time of **Dan.** 10:1-3 KJB, being the "third year of Cyrus king of Persia" (**Dan.** 10:1 KJB), already two full years had passed since the decree by Cyrus II (**2 Chr.** 36:22-23; **Ezr.** 1:1-5 KJB), and yet so very little had been done in the accomplishment of rebuilding the Temple and the city Jerusalem, that **Daniel** had no reason for rejoicing at the time of the Passover (**Lev.** 23:4-5 KJB), the Days of unleavened Bread (**Lev.** 23:6-8 KJB) and the Wavesheaf / Firstfruits (**Lev.** 23:9-14 KJB), and was instead, in mourning because the time prophecy of the 70 years of the city of Jerusalem's destruction, for its many sins, was already up (**2 Chr.** 36:21; **Jer.** 25:11-12, 29:10; **Dan.** 9:2; **Zec.** 1:12, 7:5 KJB):

Daniel 10:1 KJB - In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

Daniel 10:2 KJB - In those days I Daniel was mourning three full weeks.

Daniel 10:3 KJB - I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

During those same three weeks (from about the 3rd to 24th of Abib / Nisan; **Exo.** 12:2,18, 13:4, 23:15, 34:18; **Lev.** 23:5; **Num.** 28:16; **Deu.** 16:1; **Dan.** 9:4 KJB), or 21 days (having 7 days per week, **Gen.** 1:1-2:3; **Exo.** 20:8-11 KJB), satan had been influencing the Kingly court of Persia to evil, to attempt to counteract "the vision", or the prophecy given by God (**Dan.** 8:13-14,26; 9:24-27 KJB), and King Cyrus II's decree, so that the events described by God would not come to pass, ultimately so that the promised Messiah could not come. If satan could so influence the human court of Persia against the Israelites, so that the city of Jerusalem, and it's Temple, could not be built and restored, then no Messiah could come to stand in them in the following years.

The heavenly messenger "Gabriel" had been sent by God to influence the human court of Persia for the fulfillment of God's word (**Dan.** 10:20 KJB), but satan was feverishly and constantly at work to counteract all of it, as he always is in every place in which God's work and word is to be accomplished (for example, specifically see, **Dan.** 10:13; **Zec.** 3:1-10; **Jud.** 1:9; **Rev.** 12:7-17 KJB; & see also the events of **Gen.** 2:16-17, 3:1-6,14,15; **Exo.** 5:1-23, 7:1-13; **Est.** 1:1-10:3; **Ezr.** 4:1-5:17; **Jer.** 28:1-17; **Mat.** 2:13-21, 8:29-34, 16:21-23; **Mar.** 5:10-20, 8:31-33; **Act.** 6:9, 13:8-12, 16:16-24; **2 Tim.** 3:8, 4:14-15; **3 Jhn.** 1:9-10 KJB).

Thus, **Daniel** had begun to fervently pray for God to fulfill the words of mercy to God's (or **Daniel's** own) people, the Israelites. In order for "Gabriel" to be "sent" (**Dan.** 10:11 KJB) to **Daniel**, he first had to be relieved from his post of duty at the court of the Persian Kings (**Dan.** 11:1 KJB) in battling the words and actions of the devil, satan, by one greater in might and knowledge in the things of JEHOVAH, who was "Michael" (**Dan.** 10:5-9,13,21 KJB) having been sent by the Father in Heaven. "Michael" relieved "Gabriel" in the great controversy or "war" (**Dan.** 9:26 KJB), so that "Gabriel" could be "sent" to address the prayer of **Daniel**, and to give additional explanation of "the vision" of the "two thousand and three hundred days" (**Dan.** 8:14 KJB, 2300 years, from 457 BC fall (Oct.) unto AD 1844, Oct. 22nd) or "the vision" of "the evening and mornings" (**Dan.** 8:13-17,26-27, 9:23-24, 10:1,11,12,14 KJB), that had been given previously, but not fully "understood" (**Dan.** 8:27 KJB, see also **Dan.** 9:22,23,25, 10:1 KJB), and of which the "seventy weeks" (seventy weeks of years; a day for a year; **Dan.** 9:24-27; **Mat.** 18:22 KJB; 490 years (**Num.** 14:23; **Eze.** 4:6 KJB), 457 BC fall (Oct.) unto AD 34 at the stoning of Stephen; **Act.** 7:54-60, 8:1-3; **Rom.** 15:8; **Heb.** 2:3 KJB) was the first portion of ("determined" (cut, sectioned, apportioned) from, **Dan.** 9:24 KJB), while "Michael" withstood the accusations and machinations of satan by himself, until "Gabriel" had accomplished the explanation (**Dan.** 10:19-21, 11:1-45, 12:1-4 KJB) of "the vision" to **Daniel**.

In **Daniel** 10:13 KJB, "Michael" is specifically called "Michael, one of the chief princes", and in **Dan.** 10:21 KJB, he is called "Michael your (**Daniel**, and the Israelites) prince (ruler)", and in **Daniel** 12:1 KJB. "Michael" is the very one who "stands" (see also **Luk.** 13:25; **Act.** 7:55-56; **Rev.** 8:3 KJB) on behalf of God's people to deliver and save them, being called "the great prince (ruler)", just as was done in **Rev.** 12:7-12 KJB. However, this same phrasing is also utilized in **Dan.** 9, where "Gabriel" mentions "the Messiah the prince" (**Dan.** 9:25 KJB), and "the Messiah ... himself ... the prince (ruler, of the people, Israel)" (**Dan.** 9:26 KJB), the very promised one (**Gen.** 3:15 KJB) who would "confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease" **(Dan.** 9:27 KJB). The Messiah / Christ Jesus, the "Prince of Peace" (**Isa.** 9:6 KJB), the "prince of the host" (**Dan.** 8:11 KJB), "the Prince of princes" (**Dan.** 8:25 KJB), "the prince of the covenant" (**Dan.** 11:22 KJB), the "Prince of life" (**Act.** 3:15 KJB), "a Prince and a Saviour" (**Act.** 5:31 KJB), and "Jesus Christ ... Prince of the Kings of the Earth" (**Rev.** 1:5 KJB) did this, from AD 27 (69th Week of the 70 Weeks of **Dan.** 9:24-27 KJB) at the baptism at the Jordan by John the Baptist in water, and by the Holy Ghost by the Father; **Mat.** 3:13-17; **Mar.** 1:9-11; **Luk.** 3:1-22, 4:18; **Jhn.** 1:31-34 KJB) unto AD 31 (midst of the final, or 70th, week (7 years), being 3 ½ years), where He was crucified, died, buried and later (3 days) resurrected & ascended (40 days later) to the right hand of the Father in Heaven to be the great High priest mediating His own sacrifice:

> Hebrews 2:3 KJB - How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;
>
> Romans 8:4 KJB - That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
>
> Romans 15:8 KJB - Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:
>
> Romans 5:17 KJB - For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
>
> Romans 5:18 KJB - Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Romans 5:21 KJB - That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

1 Corinthians 1:30 KJB - But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Hebrews 10:26 KJB - For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

This would mean that the Eternal Son (aka 'Jesus'), having many names, titles, offices and designations, of the Eternal Father is the one, while in heaven, called "Michael" by the heavenly host, the very one "Who is like unto God" the Father, being the "express image of his (the Father's) person; **Heb.** 1:1-3 KJB). In his office as the "Word" (**Jhn.** 1:1-18; **1 Jhn.** 5:7 KJB), He is the chief "Apostle" (**Heb.** 3:1 KJB, one who is sent), or "the archangel" (or the chiefest / highest messenger of His Father), as sent from the Father, ever carrying out His Father's perfect will (**Psa.** 40:8; **Isa.** 48:16; **Mat.** 26:39,42; **Luk.** 22:42; **Heb.** 10:7,9 KJB), only speaking & doing what the Father gives Him to say & do (**Exo.** 20:12; **Jhn.** 5:30,36-37,43, 6:39,44,57, 8:16,18,26,28-29,38,42, 12:49-50, 14:10,24, 15:21, 17:21,25, 20:21; **Rev.** 1:1 KJB).

How then can "Michael", if he truly is the Eternal Son of the Father, be identified by "Gabriel", and of the Holy Ghost (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), as "one of the chief princes" (**Dan.** 10:13 KJB), for it would mean there are at least two, if not multiple (3 or more), "princes (rulers)", with "Michael" simply being merely "one of" them. Wouldn't it be blasphemy? Those who ask this question, generally assume by an unfounded a priori (a predetermined biased foundation), that "Michael" being called "one of the chief princes" implies that this "Michael" must be equal in nature, or authority, or position, to those with which he is compared, or is a created being / intelligence, but this is simply not the case and incorrectly assumed without substantiating evidence or documentation.

The context of **Daniel**, **Revelation**, and other places in scripture, shows that there is a "war" (**Dan.** 9:26; **Rev.** 12:7 KJB), or a great "controversy" (**Hos.** 4:1, 12:2; **Mic.** 6:2 KJB) between "righteousness" and "sin", unfallen and fallen, or good and evil, or the forces of Heaven (God), and the forces of 'Hell' / "pit" (satan). God the Father has a mighty "anointed" General / "captain", "Michael" / "Jesus" (**Jos.** 5:13-15 KJB) over His forces, while the forces of wickedness, are lead of their "anointed" (**Eze.** 28:14 KJB) chief "prince" satan, or the devil (Lucifer / Heylel; **Isa.** 14:12 KJB). These are the two "chief princes":

[1.] The Good [Jesus / Michael / [E/I]mmanuel / Lamb, etc.], the True and Everlasting "Prince"; who is God (Everlasting & Eternal Deity), even the Son of the Father, uncreated Creator:

- Isaiah 9:6 KJB - "... the Prince of Peace ..."
- Daniel 8:11 KJB - "... the prince of the host ..."
- Daniel 8:25 KJB - "... the Prince of princes ..."
- Daniel 9:25 KJB - "... Messiah the Prince ..."
- Daniel 9:26 KJB – "... Messiah ... the prince ..."
- Daniel 10:13 KJB - "... Michael, one of the chief princes ..."
- Daniel 10:21 KJB - "... Michael your prince ..."
- Daniel 11:22 KJB - "... the prince of the covenant ..."
- Daniel 12:1 KJB - "... Michael ... the great prince ..."
- Acts 3:15 KJB - "... the Prince of life ..."
- Acts 5:31 KJB - "... a Prince and a Saviour ..."
- Revelation 1:5 KJB - "... Jesus Christ ... the prince of the kings of the earth ..."

The Son of God, 'aka' "Jesus" is known by many names, titles (King, Prince, &c.), offices (like "angel" / messenger (**Mal.** 3:1 KJB, &c.), "archangel" (**1 Thes.** 4:16; **Jud.** 1:9; **Mat.** 24:30-31; **Jhn.** 5:25 KJB), "the Prophet" (**Jhn.** 7:40 KJB), "priest" (**Heb.** 5:6, 7:17 KJB, &c.), "high priest" (**Heb.** 4:15, 5:5,10, 6:20, 7:26, 8:1, 9:11, 10:21 KJB, &c.) and designations in the scriptures, for all of the scriptures testify of Him (**Psa.** 40:7; **Luk.** 16:16, 24:25-27,44; **Jhn.** 1:45, 5:39, 6:45; **Act.** 3:18,24, 9:22, 28:23; **Rom.** 3:21; **Heb.** 10:7,9 KJB), such as (but not limited to; details in further Chapters and Appendices):

> "Immanuel" (**Isa.** 7:14, 8:8, "Emmanuel", **Mat.** 1:23 KJB), the "God with us" (**Isa.** 8:10 KJB), "a sanctuary; a stone of stumbling and for a rock of offence" (**Isa.** 8:14 KJB), "a child ... a son ... called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (**Isa.** 9:6 KJB), "the last Adam" (**1 Cor.** 15:45 KJB), "David" (**Jer.** 30:9; **Eze.** 34:23-24, 37:24-25 KJB), "Levi" (**Mal.** 2:4-5 KJB), "Israel" (**Hos.** 11:1; **Mat.** 2:13-15, 19-21 KJB), "King of the Jews" (**Mat.** 2:2 KJB), "JESUS OF NAZARETH THE KING OF THE JEWS" (**Jhn.** 19:19 KJB), "the King that cometh in the name of the Lord" (**Luk.** 19:38 KJB), "KING OF KINGS, AND LORD OF LORDS" (**Rev.** 19:16 KJB), "the Word ... was God" (**Jhn.** 1:1 KJB), "Jesus Christ, the Son of God" (**Mar.** 1:1 KJB), "Jesus Christ: (he is Lord of all:)" (**Act.** 10:36 KJB), the great "I AM" (**Exo.** 3:14; **Jhn.** 8:58 KJB), "the second man is the Lord from heaven" (**1 Cor.** 15:47 KJB), "the Lamb" (**Jhn.** 1:29,36; **Rev.** 5:6,12, 17:14 KJB), having children given Him of the Father (**Isa.** 8:18; **Heb.** 2:13 KJB), who are his very "disciples" (**Isa.** 8:16; **Mar.** 10:24; **Jhn.** 13:33, 21:5 KJB).

[2.] The Wicked (called also satan / dragon / serpent / devil / Lucifer / Heylel, &c.), the usurping "prince" who is a creature, created (originally as Lucifer / Heylel) by the Son of the Father.

- Daniel 10:13 KJB - "... the prince of the kingdom of Persia ..."
- Daniel 10:20 KJB - "... the prince of Persia ..."
- Matthew 9:34 KJB - "... devils through the prince of the devils."
- Matthew 12:24 KJB - "... cast out devils, but by Beelzebub the prince of the devils."
- Mark 3:22 KJB - "... Beelzebub, and by the prince of the devils casteth he out devil."
- Luke 11:15 KJB - "... Beelzebub the chief of the devils."
- John 12:31 KJB - "... the prince of this world ..."
- John 14:30 KJB - "... the prince of this world ..."
- John 16:11 KJB - "... the prince of this world is judged."
- Romans 8:38 KJB - "... nor angels, nor principalities ..."
- Ephesians 2:2 KJB - "... the prince of the power of the air ..."
- Ephesians 6:12 KJB - "... against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places] ..."
- Colossians 1:16 KJB - "... thrones, or dominions, or principalities, or powers ..."
- Colossians 2:15 KJB - "... principalities and powers ..."

Like the Son of the Father, yet in counterfeit, satan too has many names, titles, offices and designations in the scriptures, as for instance, see:

> "Baal (Lord)" (**Jdg.** 2:13 KJB), "the devil ... murderer ... liar ... father of it." (**Jhn.** 8:44 KJB), "lying spirit" (**1 Kin.** 22:22-23; **2 Chr.** 18:21-22 KJB), the "god of this world" (**2 Cor.** 4:4 KJB), having "children of disobedience" (**Mat.** 13:38, 23:31; **Act.** 13:10; **Eph.** 2:2, 5:6; **Col.** 3:6 KJB), the angel that "sinned" (**Eze.** 28:16 KJB), but was once the "anointed cherub that covereth" (**Eze.** 28:14 KJB), but since has been called "the great dragon" that "was cast out, that old serpent, called the Devil, and Satan" (**Rev.** 12:19 KJB).

Michael / Jesus is "chief" (**Mat.** 20:27; **Eph.** 2:20; **1 Pet.** 2:6, 5:4 KJB) "prince" over the forces of good, while satan is the "chief" (**Luk.** 11:15 KJB) "prince" over the forces of evil. Does this make them equal in nature, authority, or position? Of course not. It simply means that they are the leading captains / generals over their respective "legions" (**[1]** Jesus, **Mat.** 26:53 KJB; **[2]** satan, **Mar.** 5:9,15; **Luk.** 8:30 KJB), as Michael / Jesus has "his angels" (**Rev.** 12:7a KJB) that follow him, and as satan has "his angels" (**Rev.** 12:7b,9 KJB) that follow him.

There are multiple 'archangels' which are leading and ruling 'angels' (messengers of God), in scripture, like as "Gabriel" (**Luk.** 1:19 KJB) or 'Herald' (the other covering cherub, nicknamed here; see **Gen.** 18:2,22, 19:1; **Jhn.** 20:12; **Act.** 1:10 KJB), the 24 "elders" (**Rev.** 4:4,10, 5:8,14, 11:16, 19:4 KJB), or even "Lucifer / Heylel / satan" (**Eze.** 28:14; **Mat.** 9:34, 12:24; **Mar.** 3:22; **Luk.** 11:15 KJB), "principalities" (**Rom.** 8:38; **Eph.** 1:20-21, 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1; **Jud.** 1:6 KJB), and not all are of the same authority, or rank. In modern military terms there may be multiple 'generals', but at varying ranks, such as 1, 2, 3, 4, or even 5 star status. There are archangels who are over tens, fifties, hundreds, thousands, and tens of thousands, just as the camp of the saints on earth was to model itself after (**Exo.** 18:21,25; **Deu.** 1:15 KJB) with the various hosts of the tribes rallying around about the sanctuary of God (**Exo.** 25:9,40, **Num.** 2 (entire), 8:4 KJB), for God's will was to be "done in earth, as it is in heaven" (**Mat.** 6:10 KJB, see also **Luk.** 11:2 KJB). The priestly system in the OT (**Num.** 3-4 (entire); **Isa.** 43:28 KJB), as well as the church system in the NT was set up in such a way to keep order (**Act.** 6:2-4; **1 Cor.** 11:34, 14:33; **Tit.** 1:5 KJB).

There are other passages which speak of 'arch' messengers with other descriptive words, yet their roots are connected to "archō" (**G757)**, as seen in **Chapter 2**:

[1] G746:

The koine Greek: **ἀρχή**
The transliterated koine Greek: **archē**

This word is variously translated in the King James Bible as [according to the E-Sword King James Concordance]:

Total KJB Occurrences: 59

beginning, 39

Mat. 19:4, 24:8 (2),21; **Mar.** 1:1, 10:6, 13:19; **Luk.** 1:2; **Jhn.** 1:1-2 (2), 2:11, 6:64, 8:25,44, 15:27, 16:4; **Php.** 4:15 (2); **Col.** 1:18; **2 Thes.** 2:13; **Heb.** 1:10, 3:14, 7:3; **2 Pet.** 3:4; **1 Jhn.** 1:1, 2:7 (2),13-14 (2),2:24 (2), 3:8,11; **2 Jhn.** 1:5-6 (2); **Rev.** 1:8, 3:14, 21:6, 22:13

principalities, 6

Rom. 8:38; **Eph.** 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1

first, 4

Act. 26:4; **Heb.** 2:3, 5:12; **Jud.** 1:6

corners, 2

Act. 10:11, 11:5

principality, 2

Eph. 1:21; **Col.** 2:10

began, 1

Heb. 2:3

beginnings, 1

Mar. 13:8

magistrates, 1

Luk. 12:11

power, 1

Luk. 20:20

principles, 1

Heb. 6:1

rule, 1

1 Cor. 15:24

Jesus, the Uncreated and Eternal Arch-Angel / Apostle of the Father, is Head, over the body, and even over all the other messengers (**Deu.** 33:2; **Psa.** 68:17; **Mat.** 26:53; **Jud.** 1:14; **Rev.** 5:11, 12:7,9, 19:14 KJB):

Colossians 1:18 KJB - And **he is the head of the body**, the church: **who is the beginning**, the firstborn from the dead; that **in all *things* he might have the preeminence**.

Revelation 1:8 KJB - I am Alpha and Omega, **the beginning** and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Revelation 3:14 KJB - And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning** of the creation of God;

Revelation 21:6 KJB - And he said unto me, It is done. I am Alpha and Omega, **the beginning** and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 22:13 KJB - I am Alpha and Omega, **the beginning** and the end, the first and the last.

The "principalities" (arch (ruling) offices), the koine Greek "archē":

> Romans 8:38 KJB - For I am persuaded, that neither death, nor life, nor angels, nor **principalities**, nor powers, nor things present, nor things to come,
>
> Ephesians 1:20 KJB - Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,
>
> Ephesians 1:21 KJB - Far above all **principality**, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
>
> Ephesians 3:10 KJB - To the intent that now unto the **principalities** and powers in heavenly *places* might be known by the church the manifold wisdom of God,
>
> Ephesians 6:12 KJB - For we wrestle not against flesh and blood, but against **principalities**, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.
>
> Colossians 1:16 KJB - For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or **principalities**, or powers: all things were created by him, and for him:
>
> Colossians 2:15 KJB - *And* having spoiled **principalities** and powers, he made a shew of them openly, triumphing over them in it.
>
> Titus 3:1 KJB - Put them in mind to be subject to **principalities** and powers, to obey magistrates, to be ready to every good work,

The angels of the "first" estate, the office of archangels, the koine Greek "arche":

> Jude 1:6 KJB - And the angels which kept not their **first estate**, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Jude 1:6 KJB, speaks of the "angels which kept not their first estate, but left their own habitation" that God had originally placed them in. One such, was Lucifer himself, who later became satan. He was an archangel in heaven (**Eze.** 28:14,16 KJB) that had once stood in the presence of God, and yet, even now, rules over the other wicked or fallen angels, who are his "Legion/**s**" of "devils" (**Mat.** 25:41; **Mar.** 5:9,15; **Luk.** 8:30; **Rev.** 12:7,9 KJB).

Jesus is also the arch-shepherd, the chief shepherd, over all of the under shepherds (pastors) of the flock:

[2] G750:

The koine Greek: **ἀρχιποίμην**
The transliterated koine Greek: **archipoimēn**

This word is variously translated in the King James Bible as [according to the E-Sword King James Concordance]:

Total KJB Occurrences: 2

chief, 1

1 Pet. 5:4

shepherd, 1

1 Pet. 5:4

1 Peter 5:1 KJB - The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

1 Peter 5:2 KJB - Feed the flock of God which is among you, taking the **oversight** *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

1 Peter 5:3 KJB - Neither as being lords **over** *God's* heritage, but being ensamples to the flock.

1 Peter 5:4 KJB - And when the **chief Shepherd** shall appear, ye shall receive a crown of glory that fadeth not away.

Jesus is also the High (arch) Priest over many other priests (**Exo.** 19:5-6; **Isa.** 61:6, 66:21; **1 Pet.** 2:9; **Rev.** 1:6, 5:10, 20:6 KJB), for the priest is indeed a "messenger" (angel, **H4397**, "מלאך", "mal'ak") for God (**Mal.** 2:7 KJB). The high / "chief" priest is a "prince" of the sanctuary (**H8269**, "שׂרי", "särëy"; **Ezr.** 8:24,29, 10:5; **Psa.** 82:6-7 (**Jhn.** 10:34-36 KJB); **Isa.** 43:28 KJB), for it is the very same word utilized in **Daniel** ("the prince of the host", **Dan.** 8:11 KJB; "the Prince of princes", **Dan.** 8:25; "one of the chief princes", **Dan.** 10:13 KJB, "Michael your prince", **Dan.** 10:21 KJB, "Michael ... the great prince which standeth for the children of thy people", **Dan.** 12:1 KJB).

[3] G748:

The koine Greek: **ἀρχιερατικός**
The transliterated koine Greek: **archieratikos**

This word is variously translated in the King James Bible as [according to the E-Sword King James Concordance]:

Total KJB Occurrences: 1

priest, 1

Act. 4:6

Acts 4:6 KJB - And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the **high priest**, were gathered together at Jerusalem.

[4] G749:

The koine Greek: **ἀρχιερεύς**

The transliterated koine Greek: **archiereus**

This word is variously translated in the King James Bible as [E-Sword King James Concordance]:

Total KJB Occurrences: 248

priests, 68

Mat. 2:4, 16:21, 20:18, 21:15,23,45, 26:3,14,47,59, 27:1,3,6,12,20,41,62, 28:11; **Mar.** 8:31, 10:33, 11:18,27, 14:1,10,43,53,55, 15:1,3,10-11 (2),31; **Luk.** 3:2, 9:22, 19:47, 20:1,19, 22:2,4,52,66, 23:4,10,13,23, 24:20; **Jhn.** 7:32,45, 11:47,57, 12:10, 18:3,35, 19:6,15,21; **Act.** 5:23-24 (2), 9:14,21, 19:14, 22:30, 25:14-15 (2), 26:10,12; **Heb.** 7:27-28 (2)

chief, 65

Mat. 2:4, 16:21, 20:18, 21:15,23,45, 26:3,14,47,59, 27:1,3,6,12,20,41,62, 28:11; **Mar.** 8:31, 10:33, 11:18,27, 14:1,10,43,53,55, 15:1,3,10-11 (2),31; **Luk.** 9:22, 19:47, 20:1,19, 22:2,4,52,66, 23:4,10,13,23, 24:20; **Jhn.** 7:32,45, 11:47,57, 12:10, 18:3,35, 19:6,15,21; **Act.** 5:23-24 (2), 9:14,21, 19:14, 22:30, 25:14-15 (2), 26:10,12

high, 59

Mat. 26:3,51,57-58 (2),62-63 (2),65; **Mar.** 2:26, 14:47,53-54 (2),60-61 (2),63,66; **Luk.** 3:2, 22:50,54; **Jhn.** 11:49,51, 18:10,13,15-16 (3),19,22,24,26; **Act.** 4:6 (2), 5:17,21,27, 9:1 (2), 22:5, 23:2,4-5 (2), 25:1-2 (2); **Heb.** 2:17, 3:1, 4:14-15 (2), 5:1,5,10, 6:20, 7:26-28 (3), 8:1,3, 9:7,11,25, 13:11

priest, 52

Mat. 26:3,57,62-63 (2),65; **Mar.** 2:26, 14:47,53-54 (2),60-61 (2),63,66; **Luk.** 22:50; **Jhn.** 11:49,51, 18:13,15-16 (3),19,22,24,26; **Act.** 4:6, 5:17,21,24,27, 9:1 (2), 22:5, 23:2,4-5 (2), 25:1-2 (2); **Heb.** 2:17, 3:1, 4:14-15 (2), 5:1,5,10, 6:20, 7:26, 8:1,3, 9:7,11,25, 13:11

priest's, 4

Mat. 26:51,58; **Luk.** 22:54; **Jhn.** 18:10

Hebrews 2:17 KJB - Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful **high priest** in things *pertaining* to God, to make reconciliation for the sins of the people.

Hebrews 3:1 KJB - Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and **High Priest** of our profession, Christ Jesus;

Hebrews 4:14 KJB - Seeing then that we have a great **high priest**, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

Hebrews 4:15 KJB - For we have not an **high priest** which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Hebrews 5:1 KJB - For every **high priest** taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

Hebrews 5:5 KJB - So also Christ glorified not himself to be made an **high priest**; but he that said unto him, Thou art my Son, to day have I begotten thee.

Hebrews 5:10 KJB - Called of God an **high priest** after the order of Melchisedec.

Hebrews 6:20 KJB - Whither the forerunner is for us entered, *even* Jesus, made an **high priest** for ever after the order of Melchisedec.

Hebrews 7:26 KJB - For such an **high priest** became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Hebrews 7:27 KJB - Who needeth not daily, as those **high priests**, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Hebrews 7:28 KJB - For the law maketh men **high priests** which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Hebrews 8:1 KJB - Now of the things which we have spoken *this is* the sum: We have such an **high priest**, who is set on the right hand of the throne of the Majesty in the heavens;

Hebrews 8:3 KJB - For every **high priest** is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

Hebrews 9:7 KJB - But into the second *went* the **high priest** alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Hebrews 9:11 KJB - But Christ being come an **high priest** of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Hebrews 9:25 KJB - Nor yet that he should offer himself often, as the **high priest** entereth into the holy place every year with blood of others;

Hebrews 13:11 KJB - For the bodies of those beasts, whose blood is brought into the sanctuary by the **high priest** for sin, are burned without the camp.

Hebrews 13:12 KJB - Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Jesus is also the Prince (arch) of Life, the Captain (arch) of the Hosts and Salvation:

[5] G747:

The koine Greek: **ἀρχηγός**
The transliterated koine Greek: **archēgos**

This word is variously translated in the King James Bible as [E-Sword King James Concordance]:

Total KJB Occurrences: 4

prince, 2

Act. 3:15, 5:31

author, 1

Heb. 12:2

captain, 1

Heb. 2:10

Acts 3:15 KJB - And killed the **Prince** of life, whom God hath raised from the dead; whereof we are witnesses.

Acts 5:31 KJB - Him hath God exalted with his right hand *to be* a **Prince** and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Hebrews 2:10 KJB - For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the **captain** of their salvation perfect through sufferings.

Compare:

Joshua 5:13 KJB - And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

Joshua 5:14 KJB - And he said, Nay; but ***as* captain of the host of the LORD am I now come**. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Joshua 5:15 KJB - And **the captain of the LORD'S host** said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

Hebrews 12:2 KJB - Looking unto Jesus the **author** and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Another related word, the Koine Greek "archōn":

[6] G758:

The koine Greek: **ἄρχων**

The transliterated koine Greek: **archōn**

This word is variously translated in the King James Bible as [E-Sword King James Concordance]:

Total KJB Occurrences: 38

rulers, 14

Luk. 23:13,35, 24:20; **Jhn.** 7:26,48, 12:42; **Act.** 3:17, 4:5,8, 13:26-27 (2), 14:5, 16:19; **Rom.** 13:3

prince, 8

Mat. 9:34, 12:24; **Mar.** 3:22; **Jhn.** 12:31, 14:30, 16:11; **Eph.** 2:2; **Rev.** 1:5

ruler, 8

Mat. 9:18; **Luk.** 8:41, 18:18; **Jhn.** 3:1; **Act.** 7:27,35 (2), 23:5

chief, 3

Luk. 11:15, 14:1; **Jhn.** 12:42

princes, 3

Mat. 20:25; **1 Cor.** 2:6,8

magistrate, 1

Luk. 12:58

ruler's, 1

Mat. 9:23

This related koine Greek word "archōn" is found translated in the King James Bible as "prince", "ruler", and "chief", in conjunction with "angels", even the Uncreated Creator - Jesus, the Son of the Father, himself the highest archangel:

Acts 7:35 KJB - This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of **the angel which appeared to him in the bush**.

Revelation 1:5 KJB - And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and **the prince** of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

As a side note, in the Greek Hexapla of Origen, in the book of **Joshua**, the "Captain of the LORD's Host", of whom Joshua had to remove his shoes in front of, & whom Joshua worshipped, is there called the "ἀρχιστράτηγος", "archistrategos":

Joshua 5:14 KJB - And he said, Nay; but *as* **captain** of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Joshua 5:14 Hexapla - ὁ δὲ εἶπεν αὐτῷ Ἐγὼ **ἀρχιστράτηγος** δυνάμεως κυρίου νυνὶ παραγέγονα. καὶ Ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ εἶπεν αὐτῷ Δέσποτα, τί προστάσσεις τῷ σῷ οἰκέτῃ;

Joshua 5:15 KJB - And the **captain** of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

Joshua 5:15 Hexapla - καὶ λέγει ὁ **ἀρχιστράτηγος** κυρίου πρὸς Ἰησοῦν Λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐφ᾽ ᾧ σὺ ἕστηκας, ἅγιός ἐστιν.

In **Isaiah** of Origen's Greek Hexapla, Jesus is called the "Μεγάλης βουλῆς ἄγγελος", "Megales Boules angelos" (Great (wonderful) Angel (messenger) of Counsel) and "ἄρχοντας", "archontas":

Isaiah 9:6 KJB - For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful**, **Counsellor**, The mighty God, The everlasting Father, The **Prince** of Peace.

Isaiah 9:6 Hexapla - ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ **Μεγάλης βουλῆς ἄγγελος**· ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς **ἄρχοντας**, εἰρήνην καὶ ὑγίειαν αὐτῷ.

In **Daniel**, Jesus is called the "ἀρχιστράτηγος", "archistrategos":

Daniel 8:11 KJB - "... to the **prince** of the host ..."

Daniel 8:11 Hexapla - "... καὶ ἕως οὗ ὁ **ἀρχιστράτηγος** ..."

In **Daniel**, Michael archangel is called the "ἄρχων", "archon" and "ἀρχόντων", "archontwn":

Daniel 10:13 KJB - "... Michael, one of the chief princes ..."

Daniel 10:13 Hexapla - "... Μιχαηλ εἷς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθῆσαί μοι ..."

Daniel 10:21 KJB - "... Michael your prince."

Daniel 10:21 Hexapla - "... Μιχαηλ ὁ ἄρχων ὑμῶν·"

Daniel 12:1 KJB - "... Michael stand up, the great prince ..."

Daniel 12:1 Hexapla - "... Μιχαηλ ὁ ἄρχων ὁ μέγας ..."

In **Isaiah** and **Micah**, Jesus is called the "ἄρχοντα", "archonta":

> Isaiah 55:4 KJB - Behold, I have given him *for* a witness to the people, a **leader** and commander to the people.
>
> > Isaiah 55:4 Hexapla - ἰδοὺ μαρτύριον ἐν ἔθνεσιν δέδωκα αὐτόν, **ἄρχοντα** καὶ προστάσσοντα ἔθνεσιν.
>
> Micah 5:2 KJB - But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be **ruler** in Israel; whose goings forth *have been* from of old, from everlasting.
>
> > Micah 5:2 (5:1) Hexapla - Καὶ σύ, Βηθλεεμ οἶκος τοῦ Εφραθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ιουδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς **ἄρχοντα** ἐν τῷ Ισραηλ, καὶ αἱ ἔξοδοι αὐτοῦ ἀπ᾽ ἀρχῆς ἐξ ἡμερῶν αἰῶνος.

This related koine Greek word "archōn" is found translated in the King James Bible as "prince", "ruler", and "chief", in conjunction with angels, even satan himself, an archangel ruling over myriads of devils (**Mat.** 25:41; **Rev.** 12:7,8,9 KJB):

> Matthew 9:34 KJB - But the Pharisees said, He casteth out devils through the **prince** of the devils.
>
> Matthew 12:24 KJB - But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the **prince** of the devils.
>
> Mark 3:22 KJB - And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the **prince** of the devils casteth he out devils.
>
> Luke 11:15 KJB - But some of them said, He casteth out devils through Beelzebub the **chief** of the devils.
>
> John 12:31 KJB - Now is the judgment of this world: now shall the **prince** of this world be cast out.
>
> John 14:30 KJB - Hereafter I will not talk much with you: for the **prince** of this world cometh, and hath nothing in me.
>
> John 16:11 KJB - Of judgment, because the **prince** of this world is judged."
>
> Ephesians 2:2 KJB - Wherein in time past ye walked according to the course of this world, according to the **prince** of the power of the air, the spirit that now worketh in the children of disobedience:

As an additional side note, in Origen's Greek Hexapla, satan is called the "ἄρχων", "archon", and "ἄρχοντος", "archontos":

> Daniel 10:13 KJB - "... the **prince** of the kingdom of Persia ..."
>
> > Daniel 10:13 Hexapla - "... ὁ **ἄρχων** βασιλείας Περσῶν ..."

Daniel 10:20 KJB - "... the **prince** of Persia ..."

Daniel 10:20 Hexapla - "... **ἄρχοντος** Περσῶν· ..."

Thus, satan, himself, is also the supreme (arch) ruler over the synagogues (gatherings / assemblies) of evil, and those that rule there:

[7] G752:

The koine Greek: **ἀρχισυνάγωγος**
The transliterated koine Greek: **archisunagōgos**

This word is variously translated in the King James Bible as [according to the E-Sword King James Concordance]:

Total KJB Occurrences: 20

ruler, 7

Mar. 5:35-36 (2),38; **Luk.** 8:49, 13:14; **Act.** 18:8,17

synagogue, 7

Mar. 5:22,36,38; **Act.** 13:14-15 (2), 18:8,17

chief, 2

Act. 18:8,17

rulers, 2

Mar. 5:22; **Act.** 13:15

synagogue's, 2

Mar. 5:35; **Luk.** 8:49

Luke 13:14 KJB - And the **ruler** of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day."

Revelation 2:9 KJB - I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but are **the synagogue of Satan**.

Revelation 3:9 KJB - Behold, I will make them of **the synagogue of Satan**, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Various commentators, scholars and Bible teachers mention “archangels” (taken from E-Sword modules, and histories, non-exhaustive, but sampling):

- **Albert Barnes** – **Dan.** 10:3; **Mal.** 2:7; **1 Thes.** 4:16; **Heb.** 2:9; **Rev.** 1:4
- **Joseph Benson** – **Neh.** 9:6; **Psa.** 72:18-19, 104:24-26, 113:7-8; **Luk.** 19:22-23
- **Biblical Illustrator** – **Gen.** 33:9,11; **Exo.** 6:9; **Lev.** 8:2-30, 19:30; **Deu.** 8:1-2; **Jdg.** 7:1-8, 18:1-31; **2 Sam.** 6:16; **1 Kin.** 6:1-14, 10:4-9; **Psa.** 16:11, 30:4-5, 38:18, 73:25-26, 119:72, 139:7-10; **Isa.** 29:13-14, 41:17-18, 42:8,16, 63:9; **Jer.** 3:4, 23:5-6; **Dan.** 4:37, 6:20; **Mar.** 12:30; **Luk.** 2:14, 3:21, 11:4, 17:37; **Act.** 2:20; **Rom.** 1:19-21, 2:7-10, 6:3-4, 8:16,19-23; **1 Cor.** 15:26,41-42; **Eph.** 3:19, 4:30, 5:25-27; **1 Thes.** 5:1-11; **2 Thes.** 1:8; **Heb.** 1:4-14, 2:9, 5:7-11; **Jam.** 5:16-18; **1 Pet.** 2:9-10,18-25; **1 Jhn.** 4:19; **Rev.** 12:7-11, 19:1-8, 21:27
- **E. W. Bullinger** – **Eph.** 3:15
- **Cambridge Bible** – **Dan.**; **Col.**; **Phl.**; **Dan.** 4:13, 8:16, 10:13; **Luk.** 1:19; **Eph.** 1:20; **Col.** 1:16; **1 Thes.** 4:16; **Heb.** 2:5; **Rev.** 8:2
- **Adam Clarke** – **Gen.** 32:10
- **Expositor’s Bible** – **Ecc.**; **Dan.**; **Dan.** 10:1-21; **Zec.** 1:7-17; **Gal.** 1:6-10; **Eph.** 3:10-13; **Rev.** 12:1-17
- **Great Texts** – **Gen.** 28:16-17; **Jdg.** 5:23; **Pro.** 1:7; **Mat.** 25:40; **Jhn.** 1:14, 20:19-20; **Php.** 3:20-21
- **David Guzik** – **Psa.** 100:1-5, 135:1-21; **Eph.** 1:1-23; **Rev.** 12:1-17
- **Robert Hawker** – **Dan.** 10:15-21; **Jud.** 1:14-19
- **George Haydock** – **Mat.** 7:7; **Eph.** 1:21
- **Keil and Delitzsch** – **Psa.** 103:19-22; **Eze.** 9:1-3; **Dan.** 8:15-27
- **Alexander MacLaren** – **1 Pet.** 2:9
- **Preacher’s Homiletical** – **Gen.** 28:10-22; **Exo.** 31:1-11; **2 Kin.** 12:4-16; **Son.** 1:9-11; **Isa.** 1:11, 22:24, 37:15-16, 57:15; **Jer.** 15:1-21; **Mar.** 14:12-31; **Act.** 6:1-7; **Rom.** 8:32, 12:11-12, 13:13-14; **1 Pet.** 2:18-25; **Rev.** 1:4-7,12-20
- **Popular New Testament** – **Luk.** 1:19; **Act.** 6:3, 26:22
- **Pulpit** – **Exo.** 27:19, 34:1-4; **2 Sam.** 6:1-23; **1 Kin.** 22:1-53; **2 Kin.** 6:1-33; **Psa.** 34:1-22, 55:1-23, 103:1-22; **Isa.** 9:1-21, 14:1-32; **Eze.** 32:1-32; **Dan.** 4:1-37, 10:1-21; **Luk.** 1:1-80; **1 Cor.** 3:1-23; **Col.** 1:1-29; **Heb.** 4:1-16, 9:1-28; **Jud.** 1:1; **Rev.** 8:1-13
- **Sermon Bible** – **Jud.** 1:20
- **Chuck Smith** – **1 Kin.** 22:1-53; **Psa.** 91:1-16; **Isa.** 11:1-16; **1 Jhn.** 2:12-29; **Rev.** 8:1-13
- **Treasury of David** – **Psa.** 8, 24, 78, 89, 96, 110, 135, 144, 145, 45:3-9

The Demonstration of the Apostolic Preaching by Irenaeus (c.134-c.200), “9.”

> “... powers and angels and angels and archangels, doing service to God ...”

NPNF2-06. Jerome: The Principal Works of St. Jerome by Schaff, Philip (1819-1893), Book II. 28.

> “... Why do we read that in the kingdom of heaven there are Archangels, Angels, Thrones, Dominions, Powers, Cherubim and Seraphim ...”

NPNF2-07. Cyril of Jerusalem, Gregory Nazianzen by Schaff, Philip (1819-1893), Oration II. 73.

> “... who is to take his stand with Angels, and give glory with Archangels ...”

NPNF2-08. Basil: Letters and Select Works by Schaff, Philip (1819-1893), Homily I. 5.

> "... or hosts of angels or the dignities of archangels."

NPNF1-10. St. Chrysostom: Homilies on the Gospel of Saint Matthew by Schaff, Philip (1819-1893), Homily I., 17.

> "... where are the angels, where the archangels ..."

NPNF1-07. St. Augustine: Homilies on the Gospel of John; Homilies on the First Epistle of John; Soliloquies by Schaff, Philip (1819-1893), Tractate I., 5.

> "... concerning angels, archangels, thrones, dominions, powers, principalities ..."

NPNF2-01. Eusebius Pamphilius: Church History, Life of Constantine, Oration in Praise of Constantine by Schaff, Philip (1819-1893), Chapter II, 11.

> "... Joshua, also, the successor of Moses, calls him, as leader of the heavenly angels and archangels ..."

NPNF2-05. Gregory of Nyssa: Dogmatic Treatises, Etc. by Schaff, Philip (1819-1893), Answer to Eunomius' Second Book

> "... archangels, that is, angels, human souls, and, it may be also, in the Apostate host, the Devil and his dæmons. ..."

Dionysius, the Pseudo-Areopagite (c.650—c. 725); Celestial Hierarchy, Chapter IX

> "... The choir of the holy Archangels ..."

Jacobus de Voragine (1230-1298) in Golden Legend, Vo. 5;

> "... Michael is expounded sometimes as God. ... the principates, angels, and archangels ..."

Sulpitius Severus, Vincent of Lerins, John Cassian by Schaff, Philip (1819-1893), Chapter IV

> "... How by reason of pride Lucifer was turned from an archangel into a devil. ..."

Ellen G. White:

1. Manuscript Releases Volume Three [Nos. 162-209], p. 19.3

   > "... Angels and archangels wonder at this great plan ..."

2. Sketches from the Life of Paul, p. 332.2

   > "... God. He hears angels and archangels magnifying that glorious name. His ..."

3. The Spirit of Prophecy Volume 3, p. 440.2

"... God. He hears angels and archangels magnifying that glorious name. His ..."

4. Sons and Daughters of God, p. 295.5

"Angels and archangels wonder at this great plan ..."

5. Maranatha, p. 329.4

"... the angelic host, angels and archangels, covering cherub and glorious seraph ..."

6. In Heavenly Places, p. 371.4

"... the angelic host, angels and archangels, covering cherub and glorious seraph ..."

7. Sermons and Talks Volume One, p. 241.1

"... Cherubims and seraphims, angels and archangels, are watching the battle that ..."

8. The Ellen G. White 1888 Materials, p. 1036.2

"... answer that prayer. Angels and archangels are looking upon God's ..."

There are also godly hymnwriters and poets that speak of "archangels":

Hymn – Praise Him, Praise Him by Fanny J Crosby -

"... Hail Him! Hail Him! highest **archangels** in glory; ..."

Hymn – anonymous (Foundling Collection), or John Kempthorne, or R. Carus Wilson's Coll.* -

"... Then with **archangels** we shall sing High praise to heaven's eternal King. ..."

Poem – in Albert Barnes commentary, Hebrews 2:9 –

"... **Archangels** sound his lofty praise. Through every heavenly street, And lay their highest honors down, Submissive at his feet. ..."

CHAPTER 5

~

Revelation 12, The Great Controversy & The Unbreakable Parallelism (Chiasm)

The texts of **Daniel**, in their words and contexts, should be clear, but is there another more definitive way to demonstrate that "Michael" is really another designation for the Son of God the Father in the scripture? Yes!, and it is found in the parallel book to **Daniel**, the book of the **Revelation** of Jesus Christ.

There is inherently within the very texts of **Revelation** 12 a very specific structure, a unique parallelism, or chiastic structure or pattern (ie. 1,2,3,3,2,1, or A,B,C,C,B,A, or A,B,C,A,B,C, &c.) which cannot be broken (**Jhn.** 10:35 KJB), wherein one place a word is given, it will have a corresponding word or words in the opposing place in the parallelism giving further identification of the original word. Examples:

Isaiah 43:7 KJB - *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

[A] I have **created** him,
[B] I have **formed** him,
[C] I have **made** him.

1 John 1:1 KJB - That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

[A] which we have **seen with our eyes**
[B] which we have **looked upon**

1 John 1:5 KJB - This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

[A] God is **light**
[B] in him is **no darkness at all**

1 Peter 3:10 KJB - For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

[A] let him **refrain** his tongue **from** evil
[B] let him **eschew** evil

1 Peter 3:11 KJB - Let him eschew evil, and do good; let him seek peace, and ensue it.

[A] let him **seek** peace
[B] **ensue** it

In **Judges** 9:2,4,5,18,24,56 KJB, it speaks of "threescore and ten" persons / sons, and in one place "seventy" brethren. Therefore, "threescore (60) and (+) ten (10)" = "seventy" (70).

Consider three differing examples from **Revelation** itself:

Example 1:

[1] Isa. 55:4 → **Rev.** 1:5 (Witness)
[2] Dan. 7:13 → **Rev.** 1:7 (Coming with Angels)
[3] Zec. 12:10-14 → **Rev.** 1:7 (Pierced & Wail)
[4] Isa. 41:4,6 → **Rev.** 1:8 (I AM)
[5] Isa. 58:13 → **Rev.** 1:10 (The Lord's day, the 7th Day Sabbath)
[4] Isa. 41:4,6 → **Rev.** 1:11 (I AM)
[3] Zec. 4:2 → **Rev.** 1:12. (7 Gold Candlesticks)
[2] Dan. 7:9,13,22 → **Rev.** 1:13-15 (Priest)
[1] Isa. 49:2 → **Rev.** 1:16 (Sharp Sword)

Example 2:
Rev. 1:10 KJB - I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

The Law (**Isa.** 1:10, 58:13; Lord's day) & the testimony (in the spirit; prophecy; **Rev.** 19:12), see **Exo.** 20:8-11; **Deu.** 4:2; **2 Kin.** 17:13; **Psa.** 19:7, 78:5; **Pro.** 29:18; **Isa.** 1:10, 8:16,20; **Lam.** 2:9; **Eze.** 7:26; **Mat.** 22:40; **Rom.** 3:21; **Rev.** 1:10, 14:7,12, 19:10 KJB:

[A1] Rev. 1:2 "word" & "testimony"
[B1] Rev. 1:9 "word" & "testimony"
[C1] [Reverse] Rev. 1:10 "in the Spirit" & "the Lord's day"
[A2] Rev. 6:9 "word" & "testimony"
[B2] Rev. 12:17 "commandments" & "testimony"
[C2] [Reverse] Rev. 20:4 "witness" & "word"

It ("the Lord's day" (**Rev.** 1:10 KJB)) always speaks of the 7th day the sabbath of the LORD, His holy day of His "word" or "commandments", and the "Spirit" refers to the "testimony" or "witness".

Example 3:

[A1] Rev. 9:1-2 - star, angel, bottomless pit, given key, (sun & air darkened (attacked))
[B1] Rev. 9:3 - locusts, scorpions, power
[C1] Rev. 9:4 - locusts, hurt, grass, herb, tree, men
[D1] Rev. 9:5 - 5 months, scorpion, striketh a man
[E1] Rev. 9:5 - not kill, tormented, torment, torment
[E2] Rev. 9:6 - seek death, shall not find it, death flee from, desire to die
[F1] Rev. 9:7 - locusts, horses, battle, prepared, Heads, Crowns like Gold, Faces of men
[G1] Rev. 9:8 - hair, teeth [Head]
[F2] Rev. 9:9 - they (locusts), horses, battle, breastplates, [body], Breastplates of iron, wings & chariots (in whom are men)
[G2] Rev. 9:9-10 - wings, tails [Body]
[D2] Rev. 9:10 - 5 months, scorpion, stings
[C2] Rev. 9:10 - they (locusts), hurt, men
[B2] Rev. 9:10 - they (locusts), scorpions, power
[A2] Rev. 9:11 - King, angel, bottomless pit, name given in Hebrew, Greek (destroyer)
((OT about Jesus [**Jhn.** 5:39], Sun); NT about Holy Ghost [**Act.** 2:1-3], Air))

The **Revelation** 12 Texts:

Revelation 12:1 KJB - And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Revelation 12:2 KJB - And she being with child cried, travailing in birth, and pained to be delivered.

Revelation 12:3 KJB - And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Revelation 12:4 KJB - And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Revelation 12:5 KJB - And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

Revelation 12:6 KJB - And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

Revelation 12:7 KJB - And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Revelation 12:8 KJB - And prevailed not; neither was their place found any more in heaven.

Revelation 12:9 KJB - And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 KJB - And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 KJB - Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Revelation 12:13 KJB - And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

Revelation 12:14 KJB - And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 12:15 KJB - And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Revelation 12:16 KJB - And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Revelation 12:17 KJB - And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Notice the basic, or simplified, chiastic structure to begin with:

[A1] Revelation 12:1-5 KJB = Woman, Child and Dragon

[B1] Revelation 12:6 KJB = Woman in Wilderness for 1,260 days (years)

[C1] Revelation 12:7-9 KJB = War between Michael and Satan in Heaven

[D1] Revelation 12:10 KJB = Cross, Power of Christ, His Victory

[D2] Revelation 12:11 KJB = Lamb, Blood of Christ, Their (overcoming saints) Victory in Him

[C2] Revelation 12:12 KJB = Dragon permanently cast down to Earth fights against Jesus' body

[B2] Revelation 12:13-16 KJB = Woman in Wilderness, for a time, and times, and half a time (aka, 3 ½ times or 1,260 days (years))

[A2] Revelation 12:17 KJB = Woman, her Seed and Dragon

An example of another parallelism within the greater:

Revelation 12:7 KJB - And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

[A1] Michael – Leader

[B1] his angels – Followers

[A2] Dragon – Leader

[B2] his angels - Followers

Look at **Rev.** 12:7 KJB carefully, and ask the question, is the word "dragon" describing a natural lizardian being existing in Heaven at that time, or is it rather a symbolic description, or nomenclature, of the rebellious Heylel / Lucifer? Then look at the Heavenly opponent, "Michael", and then ask a somewhat similar question. What does the name "Michael" mean, and what does it have to do with what is going on in the text and context?

"Michael" means "Who is like unto God?", and so, did Lucifer ever claim to be like God?

Isaiah 14:14 KJB - I will ascend above the heights of the clouds; I will be like the most High.

Looking at these two prime combatants, compare the surrounding context, this time starting with "the Dragon", followed with "Michael":

[1] "the Dragon" and his several titles in **Revelation** 12:

"Dragon" – **Rev.** 12:3,4,7,9,13,16,17 KJB

"serpent" – **Rev.** 12:9,14,15 KJB

"Devil" – **Rev.** 12:9,12 KJB

"Satan" – **Rev.** 12:9 KJB

"accuser of our brethren" – **Rev.** 12:10 KJB

"his" (angels) – **Rev.** 12:7,9 KJB

Compare also:

"neither was their place found any more in heaven" – **Rev.** 12:8 KJB

"was cast out ... cast out into the earth" – **Rev.** 12:9 KJB

"is cast down" – **Rev.** 12:10 KJB

[2] "Michael" and his several titles in **Revelation** 12:

"Michael" – **Rev.** 12:7 KJB

"Lamb" – **Rev.** 12:11 KJB

"child" – **Rev.** 12:2,4,5 KJB

"man child, who was to rule all nations with a rod of iron" – **Rev.** 12:5,13 KJB

"seed" – **Rev.** 12:17 KJB

"it" – **Rev.** 12:4 KJB

"Jesus" (even the "testimony" of) – **Rev.** 12:17 KJB

"Christ" – **Rev.** 12:10,17

"his" (angels) – **Rev.** 12:7 KJB

Compare also:

"caught up unto God, and to his throne." – **Rev.** 12:5 KJB

"rule all" – **Rev.** 12:5 KJB

The Great Controversy - The Language of Jesus's Controversy Parallel that of satan's				
Michael / Jesus Controversy		**The War**	**Dragon / Satan Controversy**	
Texts	**Entity**	**Location / Office**	**Texts**	**Entity**
Rev. 12:7	Michael / Christ Who is like unto God?	Who is like unto?	**Rev.** 13:4	Beast / AntiChrist Who is like unto the Beast?
Rev. 12:7	Michael & his angels	War in Heaven	**Rev.** 12:7	Dragon & his angels
Rev. 12:11,13:8; **Gen.** 3:21, 4:4, &c.	"the Lamb"	War in the Garden of Eden on earth	**Rev.** 12:9,14,15, 20:2; **Gen.** 3:1,2,4,13,14	"that old serpent"
Rev. 12:13	"a man child"	War in Judah	**Rev.** 12:9,12	"the devil"
Rev. 12:10; **Luk.** 4:18, &c.	Power of His Christ / Anointed / Messiah	War in Canaan wilderness	**Rev.** 12:9; **Eze.** 28:14; **Luk.** 4:2,6, &c.	Power / Authority of Satan / Once Anointed Cherub
Rev. 12:10; **Rom.** 5:6; **1 Jhn.** 2:1	"Christ" Jesus / "Advocate"	War at Calvary (AD 31)	**Rev.** 12:10	"accuser"
Rev. 12:17; "... the seed ...", **Gen.** 3:15; **Gal.** 3:16; **Act.** 9:4-5, 22:7-8, 26:14-15	"remnant of her seed" body / children of obedience	War on / by the body members 1,260, 42 months, 3 ½ times (AD 538-1798)	**Rev.** 12:17; **Rev.** 12:14,15	"face of the serpent" body / children of disobedience
Jhn. 12:19; **1 Pet.** 2:21	"behold, the world is gone after him.", "Christ also suffered for us, leaving us an example, that ye should follow his steps"	World at War / Taking sides	**Rev.** 13:3; **Dan.** 11:43	"... all the world wondered after the beast.", "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps."
Exo. 3:2; **Mal.** 3:1; **Act.** 7:30,35,38	Eternal "Angel (messenger) of the LORD (Father)"	Angel (Messenger)	**Isa.** 14:12; **2 Pet.** 2:4	finite fallen "angel"
Exo. 15:3; **Isa.** 42:13; **Luk.** 14:31; **Rev.** 17:14, 19:11	"The LORD *is* a man of war: the LORD *is* his name."	Warrior	**Rev.** 13:4, 17:14, 19:19	"make war"
Jos. 5:13-15; **1 Pet.** 5:4; **Isa.** 9:6; **Dan.** 8:11,25, 9:25, 10:13,21, 11:22, 12:1; **Act.** 3:15, 5:31; **Heb.** 2:10; **Rev.** 1:5	"Captain", "Prince" (ruler), "Chief"	Prince / Chief	**Luk.** 11:15; **Dan.** 10:13,20; **Mat.** 9:34, 12:24; **Mar.** 3:22; **Jhn.** 12:31, 14:30, 16:11; **Rom.** 8:38; **Eph.** 2:2, 6:12; **Col.** 1:16, 2:15	"prince" (ruler), "chief"
Jhn. 1:1; **Act.** 10:36; **Heb.** 1:8-10	"God", "Lord"	God / god	**2 Cor.** 4:4; **Jdg.** 2:13	"god of this world", "Baal" (Lord)

Every time that satan faces the Son of God, he must confront what it means to really be like God Most High. After considering these things, let some questions be asked, and fill them in by the surrounding texts:

Who is the “Dragon” of **Rev.** 12:3,4,7,9,13,16,17 KJB?

Who is the “serpent” of **Rev.** 12:9,14,15 KJB?

Who is the “devil” of **Rev.** 12:9,12 KJB?

Who is the “Satan” of **Rev.** 12:9 KJB?

Who is the “accuser of the brethren” of **Rev.** 12:10 KJB?

Who was “cast out” of **Rev.** 12:9 KJB?

Who was “cast down” of **Rev.** 12:10 KJB?

Who is the one which “cast out of his mouth water as a flood” of **Rev.** 12:15,16 KJB?

Are there any “angels” which belong, “his”, to the singular person in the verses cited, KJB?

Does the fallen arch-rebel have many designations, KJB?

According to the text of **Rev.** 12:7 KJB, what is the arch-rebel’s designation in “heaven” in this verse?

Who opposes the “Dragon”?

Who opposes the “serpent”?

Who opposes the “devil”?

Who opposes the “Satan”?

Who opposes the “accuser of the brethren”?

Whose “angels” oppose the “angels” of that "Dragon"?

Is there a “woman” and a “child” and a “Dragon” in **Rev.** 12:1-6 KJB?

Is there a “woman” entering into a “wilderness” for “a thousand two hundred and threescore days” (1,260 days; aka “1 time + 2 times (dual; plural of time) and half / dividing of time”; aka “42 months”) in **Rev.** 12:6 KJB?

Is there a “war” in “Heaven” between “Michael” (and “his angels”) and “the Dragon” (and “his angels”), wherein “the Dragon and his angels” were “cast out” and “neither was their place found any more in heaven” in **Rev.** 12:7-9 KJB?

Did the “power of his [the Father’s] Christ” on earth gain the “victory” and “salvation” over and from the “accuser of our brethren” in **Rev.** 12:10 KJB?

Did “they” on earth also “overcome” “him” (the accuser) by the “blood of the lamb” and by “the word of their testimony” in **Rev.** 12:11 KJB?

Is there “rejoic[ing]” in the “Heavens” for them “that dwell in them”, but yet “woe” to the “inhabiters of the earth and of the sea” for the “Dragon” being cast out of “Heaven” is now “come down” unto them and was full of “wrath” and “persecuted” the Church in **Rev.** 12:12-13 KJB?

Is there a “woman” entering into a “wilderness” for “a time, and times, and half a time” (1 time + 2 times (dual; plural of time) and half / dividing of time; aka 1,260 days (“a thousand two hundred and threescore days”); aka “42 months”) in **Rev.** 12:14 KJB?

Is there a “woman”, the “remnant” of “her seed” (aka “child”) & a “Dragon” in **Rev.** 12:15-17 KJB?

Whose “angels” oppose the “angels” of that Michael"?

Who opposes the one which has the True “testimony"?

Who opposes the “Christ”, even “Jesus Christ”?

Who opposes the “child", even the “man child” and “it”?

Who opposes the “lamb”?

Who opposes “Michael”?

According to the text of **Rev.** 12:7 KJB, what is the arch-defender’s designation in “heaven”?

Does the Son of God have many designations?

Are there any “angels” which belong, “his”, to the singular person in the verses cited, KJB?

Who is the one who has a “testimony” of **Rev.** 12:17 KJB?

Who is the one to “who was to rule all nations with a rod of iron” of **Rev.** 12:5 KJB?

Who is the one “caught up” of **Rev.** 12:5 KJB?

Who is the “seed” of **Rev.** 12:17 KJB?

Who is the “child” and “man child” and “it” of **Rev.** 12:2,4,5,13 KJB?

Who is the “Christ” and “Jesus Christ” of **Rev.** 12:10,17 KJB?

Who is the “lamb” of **Rev.** 12:11 KJB?

Who is “Michael” of **Rev.** 12:7 KJB?

If the structure is truly Chiastic (parallel) in its nature, then can the identification of the beings therein ever be broken (even according to **Jhn.** 10:35 KJB)?

If the Church is the Woman on the earth, and she the Body of Christ therein in **Rev.** 12:11-13 KJB and the Dragon fought against her, who then is the Heavenly Head in **Rev.** 12:7-9 KJB, who the Dragon warred against there?

Is the word "dragon" in **Rev.** 12:7 a symbolic name, and if so, would "Michael" also be such?

If a person still decides, even after all of these things, that "Michael" is just a created being of the created angelic host, then ask this final question, How does that idea fit into the rest of the chapter, and with the parallelism or chiastic structure, where the entire focus is upon the Son of God, along with his followers (heavenly and of earth), and the fallen cherub Lucifer / Heylel, along with his followers (in heaven originally, and also upon the earth)?

Does "Michael" bring about "salvation" in **Rev.** 12:7-10 KJB?

In relation to **Revelation**, in **Daniel** 12:1 KJB, does "Michael" bring about deliverance?

Are the words "salvation" and "deliver" interchangeable in scripture? (See **Jos.** 2:13; **1 Chr.** 16:35; **Psa.** 6:4, 7:1, 31:2, 37:40, 51:14, 59:2, 71:2, 79:9; **Jer.** 15:20, 42:11 KJB)

Is the name "Michael" the name given "in Heaven" to this personage, or the name given upon the earth "under heaven"?

Does the Son of God have many names, titles, offices / positions, and / or designations in scripture? If yes, what in all of the texts on "Michael" the "archangel" would prevent him from being additionally identified as the Son of God?

Is the Son of God ever associated with the word "angel" (mal'ak, angelos) in scripture?

Is the Son of God the highest, or even greatest, messenger that God the Father has sent?

Is "Michael" the "archangel" ever identified as a created being anywhere in scripture? If not, why is this position assumed by many in the Chrisitan, and non-Christian world? If so, what texts?

Is the Eternal Son of God, and "fellow" of the Father, anywhere in scripture, identified as a "fellow" of the other (created) messengers (angels) of God the Father? If so, does the text speak of the nature or office?

Is the Son of God, the leader, or "captain" of the Hosts of the LORD?

Is the Son of God ever identified with the word "Prince" (sar) in scripture?

Is Michael ever identified with the word "Prince" (sar) in scripture?

Is the Son of God ever identified, in scripture, as the ruler over the Israelites / Jews?

Is "Michael" ever identified, in scripture, as the ruler over the Israelites / Jews?

Are there any specific texts in scripture which state that all "angels" (mal'ak, angelos, messenger) are inherently created, and contrarily, are there any specific texts in scripture which state that any "angel" (mal'ak, angelos, messenger) cannot be eternal and uncreated?

CHAPTER 6

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1 Thessalonians 4:16 – The LORD descends, A Shout, A Voice, A Resurrection

1 Thessalonians 4:16 KJB - For **the Lord himself** **shall descend from heaven** **with a shout**, **with the voice of the archangel**, and **with the trump of God**: and **the dead in Christ shall rise first**:

Firstly, there needs to be asked, Are there any other texts which speak on the same subject and / or events, and if so, Do they shed any additional light or knowledge about what the phrase "with the voice of the archangel" and "with the Trump of God"? Compare the following with the text of **1 Thes.** 4:16.

John 5:25 KJB - Verily, verily, I say unto you, The hour is coming, and now is, when **the dead shall hear the voice of the Son of God**: and **they that hear shall live**.

John 5:26 KJB - For as the Father hath life in himself; so hath he given to the Son to have life in himself;

John 5:27 KJB - And hath given him authority to execute judgment also, because he is the Son of man.

John 5:28 KJB - Marvel not at this: for the hour is coming, in the which **all that are in the graves shall hear his voice**,

John 5:29 KJB - And **shall come forth; they that have done good, unto the resurrection of life**; and they that have done evil, unto the resurrection of damnation.

John 5:30 KJB - I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but **the will of the Father which hath sent me**.

In directly comparing **1 Thessalonians** 4:16 to **John** 5:25-30 KJB, it is seen that similar language is used between the two passages, identifying and clarifying at the same time.

1 Thessalonians 4:16	**John 5:25-30**
"the Lord himself"	"the Son of God (the Father)", "the Son of man"
"shall descend from heaven"	(the Father which hath) "sent me"
"with a shout"	"shall hear"
"with the voice of the archangel" (highest messenger for/from the Father)	"the voice of the Son of God", "his voice"
"with the trump of God"	(Jesus' voice is like a trumpet; **Rev.** 1:10-12 KJB)
"the dead in Christ"	"the dead", "all that are in the graves", "they have done good"
"shall rise first"	"unto the resurrection of life"
(There is also a resurrection for the finally impenitent; **Rev.** 20:5a,8-9 KJB)	"and they that have done evil, unto the resurrection of damnation"

In this direct comparison, it is easily witnessed, that the phrase "with the voice of the archangel" is the same thing as saying with "the voice of the Son of God", "his voice". The Bible declares, "line upon line" (**Isa.** 28:10,13 KJB), and "comparing spiritual things with spiritual" (**1 Cor.** 2:13 KJB), that the "archangel" (**1 Thes.** 4:16 KJB) is "the Son of God" (**Jhn.** 5:25 KJB), since the Son is the highest / chiefest messenger "sent" from the Father (**Mat.** 21:37; **Mar.** 12:6; **Luk.** 20:13 KJB). Others have attempted to say that the "voice of the archangel" is another being, separate and distinct from the Eternal Son, and that the Son sends another finite and 'created' messenger to give "voice" for him, but that cannot be substantiated by the two passages / texts in parallel. They only do this, because they think that allowing Jesus to be identified with the words "angel", or even "archangel", somehow equates him to being a finite and created being, but this is simply an incorrect assumption, and a wrong definition of the words. Those words have nothing to do with nature, but only office / position as messenger. Therefore, by the parallelism, the one, is the other, and no other.

Compare **1 Thessalonians** 4:16 and **John** 5:25-30 to **Job** 14:7-15 KJB:

> Job 14:7 KJB - For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
>
> Job 14:8 KJB - Though the root thereof wax old in the earth, and the stock thereof die in the ground;
>
> Job 14:9 KJB - *Yet* through the scent of water it will bud, and bring forth boughs like a plant.
>
> Job 14:10 KJB - But **man dieth, and wasteth away**: yea, **man giveth up the ghost, and where *is* he**?
>
> Job 14:11 KJB - *As* the waters fail from the sea, and the flood decayeth and drieth up:
>
> Job 14:12 KJB - So **man lieth down**, and **riseth not: till the heavens *be* no more**, **they shall not awake, nor be raised out of their sleep**.
>
> Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret**, **until thy wrath be past**, that thou wouldest **appoint me a set time, and remember me**!
>
> Job 14:14 KJB - **If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come**.
>
> Job 14:15 KJB - **Thou shalt call**, and **I will answer thee**: thou wilt have a desire to the work of thine hands.

In these texts there is similar language again used, as before in **1 Thessalonians** 4:16 and **John** 5:25-30 KJB. The passage speaks about the death of a man in general, and then also of **Job** himself. In death, mankind (even **Job**) breathes their last breath, then descends to the grave, and remains there in that state, symbolized by sleep in a bed, until God's wrath (or the seven last plagues; **Rev.** 11:18; and **Rev.** 15-16 KJB) be past (over) and the "heavens be no more" (**Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10; **Rev.** 6:14 KJB, &c) at the second coming / advent of Jesus. At that time, **Job**'s Saviour "shalt call" (give voice with a shout, as the messenger for God the Father) at which the dead, even **Job**, is remembered by his Redeemer Who comes to claim him, as the "desire to the work of **[his]** hands", and so be resurrected, "live again", and have his "change" come, from corruptible to incorruptible, as **Job** also states elsewhere: **Job** 19:25-27 KJB.

Job 19:25 KJB - For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

Job 19:26 KJB - And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

Job 19:27 KJB - Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

Those who incorrectly teach immortal soul / spirit theology (**Gen.** 3:4; contrary to **Gen.** 2:17; **Job** 4:17; **Psa.** 146:4; **Ecc.** 9:5,6,10; **Col.** 3:3-4; **1 Thes.** 4:17 KJB), do not really understand what they do to the Everlasting Gospel itself, and the old man of sin, nor do they fully comprehend what it does to the doctrine of the resurrection in the life now, and in the future to come. In any case, those texts further demonstrate that it is God, the Redeemer, that gives His "call" or voice, and not another, to resurrect the dead.

Compare **1 Thessalonians** 4:16; **John** 5:25-30; **Job** 14:7-15, 19:25-27 to **1 Corinthians** 15:51-55,57 KJB:

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; We shall not all **sleep**, but we shall all **be changed**,

1 Corinthians 15:52 KJB - In a moment, in the twinkling of an eye, **at the last trump**: **for the trumpet shall sound**, and **the dead shall be raised incorruptible**, and **we shall be changed**.

1 Corinthians 15:53 KJB - For this corruptible must put on incorruption, and **this mortal** *must* **put on immortality**.

1 Corinthians 15:54 KJB - So **when** this corruptible shall have put on incorruption, and **this mortal** shall have **put on immortality**, **then** shall be brought to pass the saying that is written, Death is swallowed up in victory.

1 Corinthians 15:55 KJB - **O death**, where *is* thy sting? **O grave**, where is thy victory?

1 Corinthians 15:57 KJB - But **thanks *be* to God**, which **giveth us the victory through our Lord Jesus Christ**.

The very words of Paul, by the Holy Ghost, in **1 Cor.** 15:51-57 KJB, are in actuality brought directly over from the inspired (of God) passages in **Job**. The exact same language and even words are utilized to describe the events at the second coming / advent of Jesus Christ. Paul mentions "sleep", "death", "grave", "mortal", "God", "Lord", "raised", "change", and also uses the same words or phrasing as found in **1 Thes.** 4:16 KJB, when writing "trump" or "trumpet". The resurrection in **1 Cor.** 15:51-57 KJB, along with the "trump", or "trumpet", and the "victory" thereby, are given to no other being than that of the Son, the "Lord Jesus Christ".

Compare **1 Thes.** 4:16; **Jhn.** 5:25-30; **Job** 14:7-15, 19:25-27; **1 Cor.** 15:51-57 to the various **Psalms** below:

Psalms 17:15 KJB - As for me, **I will behold thy face in righteousness**: I shall be satisfied, **when I awake, with thy likeness**.

Psalms 47:5 KJB - **God is gone up with a shout**, **the LORD with the sound of a trumpet**.

Psalms 50:3 KJB - **Our God shall come**, **and shall not keep silence**: a fire shall devour before **him**, and it shall be very tempestuous round about him.

Psalms 50:4 KJB - **He shall call** to the heavens from above, and **to the earth**, that he may judge his people.

Again, the **Psalms** give the one and the same "voice" as all the previous texts and / or passages in what they have provided. It is God that comes, calls with His own voice "to the earth" from above, and does not "keep silence". It is God that goes back "up", with the saints, with a "shout" and "with the sound of a trumpet". The resurrection is mentioned in the terms of "when I awake, with thy (God's) likeness". Where in any of the texts that have been given so far is there another being speaking other than Deity, or sounding a trumpet other than Deity? The only person that is both messenger for Deity and Deity Himself mentioned directly in those texts, is the Son of the Father. What other title or position could be given than **1 Thessalonians** 4:16 has given Him, the "archangel"? **John's** Gospel is similar in utilizing the "Word" (**Jhn.** 1:1 KJB), which is a Personal message sent of God the Father by the presence of the Son.

Compare **1 Thes.** 4:16; **Jhn.** 5:25-30; **Job** 14:7-15, 19:25-27; **1 Cor.** 15:51-57 & the **Psalms** to the Prophets:

Isaiah 26:19 KJB - **Thy dead *men* shall live**, *together with* my dead body shall they arise. **Awake and sing, ye that dwell in dust**: for thy dew *is as* the dew of herbs, and **the earth shall cast out the dead**.

Isaiah 26:20 KJB - Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Isaiah 26:21 KJB - For, behold, **the LORD cometh out of his place** to punish the inhabitants of the earth for their iniquity: **the earth also shall disclose her blood, and shall no more cover her slain**.

Isaiah 27:13 KJB - And it shall come to pass **in that day**, *that* **the great trumpet shall be blown**, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Jeremiah 25:30 KJB - Therefore prophesy thou against them all these words, and say unto them, **The LORD shall roar from on high**, and **utter his voice from his holy habitation**; **he shall mightily roar upon his habitation**; **he shall give a shout**, as they that tread *the grapes*, against all the inhabitants of the earth.

Jeremiah 25:31 KJB - A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

Zechariah 9:14 KJB - And **the LORD shall be seen over them**, and his arrow shall go forth as the lightning: and **the Lord GOD shall blow the trumpet**, and shall go with whirlwinds of the south.

Zephaniah 1:14 KJB - **The great day of the LORD *is* near**, *it is* near, and hasteth greatly, *even* **the voice of the day of the LORD**: the mighty man shall cry there bitterly.

Zephaniah 1:15 KJB - That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

Zephaniah 1:16 KJB - **A day of the trumpet** and alarm against the fenced cities, and against the high towers.

Everywhere, from the NT, to the OT, from the **Psalms**, to the Prophets, the same things are spoken of. In **Zechariah** 9:14 KJB, it is plain, that "the Lord GOD shall blow the trumpet", and in **Jeremiah** 25:30 KJB, it is clear, that it is God who shall "utter his voice from his holy habitation", and "he shall give a shout", and not another. When God comes, the dead shall be raised, and the earth would "cast out the dead" and "no more cover her slain".

The question that has to be asked, is, When Paul wrote **1 Thes.** 4:16, under the inspiration of the Holy Ghost, being raised at "the feet of Gamaliel" (**Act.** 22:3 KJB), being "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee" (**Php.** 3:5 KJB), and able to reason "out of the scriptures" (**Act.** 17:2 KJB), citing from **Job**, and elsewhere, Would he have put into the NT texts another being giving "voice", when every other place it is God? Compare all that went before to this, the final examples, as written by Moses, and by John the Apostle, and then be sure in one's own mind, so that no one is of a doubting or double heart (**Jam.** 1:8, 4:8 KJB):

Exodus 19:16 KJB - And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and **the voice of the trumpet exceeding loud**; so that all the people that *was* in the camp trembled.

Exodus 19:17 KJB - And Moses brought forth the people out of the camp **to meet with God**; and they stood at the nether part of the mount.

Exodus 19:18 KJB - And mount Sinai was altogether on a smoke, because **the LORD descended** upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Exodus 19:19 KJB - And when **the voice of the trumpet sounded long**, and **waxed louder and louder**, Moses spake, and **God answered him by a voice**.

Exodus 19:20 KJB - And **the LORD came down** upon mount Sinai, on the top of the mount: and **the LORD called** Moses *up* to the top of the mount; and **Moses went up**.

Exodus 20:18 KJB - And all the people saw the thunderings, and the lightnings, and **the noise of the trumpet**, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

Exodus 20:19 KJB - And they said unto Moses, Speak thou with us, and we will hear: but let not **God speak with us**, lest we die.

Exodus 20:20 KJB - And Moses said unto the people, Fear not: for **God is come** to prove you, and that his fear may be before your faces, that ye sin not.

Exodus 20:21 KJB - And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

Exodus 20:22 KJB - And **the LORD said** unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that **I have talked with you from heaven**.

Hebrews 12:19 KJB - And **the sound of a trumpet**, and **the voice of words**; **which *voice* they that heard intreated that the word should not be spoken to them any more**:

Revelation 1:10 KJB - I was in the Spirit on **the Lord's day**, and heard behind me **a great voice, as of a trumpet**,

Revelation 1:11 KJB - **Saying, I am Alpha and Omega, the first and the last**: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:12 KJB - And I turned to see **the voice that spake with me**. And being turned, **I saw** seven golden candlesticks;

Revelation 1:13 KJB - And in the midst of the seven candlesticks ***one* like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:14 KJB - His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

Revelation 1:15 KJB - And his feet like unto fine brass, as if they burned in a furnace; and **his voice as the sound of many waters**.

Revelation 1:16 KJB - And he had in his right hand seven stars: and **out of his mouth went a sharp twoedged sword**: and his countenance *was* as the sun shineth in his strength.

Revelation 1:17 KJB - And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Revelation 1:18 KJB - ***I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death**.

Revelation 4:1 KJB - After this I looked, and, behold, a door *was* opened in heaven: and **the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither**, and I will shew thee things which must be hereafter.

As the scriptures say, of Deity, "I am the LORD, I change not" (**Mal.** 3:6 KJB), and "thou art the same, and thy years shall not fail" (**Heb.** 1:12, see also **Psa.** 102:12,25-27 KJB), for "Jesus Christ the same yesterday, and to day, and for ever." (**Heb.** 13:8 KJB), and so as **Exodus** reveals that it is God (even the Son; **Jhn.** 1:18 KJB) that comes down, speaking with His own "voice", and with the "sound of a trumpet", calling Moses "up", how then can **1 Thes.** 4:16 KJB be saying anything other than that it is the Son of the Father in Heaven who speaks with the voice as the highest messenger (archangel) of / from the Father, to raise the dead to life and take them back (**Jhn.** 14:1-4 KJB) with Him?

The texts of the **Revelation** show that it is again Jesus Christ, the Son of man, the very one victorious over death and the grave, having even resurrected Moses (**Jud.** 1:9 KJB) before, that is "alive for evermore", that speaks with "a great voice, as of a trumpet" on behalf of the Father's will (**Heb.** 1:2; **Rev.** 1:1 KJB).

Of all the events in scripture, the only events that collectively come in at a close second (to the collective events of the first Advent, Calvary and the subsequent resurrection of Jesus Christ Himself), is the second glorious Advent / Coming of Jesus, and the final and great resurrections of the righteous to everlasting life.

In the first Advent, God the Father could not send Michael to give tidings to Joseph, Mary, Zacharias, or to resurrect Jesus, for Michael is Jesus, who, had by mysterious process that only Divinity can fully fathom, become "God manifest in the flesh" (**1 Tim.** 3:16 KJB), "God with us" (**Isa.** 8:10 KJB). God the Father had to send the created covering cherub "Gabriel" in the panoply of Heaven to relay the word of the Father to the others, and to the Son who was dead and in the tomb, but, in the second Advent, Michael / Jesus, the great infinite, everlasting and eternal archangel, is sent to go and claim His people for Himself, to take them back to the Father's house in such glory that has not been before witnessed upon the earth.

Who, then, other than the Son of Righteousness, **is like unto God** the Father, and is **the highest messenger** that can be sent to carry out that will, and would come down in majesty and speak all of the waiting dead in Christ Jesus back to life? Is there any who would truly desire to rob the Son of God the Father of such pleasure and joy that has long been His right and due, even His purpose and prerogative?

CHAPTER 7

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Zechariah 3:1-10 & Jude 1:9 – "The LORD rebuke thee."

In the book of **Genesis**, there is witnessed a confrontation between "the voice of the LORD God" (**Gen.** 3:8 KJB) and the "serpent" (**Gen.** 3:14 KJB), whom the fallen being satan (once Lucifer / Heylel; **Isa.** 14:12; **Rev.** 12:9, 20:2 KJB) was utilizing at the time, as a medium, even beginning with a difference in their words (God: "shalt surely die" (**Gen.** 2:17 KJB), and satan through the serpent: "shall not surely die" (**Gen.** 3:4 KJB)). There is a battle for control of the hearts of mankind, and "the voice of the LORD God" eventually curses the "serpent" (devil) by saying:

> Genesis 3:14 KJB - And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
>
> Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This same war, or great controversy, continues throughout the rest of the Bible, and picks up in a special way again in the events of the book of **Job**. Therein, satan, having had usurped authority from Adam / Eve from the beginning (**Rom.** 6:16 KJB), is seen visiting the gates of Heaven on at least two occasions (**Job** 1:6-12, 2:1-7 KJB). The confrontation continues, with this instance being over the man **Job** himself (**Job** 1:8-12, 2:3-7 KJB). The fallen angel, satan, not one to leave things to themselves, takes a personal interest and investment into the matter (**Job** 4:12-21 KJB), even as God also does (**Job** 38:1-41:34 KJB). At the end, God states of satan's philosophy:

> Job 42:7 KJB - And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.
>
> Job 42:8 KJB - Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

As seen written, in both places (**Gen.** & **Job**), there is the side of the Good & of the evil, the battle of their wills, the servants of God in the midst, and the rebuke of the LORD God toward the rebellious and fallen enemy of all righteousness, the devil, or satan, or the serpent at the end of the contest. Is this great contest merely revealed in those two locations? No. It is witnessed throughout the whole Bible. Some subtle and indirect. Some overt and very direct. For instance, in the book and events of **Esther**, with King Xerxes I (Ahasuerus), **Esther**, Mordecai, and Haman, where God and satan are not directly mentioned, or of the long quarrel between King Saul & King David, where God and the familiar spirit (satan) are mentioned. Consider also the same conflict in the lives of King Nebuchadnezzar II of (Neo) Babylon, the Chaldeans and **Daniel**, Hananiah, Mishael and Azariah (**Daniel** 1-3), and God's "angel" (**Dan.** 3:28 KJB), the "Son of God" (**Dan.** 3:25 KJB), or even with King Darius the Mede, the presidents and princes, and Daniel (**Daniel** 6).

Existing	Genesis	Job
Person / Good Being	"the voice of the LORD God"	"God", "the LORD"
person / evil being	"serpent" (satan)	"Satan", "a spirit"
Great Controversy War	"shalt surely die" (God), "shall not surely die" (serpent, satan)	"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (God) "Doth Job fear God for nought?", "Behold, he put no trust in his servants; and his angels he charged with folly:" (Satan)
Servants	"Adam" ("son of God"; **Luk.** 3:38 KJB), "Eve", "Cherubims"	"my (God's) servant Job", "sons of God", "morning stars"
Rebuke	"Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."	"... the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job."

This same typical pattern is found in the texts of **Zechariah** 3, and in **Jude** 1:9, as well as in **Daniel** 10:13 and **Revelation** 12:7 KJB. Read carefully:

Zechariah:

> Zechariah 3:1 KJB - And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.
>
> Zechariah 3:2 KJB - And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

Jude:

> Jude 1:9 KJB - Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Daniel:

> Daniel 10:13 KJB - But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Revelation:

> Revelation 12:7 KJB - And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Existing	Daniel 10:13	Zechariah 3:1-6	Matthew 4:1-11	Luke 4:1-13	Jude 1:9	Revelation 12:7
Person / Good Being	"Michael, one of the chief princes"	"the angel of the LORD", "the LORD"	"Jesus"	"Jesus"	"Michael the archangel"	"Michael"
person / evil being	"the prince (ruler) of the kingdom of Persia (satan)"	"Satan"	"the devil", "Satan"	"the devil", "Satan"	"the devil"	"the dragon"
Great Controversy War	"the prince (ruler) of the kingdom of Persia (satan) **withstood** me (Gabriel) one and twenty days: but, lo, Michael, one of the chief princes, came to help me (Gabriel)" (thus Michael disputes with the devil)	"Satan standing at his (the angel of the LORD) right hand to **resist** him (the angel of the LORD)"	"Jesus said unto him (satan, the devil), It is written again, **Thou shalt not tempt the Lord thy God**."	"And Jesus answering said unto him (satan, the devil), It is said, **Thou shalt not tempt the Lord thy God**."	"when **contending with** the devil he (Michael the archangel) disputed"	"And there was **war** in heaven: Michael and his angels **fought** against the dragon; and the dragon **fought** and his angels,"
Servants	"came to help me (Gabriel, angel)"	"Joshua the high priest" (mankind)	"angels came and ministered unto him"	"his angels"	"Moses" (mankind)	"and his angels"
Rebuke	——— (parallel **Rev.** 12:7)	"**the LORD said** unto Satan, **The LORD rebuke thee**, O Satan; even **the LORD** that hath chosen Jerusalem **rebuke thee**"	"**Get thee hence, Satan**: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."	"**Get thee behind me, Satan**: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."	"Yet **Michael the archangel**, when contending with the devil ... **said**, **The Lord rebuke thee**."	——— (parallel **Dan.** 10:13)

Notice in **Zec.** 3 KJB, that "the angel of the LORD" (**Zec.** 3:1 KJB), whom is also stated as "the LORD" (**Zec.** 3:2 KJB), is standing next to Joshua the high priest (who had sinned; **Zec.** 3:3-4 KJB), and speaks to the accuser satan (who was also standing near), saying, "... the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" A direct parallel in comparison to this event in **Zec.** 3, is found in **Jud.** 1:9, in which it is seen that "Michael the archangel", in response to satan over God's servant (who had sinned; **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16,29, 32:50-52, 34:1-8 KJB), Moses, likewise says, "The Lord rebuke thee." (**Jud.** 1:9 KJB). In both histories, the Son, came as the messenger (angel) of the Father's will.

In comparing **Zechariah** 3:1-10 with **Jude** 1:9 KJB closely, the question that often arises by some who do not think "Michael the archangel", or even "the angel of the LORD", is just another designation for the uncreated, eternal and infinite Son of the Father, ask (in general), "If Michael the archangel is the Son of the Father (aka 'Jesus'), how come he says to satan, "The Lord rebuke thee", instead of rebuking the devil himself?, and why would it call him "the angel of the LORD" in **Zechariah**?"

The answer to the question is found in the position or office that the Son comes in, and for Whom He comes on the behalf of; namely that of the Person / Being of the Father (the LORD; JEHOVAH). In both **Zechariah** and in **Jude** (also in **Daniel** 10-12 & **Revelation** 12), the Son (who is like unto God, His Father) comes as the messenger (or highest messenger), or as "the angel", "the archangel" of "the LORD" (the Father). He, in that office, or position, can only speak what the Father has given Him to speak, or do. The Son did not come in His own name or authority, but came as the representative of His Father's name and authority. The Son is the eternal 'proxy' for the Father. He is the "voice of the LORD God" (**Gen.** 3:8 KJB), even the "Word" (**Jhn.** 1:1 KJB), or the greatest and highest message of the Father to all creation. He (the Son) is His (the Father's) representative presence (**Exo.** 33:14 KJB). Wherever the Son is, it is as if the Father is present (**Jhn.** 14:7-11 KJB), for the Son always carries out the Father's perfect will (**Mat.** 26:39,42; **Luk.** 22:42 KJB), and all are to honour the Son, even as they honour the Father (**Jhn.** 5:23 KJB).

Some may still object with a further question, that goes something to the effect that (in general), "In the NT, when the Son, being before "in the form of God" (**Php.** 2:6 KJB), had then took upon Himself "the form of a servant" (**Php.** 2:7 KJB), and became "God manifest in the flesh" (**1 Tim.** 3:16 KJB), and called "Jesus" (**Mat.** 1:21; **Luk.** 1:31 KJB), He directly rebukes satan, and even tells him to depart, why not then in **Zechariah** and in **Jude**?"

The question asked is a good and valid inquiry, and shows the intelligence and thinking capacity of such to see beyond the mere shallow to the depths of an issue. The answer to this question, is likewise quite simple, in that it involves timing, office / position, and authority given for a duration. The book of **Zechariah** is an OT text, placed at a time before the Son of the Father had taken upon Himself "the likeness of sinful flesh, and for sin, condemned sin in the flesh" (**Rom.** 8:3 KJB), and had become "the man Christ Jesus" (**1 Tim.** 2:5 KJB), and came in the office as "angel" (though still "LORD", **Exo.** 3:2, 14:19,24; **Gal.** 4:1 KJB), "archangel", or messenger of God the Father. While **Jude** is a NT text, the events of **Jude** 1:9 are actually an OT event (just as the events of **Jud.** 1:5-7 KJB), dealing with the resurrection of Moses by the Son (who actually had buried Moses so many days earlier; **Deu.** 34:4-7 KJB) who was not yet identified as "Jesus", and therefore the name "Jesus" could not be used in **Jude**, since the events are an OT event, and the Son was not identified as "Jesus" until the NT (**Mat.** 1:25; **Luk.** 1:31, 2:21 KJB). The Son at the time given in **Jude** had not yet been given "dominion" (**Dan.** 7:14 KJB), or "All power (authority) ... in heaven and in earth" (**Mat.** 28:18 KJB), but when He later had done (**Psa.** 40:8, 116:14,18 KJB) the will of His Father, in fulfillment of the Everlasting Covenant (**Heb.** 13:20 KJB), the "covenant of life and peace" (**Mal.** 2:5 KJB) that had been made in eternity past (**Jhn.** 17:24; **Eph.** 1:4; **1 Pet.** 1:20 KJB), in becoming a man, &c., the Father, "... hath given all things into his hand" (**Jhn.** 3:35 KJB), "... hath given him (Jesus, the Son) authority to execute judgment also, because he is the Son of man." (**Jhn.** 5:27, see **Jhn.** 5:22; **Dan.** 7:13; **1 Cor.** 15:45-47 KJB), and even had given like authority to His disciples (**Luk.** 10:17-19; **Jhn.** 20:21 KJB).

Later, when all rebellion is put down, the Son will return all that authority given to Him by the Father, back to the Father (**1 Cor.** 15:24 KJB). These reasons are why there is a contrasted difference in authority, and office, in the battle between Christ Jesus and satan in the timing of the NT in the wilderness of Judaea (**Mat.** 4; **Luk.** 4 KJB) and with the other events taking place in the OT timing, and the Son would not add to or take away from His Father's word (**Num.** 22:18, 24:13; **Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 22:18,19 KJB).

In further comparing both **Zechariah** 3:1-10 and **Jude** 1:9 KJB, there is a clear parallel in what happens with the servants of God in those texts; with Joshua the high priest in **Zec.**, and with Moses in the text of **Jude**. In **Jude**, Moses had been deceased for some days, as a result of the words of God, because of Moses' sin. This was the reason that satan had thought he had a claim over the body of Moses, being the one who had "the power of (authority over) death, that is, the devil" (**Heb.** 2:14, see also **Isa.** 14:17 KJB).

The fallen arch-rebel was staking his (semi) 'legal' claim over what he thought was his by right, while instead the Father (as is His prerogative; **Rom.** 9:15 KJB) had actually pardoned Moses already (based upon the promise & covenant; **Gen.** 3:15,21 KJB, which Moses believed in; **Luk.** 20:37, 24:27,44; **Jhn.** 1:45, 5:45-46; **Act.** 3:22, 7:37, 26:22 KJB) sent the Son ("Michael the archangel") to resurrect him (**Jud.** 1:9 KJB); which is why Moses is seen alive, transfigured and glorified in the NT Gospel and Epistle texts, at the Mount of Transfiguration, alongside of Elijah and with Jesus, with the voice of the Father speaking (**Mal.** 4:4-5; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **Jhn.** 11:25; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB).

In all of the time that existed from Adam, in **Genesis**, to Moses, in **Exodus**, Moses was the first one that was resurrected permanently in the promise of the Father by / through Christ Jesus to come, which is why **Romans** 5:14 KJB, it says, "death reigned from Adam to Moses". Since, Moses had truly believed, the devil could not have him, or claim him as his own in death, even though Moses had earlier made a mistake, being tempted by the devil to sin (**1 Jhn.** 3:4 KJB). Instead, God was merciful, and claimed Moses as His, as He will likewise claim all who truly believe on His Son Jesus Christ, and call upon Him (**Gen.** 3:15,21, 4:26; **Act.** 16:31; **Rom.** 10:9; **1 Cor.** 1:2 KJB).

In **Zechariah**, Joshua the high priest had likewise sinned (**Zec.** 3:3-4 KJB), and now had on "filthy garments" (see also **Job** 13:28; **Isa.** 9:5, 64:6 KJB). This gave satan the opportunity to claim (**Rom.** 6:16; **Eph.** 2:2 KJB) this person as his subject, which is why he is seen resisting the Son ("the angel of the LORD", and "the LORD"; **Zec.** 3:1-2 KJB). However, just as with Moses, the Father had sent the Son to pardon this high priest, and to cleanse him from all unrighteousness, and provide new white (clean and righteous; **Exo.** 28:36, 39:30; **Job** 29:14; **Rev.** 19:8 KJB) garments (**Zec.** 3:3-10 KJB). Read the text carefully, and notice what authority this "angel of the LORD", also called "the LORD" has:

> Zechariah 3:3 KJB - Now Joshua was clothed with filthy garments, and stood before **the angel**.
>
> Zechariah 3:4 KJB - And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him **he said**, **Behold, I have caused thine iniquity to pass from thee**, and I will clothe thee with change of raiment.

Who can forgive sins but "God" alone? (**Mar.** 2:7; **Luk.** 5:21 KJB):

> Exodus 23:20 KJB - Behold, **I send an Angel before thee**, to keep thee in the way, and to bring thee into the place which I have prepared.
>
> Exodus 23:21 KJB - Beware of him, and **obey his voice**, provoke him not; for **he will not pardon your transgressions**: **for my name *is* in him**.
>
> Exodus 23:22 KJB - But if thou shalt indeed **obey his voice**, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.
>
> Exodus 33:19 KJB - And **he said, I will make all my goodness pass before thee**, and **I will proclaim the name of the LORD before thee**; **and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy**.

Joshua 24:19 KJB - And Joshua said unto the people, Ye cannot serve **the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins**.

Psalms 51:9 KJB - **Hide thy face from my sins**, and **blot out all mine iniquities**.

Psalms 130:7 KJB - Let Israel hope in the LORD: for **with the LORD *there is* mercy, and with him *is* plenteous redemption**.

Psalms 130:8 KJB - And he shall redeem Israel from **all** his iniquities.

Psalms 132:9 KJB - **Let thy priests be clothed with righteousness**; and let thy saints shout for joy.

Isaiah 61:10 KJB - I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness**, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

Jeremiah 33:8 KJB - And I will cleanse them from **all** their iniquity, whereby they have sinned against me; and I will pardon **all** their iniquities, whereby they have sinned, and whereby they have transgressed against me.

Ezekiel 36:33 KJB - Thus saith the Lord GOD; In the day that I shall have cleansed you from **all** your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

Micah 7:19 KJB - He will turn again, he will have compassion upon us; **he will subdue our iniquities**; and thou wilt cast **all** their sins into the depths of the sea.

Matthew 9:6 KJB - But that ye may know that **the Son of man hath power on earth to forgive sins**, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

Mark 2:7 KJB - Why doth this *man* thus speak blasphemies? **who can forgive sins but God only**?

Mark 2:10 KJB - But that ye may know that **the Son of man hath power on earth to forgive sins**, (he saith to the sick of the palsy,)

Luke 5:21 KJB - And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? **Who can forgive sins, but God alone**?

Luke 5:24 KJB - But that ye may know that **the Son of man hath power upon earth to forgive sins**, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

Acts 3:26 KJB - Unto you first **God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities**.

Romans 4:7 KJB - *Saying*, **Blessed *are* they whose iniquities are forgiven, and whose sins are covered**.

Romans 9:15 KJB - For **he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion**.

Hebrews 8:12 KJB - For **I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more**.

Hebrews 10:17 KJB - And **their sins and iniquities will I remember no more**.

Revelation 3:5 KJB - **He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life**, but I will confess his name before my Father, and before his angels.

Revelation 3:18 KJB - I counsel thee to **buy of me** gold tried in the fire, that thou mayest be rich; and **white raiment**, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Revelation 4:4 KJB - And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, **clothed in white raiment**; and they had on their heads crowns of gold.

Revelation 7:9 KJB - After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood **before the throne**, and **before the Lamb**, **clothed with white robes**, and palms in their hands;

Revelation 19:14 KJB - And the armies *which were* in heaven followed him upon white horses, **clothed in fine linen, white and clean**.

Before moving on, one final question often comes up in regards the text at **Jude** 1:9 KJB, which goes something like, "If "Michael the archangel" is really another name / designation for the Son of the Father (aka "Jesus"), then why does the text say, "he (Michael) ... durst not bring against him (satan) a railing accusation", doesn't the Son have all authority to do as He desires, being "the LORD God"?

This question was partially (in regards the portion of authority) addressed previously. However, a few more texts will shed additional light, as the Bible reveals there is a Heavenly providential order, a time and season for every purpose under the sun, and so, the timing and events surrounding the authority of the Son comes into play by them:

Ecclesiastes 3:1 KJB - To every *thing there is* a season, and a time to every purpose under the heaven:

Ecclesiastes 3:17 KJB - I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

Ecclesiastes 8:6 KJB - Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

1 Corinthians 14:33 KJB - For God is not *the author* of confusion, but of peace, as in all churches of the saints.

1 Corinthians 14:40 KJB - Let all things be done decently and in order.

In the matter of "durst not" (dared not), this is something which needs to be carefully and prayerfully considered, because there are texts which speak of God's immutable all-powerful authority:

Job 9:12 KJB - Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

Ecclesiastes 8:4 KJB - Where the word of a king *is, there is* power: and who may say unto him, What doest thou?

Daniel 4:35 KJB - And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Matthew 28:18 KJB - And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

So, it is absolutely true that God is Almighty, All Powerful or Omnipotent, as many, many texts reveal:

Gen. 17:1, 28:3, 35:11, 43:14, 48:3, 49:25; **Exo.** 6:3; **Num.** 24:4,16; **Rth.** 1:20,21; **Job** 5:17, 6:4,14, 8:3,5, 11:7, 13:3, 15:25, 21:15,20, 22:3,17,23,25,26, 23:16, 24:1, 27:2,10,11,13, 29:5, 31:2,35, 32:8, 33:4, 34:10,12, 35:13, 37:23, 40:2; **Psa.** 68:14, 91:1; **Isa.** 13:6; **Eze.** 1:24, 10:5; **Joe.** 1:15; **Mat.** 28:18; **Jhn.** 17:2; **1 Cor.** 15:24; **2 Cor.** 6:18; **Rev.** 1:8, 4:8, 11:17, 15:3, 16:7,14, 19:6,15, 21:22 KJB.

Thus, the LORD God can and does whatever the LORD wants / wills, but being Almighty as Godhead is, does not ever mean that the Persons / Beings of the Father, the Son and / or the Holy Spirit, will ever violate JEHOVAH Elohiym's Law and Character of Love (**1 Jhn.** 4:8,16; **1 Cor.** 13:1-13 KJB). The Godhead will not ever compromise Truth at any time by utilizing the speech, actions or tactics of the devil. In fact, the Cross of Calvary demonstrates this to all and everyone, forever. The Son (Michael the archangel and angel of the LORD / Father) will "durst not" then, ever, use the methods and ways of satan to defeat or overthrow satan. The devil may lie and blaspheme, but the Godhead will not ever do so as it violates that Holy, Holy, Holy character.

Leviticus 19:17 KJB - Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Psalms 9:5 KJB - Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

Psalms 119:21 KJB - Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

Proverbs 27:5 KJB - Open rebuke *is* better than secret love.

Luke 17:3 KJB - Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

1 Timothy 5:20 KJB - Them that sin rebuke before all, that others also may fear.

Revelation 3:19 KJB - As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Luke 9:55 KJB - But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

The word of the Father, is indeed Jesus' delight, therefore Jesus as the "Son of man" was given authority to say in the NT:

John 8:44 KJB - Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Yet, Jesus, JEHOVAH the Son (**Gen.** 1:7, 19:24a; **Hos.** 1:7; **Zec.** 3:2a; **Jhn.** 1:1c; **Heb.** 1:2-3,8-11 KJB), was instructed of JEHOVAH the Father (**Gen.** 1:6, 19:24b; **Hos.** 1:4; **Zec.** 3:2b; **Jhn.** 1:1b; **Heb.** 1:1 KJB), that it was then the proper time to rebuke, for not only was it to fulfill prophecies, like **Isaiah** 61:1-2; **Luke** 4:18-19 KJB, in which the captives to sin, sickness and satan were to be set free in the Jubilee year, but it was also time for Jesus was to represent the character of the Father in the world, thus He could directly rebuke devils in the Father's name in the NT timing:

John 5:22 KJB - For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:27 KJB - And hath given him authority to execute judgment also, because he is the Son of man.

Matthew 11:27 KJB - All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Luke 2:49 KJB - And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Luke 10:22 KJB - All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

John 5:20 KJB - For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

John 5:30 KJB - I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 5:36 KJB - But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

John 5:43 KJB - I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

John 8:28 KJB - Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

John 8:38 KJB - I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

John 8:49 KJB - Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

John 10:25 KJB - Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

John 10:30 KJB - I and *my* Father are one.

John 10:32 KJB - Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

John 10:37 KJB - If I do not the works of my Father, believe me not.

John 12:49 KJB - For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

John 14:10 KJB - Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

John 14:31 KJB - But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 15:10 KJB - If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Jesus would also live up to the very instruction on rebuking, that He gave, in the Old Testament, and even New Testament texts:

Matthew 8:16 KJB - When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

Matthew 17:18 KJB - And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Mark 1:25 KJB - And Jesus rebuked him, saying, Hold thy peace, and come out of him.

Mark 1:26 KJB - And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Mark 1:27 KJB - And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

Mark 9:25 KJB - When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mark 9:26 KJB - And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Luke 4:35 KJB - And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

Luke 4:36 KJB - And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

Luke 4:39 KJB - And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Luke 4:41 KJB - And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

Luke 8:24 KJB - And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

Luke 9:42 KJB - And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Luke 9:43 KJB - And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Luke 13:32 KJB - And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

The phrasing of "durst not" is not isolated, but is connected with the words "railing accusation". This means that Michael / Jesus, therefore "durst not" bring against satan, a "railing accusation" even when the devil was directly opposing Him. Consider the words:

[1] "railing" as found in Jude 1:9 KJB:

The koine Greek: **βλασφημία**
The transliterated koine Greek: **blasphēmia**
The King James Concordance listing: **G988**

Total KJB Occurrences: 20

blasphemy, 11

Mat. 12:31 (2), 26:65; **Mar.** 7:22, 14:64; **Jhn.** 10:33; **Rev.** 2:8-9 (2), 13:1,6, 17:3

blasphemies, 5

Mat. 15:19; **Mar.** 2:7, 3:28; **Luk.** 5:21; **Rev.** 13:5

evil, 1

Eph. 4:31

railing, 1

Jud. 1:9

railings, 1

1 Tim. 6:4

speaking, 1

Eph. 4:31

[2] The related word, "railing", as found in the parallel text, 2 Pet. 2:11 KJB:

The koine Greek: **βλάσφημος**
The transliterated koine Greek: **blasphēmos**
The King James Concordance listing: **G989**

Total KJB Occurrences: 5

blasphemous, 2

Act. 6:11,13

blasphemer, 1

1 Tim. 1:13

blasphemers, 1

2 Tim. 3:2

railing, 1

2 Pet. 2:11

[3] A third related word, "railed", as found throughout the King James Bible, is variously translated and defined as:

The koine Greek: **βλασφημέω**
The transliterated koine Greek: **blasphēmeō**
The King James Concordance listing: **G987**

Total KJB Occurrences: 46

evil, 9

1 Cor. 10:30; **Tit.** 3:2; **1 Pet.** 4:4,14; **2 Pet.** 2:2,10,12; **Jud.** 1:8,10

blasphemed, 7

Act. 18:6; **Rom.** 2:24; **1 Tim.** 6:1; **Tit.** 2:5; **Rev.** 16:9,11,21

blaspheme, 6

Mar. 3:28-29 (2); **Act.** 26:11; **1 Tim.** 1:20; **Jam.** 2:7; **Rev.** 13:6

speak, 5

Tit. 3:2; **2 Pet.** 2:10,12; **Jud.** 1:8,10

spoken, 5

Mat. 26:65; **Rom.** 14:16; **1 Cor.** 10:30; **1 Pet.** 4:14; **2 Pet.** 2:2

blasphemeth, 2

Mat. 9:2-3 (2); **Luk.** 12:10

railed, 2

Mar. 15:29, **Luk.** 23:39

blasphemers, 1

Act. 19:37

blasphemest, 1

Jhn. 10:36

blaspheming, 1

Act. 13:45

blasphemously, 1

Luk. 22:65

blasphemy, 1

Mat. 26:65 (2)

defamed, 1

1 Cor. 4:13

reported, 1

Rom. 3:8

reviled, 1

Mat. 27:39

slanderously, 1

Rom. 3:8

speaking, 1

1 Pet. 4:4

Would Jesus "durst" (dare) ever to speak a "railing" (or blasphemous) accusation, even against His arch-enemy, the devil? Never. God is love (**1 Jhn.** 4:8,16 KJB). Jesus / Michael, in the office as "the archangel" of the Father, therefore referred the matter of satan's accusations against Moses' sin (**Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16,29, 32:50-52, 34:1-8 KJB) to the Judgment of the Father, for it had been the Father who sent Jesus / Michael to resurrect (**1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26 KJB) Moses, having forgiven the sin of Moses and would even bring him into the land of Canaan later (**Mat.** 16:28, 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **Jhn.** 11:25; **2 Pet.** 1:16-18; **Rom.** 5:14; **Jud.** 1:9 KJB). Therefore, satan was, through his accusatory speech, tempting the Son (Michael), even then, to be like himself, to have his character. The Son refused.

Angels of the heavenly host, being created beings (like Gabriel, Seraphim, Cherubim, etc.) are indeed more powerful than men, and therefore, much more so, the eternal "angel of the LORD", "Michael the archangel" being the LORD God, the Son, Uncreated Creator, who is above and beyond by an infinite margin, and more holy and powerful, than even they. He is the example set forth of the Father's character.

1 Peter 2:19 KJB - For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

1 Peter 2:20 KJB - For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

1 Peter 2:21 KJB - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1 Peter 2:22 KJB - Who did no sin, neither was guile found in his mouth:

1 Peter 2:23 KJB - Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

Michael / Jesus then, would never render "evil for evil" or "railing for railing" and therefore would "refrain his tongue from evil, and his lips that they speak no guile":

1 Peter 3:9 KJB - Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1 Peter 3:10 KJB - For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

The devil, or satan is the accuser of the brethren:

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Jesus is the Advocate, the defense, the shield, of His people:

1 John 2:1 KJB - My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

God is the Judge:

Romans 3:6 KJB - God forbid: for then how shall God judge the world?

1 Corinthians 5:13 KJB - But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

So, it is witnessed that Jesus comes in the name of His Father, and does not ever seek His own glory, but rather the glory of His Father:

John 5:30 KJB - I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 5:43 KJB - I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

John 5:44 KJB - How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

John 7:18 KJB - He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:50 KJB - And I seek not mine own glory: there is one that seeketh and judgeth.

Also, the texts of **Jude** are comparing corrupt persons (whether human and / or devil) and their actions and disputations against truth, in **Jude** 1:4,6,7,8 KJB with that of the righteousness of God Himself in **Jude** 1:5,9 KJB, showing how the followers of God should act and respond as He does when "contend[ing against the unrighteous] for the faith which was once delivered unto the saints" (**Jud.** 1:3 KJB), for as Jesus was sent with a message from the Father, so too are we, Christians sent with that message:

Matthew 10:25 KJB - It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

Luke 6:40 KJB - The disciple is not above his master: but every one that is perfect shall be as his master.

John 20:21 KJB - Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

Therefore, it was in obedience and righteousness, that Michael / Jesus, in His office as "the archangel", the chief / highest messenger of the Father, would say, "the LORD (the Father) rebuke thee." to satan. It must also be remembered that this Old Testament event referred to in **Jude** 1:9 KJB is being used as an example in how holy persons (Christians) are to follow the Son of God, Michael / Jesus, when responding in situations where we are disputed against by those who oppose the way, the truth and the life.

As a final thought on this matter, since the Son of God was sent of the Father and Christians are sent likewise of Jesus, they would never (and should never) say to the devils, "I [that is, of myself, of my own name] rebuke thee.", for that would be to do something in their own names, but rather they are given power / authority by Jesus, to speak in His name, that which He has given them to speak:

Matthew 10:8 KJB - Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Mark 3:15 KJB - And to have power to heal sicknesses, and to cast out devils:

Mark 9:39 KJB - But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Mark 16:17 KJB - And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Luke 10:17 KJB - And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Acts 3:6 KJB - Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Acts 4:10 KJB - Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

Acts 4:18 KJB - And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

Acts 4:30 KJB - By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Acts 5:40 KJB - And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

Acts 9:27 KJB - But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Acts 9:29 KJB - And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

Acts 16:18 KJB - And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Before concluding this section, there is a parallelism to be considered between the texts of **1-2 Peter** & **Jude** (which will briefly be given here, and detailed more fully in the Appendices), with **Jude** also having a parallelism all on its own:

Location & Persons	Part – Jud. 1:5,6,7	Counterpart – Jud. 1:8
Egypt (earth, mankind)	"out of the land of Egypt, afterward destroyed them that believed not" (**Jud.** 1:5; see **Num.** 16:32, 26:10 KJB)	"speak evil of dignities" (**Jud.** 1:8a; see Dathan, Abiram, and Korah (aka Core))
Heaven (angelic hosts)	"the angels which kept not their first estate (arch office), but left their own habitation (the place given them by God)" (**Jud.** 1:6)	"despise dominion" (**Jud.** 1:8b)
Sodom & Gomorrah (earth, mankind, angels)	"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh" (**Jud.** 1:7 KJB)	"[filthy] dreamers defile the flesh" (**Jud.** 1:8c)

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2 Peter 2:10	Jude 1:8
"chiefly them that walk after the flesh in the lust of uncleanness"	"these [filthy] dreamers defile the flesh"
"despise government"	"despise dominion"
"Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."	"speak evil of dignities."

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2 Peter 2:11	Jude 1:9
"angels" (messengers for God)	"archangel" (highest messenger for God the Father)
"bring not railing accusation"	"not bring ... railing accusation"
"against them"	"against him"
"the Lord"	"the Lord"

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As a final side note, consider also the passages which speak of "the LORD" which hath "chosen" "Jerusalem" (**Zec.** 3:2) in **1 Kin.** 11:13,32,36, 12:21; **2 Kin.** 21:7, 23:27; **2 Chr.** 6:6, 11:1, 12:13, 33:7 KJB.

Finally, consider also the connection of the deliverance of Israel the peoples from Egypt in **Jude** 1:5 KJB, with that of the deliverance of (the body of) Moses by resurrection in **Jude** 1:9 KJB by the same "angel" ("archangel") sent of God the Father.

Will not the Son, as the Advocate with the Father (**1 Jhn.** 2:1 KJB), do the same for each person who believes in / on Him as their Redeemer? There is a mighty and great **Exodus** from this world, its carnality, worldliness, Godlessness, along with sin, satan and selfishness. There is also a great resurrection from the dead, even now, from being dead in trespasses and in sin, unto eternal life in Christ Jesus (**Eph.** 2:1; **Col.** 2:13 KJB). Who will heed the call of the highest messenger of God, and come to Him (**Jhn.** 6:37 KJB), calling upon His new name - "Jesus" (**Mat.** 1:21; **Luk.** 1:31 KJB), JEHOVAH is my (our) salvation, saving each one from their sins, not only in their record, but its present power in the life. The greatest message:

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

CHAPTER 8

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The Comparisons Of "The Angel of the LORD" Throughout The KJB

A related phrase to the topic of "Michael the archangel", that is found in scripture, are the words "the angel of the LORD". Many things have been written by Bible scholars, Christians, Gnostics, and even Occultists throughout the passing years. Some declaring one thing, and others another. For instance, some have said that the "angel of the LORD" is "Michael the archangel", while others have written that it is "Gabriel". Others yet say it is another designation for the Son of God, Jesus, with some combining "Michael / Jesus" as being the same person, with others separating them, and another set of persons declaring that the "angel of the LORD" is simply any heavenly sent messenger from God without identifying anyone of them in particular. Are these two phrases, "Michael the archangel" and "the angel of the LORD" always referring to the same being, just utilizing differing expressions, or are they referring to the same Heavenly intelligence at all? If so, How can a person know and be sure? The only way to really tell is to simply go to the texts that use the phrases.

An answer comes immediately to one of the questions, in that, the phrase the "angel of the Lord" is not always referring to "Michael the archangel", and / or the Son of God, because in the New Testament, there are several places which use that phrase to directly, and also indirectly, refer to "Gabriel" contextually, that covering cherub, "that stand in the presence of God" (**Luk.** 1:19 KJB), as seen in **Luke** 1:11,19 KJB:

> Luke 1:11 KJB - And there appeared unto him **an angel of the Lord** standing on the right side of the altar of incense.
>
> Luke 1:19 KJB - And **the angel** answering **said** unto him, **I am Gabriel**, **that stand in the presence of God**; and am **sent** to speak unto thee, and to shew thee these glad tidings.

This is the same messenger of Heaven that appears to Joseph in dreams (**Mat.** 1:20,24, 2:13,19 KJB), to Zacharias in the temple (**Luk.** 1:11,19 KJB), at the tomb and resurrection of Jesus and afterward (**Mat.** 28:2 KJB) with another (nicknamed 'Herald'; **Luk.** 24:4; **Act.** 1:10 KJB, the very same that appeared with "Gabriel" and "the LORD" to Abraham, **Gen.** 18:2, 19:1 KJB; as well as to the prophet Daniel, **Dan.** 8:13,16, 9:21, 10:16, 12:5 KJB), to Mary the mother of Jesus (**Luk.** 1:26-38 KJB), and to others, such as the shepherds in the field (**Luk.** 2:9 KJB, which was the shining "star" that the wise men had seen leading them to the Messiah / Christ Jesus), and to Peter and John (**Act.** 5:19 KJB), to Peter (**Act.** 12:7,11 KJB), to Herod (**Act.** 12:23 KJB), &c.

With it being demonstrated that not all references to the "angel of the Lord" are referring to "Michael the archangel" and / or the Son of the Father, 'aka' Jesus, what does this mean for the remainder of the texts which use the phrase? Are they all "Gabriel", or some other non-named Heaven-sent messenger? No, as shall be seen by their various contexts.

SECTION 01 – Moses, Joshua, Acts, A Holy Person, Holy Ground, Shoes & Worship

In the texts of the Old Testament, especially in that which is written by that meek and mighty man Moses (**Gen.** – **Deu.**, known by the Hebrews as "the torah" or "the law"), there are multiple appearances of a glorious being, called "the angel of the LORD". Who is this being? What is the significance of his continual appearance in the affairs on earth? Why is he sent so often from Heaven above to those below, and especially to those having a great & important part to play in the history of the redemption of mankind?

Moses, himself, first meets "the angel of the LORD" while he was in the wilderness land of Midian, by Horeb, the mountain of God, watching his father-in-law's sheep (**Exo.** 3:1 KJB), as an exile from Egypt, because of his previous murder of an Egyptian (**Exo.** 2:11-15 KJB). This was some years after he had spent time there thinking about what he had done wrong in misunderstanding his purpose (**Exo.** 2:1-10 KJB), & had gotten married (**Exo.** 2:21 KJB), & had a child of his own (**Exo.** 2:22 KJB), & the old Pharoah who had sought his death (**Exo.** 2:15 KJB) was dead (**Exo.** 2:23 KJB) & the burden of the peoples "Israel" had grown so far worse under the bondage of the Egyptians that their crying unto God swelled up to His merciful ears (**Exo.** 2:23-25 KJB).

God having heard their cry, and seen their affliction (**Exo.** 3:6-9 KJB), and in fulfillment of His covenant with Abraham (**Gen.** 15:13-14; **Exo.** 3:15-16 KJB), sends the comforting "angel of his presence" (**Isa.** 63:9 KJB), "the angel of the LORD" (**Exo.** 3:2 KJB), "God" (**Mar.** 12:26 KJB).

> Exodus 3:2 KJB - And **the angel of the LORD** **appeared** **unto him** in a flame of fire **out of the midst of a bush**: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.
>
> Exodus 3:3 KJB - And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
>
> Exodus 3:4 KJB - And when **the LORD saw** that he turned aside to see, **God called unto him out of the midst of the bush**, and said, Moses, Moses. And he said, Here *am* I.
>
> Exodus 3:5 KJB - And **he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground**.
>
> Exodus 3:6 KJB - Moreover **he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob**. And **Moses hid his face**; **for he was afraid to look upon God**.
>
> Exodus 3:7 KJB - And **the LORD said**, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;
>
> Exodus 3:8 KJB - And **I am come down to deliver** them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.
>
> Exodus 3:9 KJB - Now therefore, behold, **the cry of the children of Israel is come unto me**: and **I have also seen** the oppression wherewith the Egyptians oppress them.
>
> Exodus 3:10 KJB - Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Exodus 3:11 KJB - And **Moses said unto God**, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exodus 3:12 KJB - And he said, Certainly **I will be with thee**; and this *shall be* a token unto thee, that **I have sent thee**: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Exodus 3:13 KJB - And **Moses said unto God**, Behold, *when* I come unto the children of Israel, and shall say unto them, **The God of your fathers hath sent me unto you**; and they shall say to me, What *is* his name? what shall I say unto them?

Exodus 3:14 KJB - And **God said unto Moses**, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

Exodus 3:15 KJB - And **God said** moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you**: this *is* my name for ever, and this *is* my memorial unto all generations.

Exodus 3:16 KJB - Go, and gather the elders of Israel together, and say unto them, **The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me**, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

Exodus 3:17 KJB - And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Exodus 3:18 KJB - And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, **The LORD God of the Hebrews hath met with us**: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to **the LORD our God**.

Exodus 3:19 KJB - And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Exodus 3:20 KJB - And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

Exodus 3:21 KJB - And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

Exodus 3:22 KJB - But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Exodus 4:1 KJB - And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for **they will say, The LORD hath not appeared unto thee**.

Exodus 4:2 KJB - And **the LORD said unto him**, What *is* that in thine hand? And he said, A rod.

Exodus 4:3 KJB - And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Exodus 4:4 KJB - And **the LORD said unto Moses**, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Exodus 4:5 KJB - That they may **believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee**.

Now that the OT texts are given, and read, can this "angel of the LORD" be the created and finite being "Gabriel" as seen before in the NT texts in **SECTION 1** of this **Chapter**? No, because the very context in **Exodus** 3-4, identifies that "the angel of the LORD" that "appeared unto" Moses, is "the LORD God" who "appeared" unto him.

Furthermore, the text of **Exodus** 3:2 KJB states that the "angel of the LORD" appeared "out of the midst of a bush", but in **Exodus** 3:4 KJB it is restated that "God called unto him out of the midst of the bush"; see also **Mar.** 12:26 KJB. Lest anyone be in doubt after all of that, the texts over and over and over again state that Moses was talking to "God", "the LORD God", & likewise that it was "the God of Abraham, the God of Isaac, and the God of Jacob" that talked to Moses. In **Exodus** 3:6 KJB, it states that "Moses hid his face; for he was afraid to look upon God", because God had "come down to deliver" the peoples "Israel" and commanded Moses, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." All of this is summarized in the NT texts of **Acts** 7:30-38 KJB:

Mark 12:26 KJB - And as touching the dead, that they rise: have ye not read in the book of Moses, how **in the bush God spake unto him**, **saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob**?

Acts 7:30 KJB - And when forty years were expired, there appeared to him in the wilderness of mount Sina **an angel of the Lord** in a flame of fire in a bush.

Acts 7:31 KJB - When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, **the voice of the Lord came unto him**,

Acts 7:32 KJB - ***Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob**. Then **Moses trembled, and durst not behold**.

Acts 7:33 KJB - Then **said the Lord to him**, **Put off thy shoes from thy feet: for the place where thou standest is holy ground**.

Acts 7:34 KJB - I have seen, I have seen the affliction of my people which is in Egypt, and **I** have heard their groaning, and **am come down to deliver them**. And now come, I will send thee into Egypt.

Acts 7:35 KJB - This **Moses** whom they refused, saying, Who made thee a ruler and a judge? **the same did God send** *to be* a ruler and a deliverer **by the hand of the angel which appeared** to him in the bush.

Acts 7:36 KJB - He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

Acts 7:37 KJB - This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

Acts 7:38 KJB - This is he, that was in the church in the wilderness **with the angel which spake to him in the mount Sina**, and *with* our fathers: who received the lively oracles to give unto us:

How can the Bible in one place state that it was "the angel of the LORD" who "appeared", and in another say it was "the LORD God" who "appeared" to Moses?

John 1:18 KJB - **No man hath seen God at any time**; the only begotten Son, which is in the bosom of **the Father**, he hath declared *him*.

John 6:46 KJB - **Not that any man hath seen the Father**, save he which is of God, he hath seen the Father.

John 5:46 KJB - For had ye believed **Moses**, ye would have believed me: for he **wrote of me** (Jesus).

It was not God the Father that appeared unto Moses, but it was the Son of the Father, also called "God" and "the LORD God", who was sent "down" as the Father's messenger ("the angel of the LORD") of deliverance. Just as Jesus is called "the Lamb of God" (**Jhn.** 1:29,36 KJB), and yet is still "God" (Eternal Deity, **Jhn.** 1:1c; **Heb.** 1:9a), even "the LORD" (**Heb.** 1:8-11, 13:8; **Psa.** 102:12,25-27 KJB), He is also "the angel" (messenger; **Mal.** 3:1b) "of the LORD" (Father), and still "the LORD" (JEHOVAH, Jr.), because the Son both carries the name of the Father and comes in His name (**Exo.** 23:21; **Jhn.** 5:43 KJB), speaking the Father's perfect will (**Jhn.** 5:30,36-37,43, 6:39,44,57, 8:16,18,26,28-29,38,42, 12:49-50, 14:10,24, 15:21, 17:21,25, 20:21; **Rev.** 1:1 KJB), so honouring Him (**Exo.** 20:12; **Deu.** 5:16; **Mal.** 1:6; **Jhn.** 8:49 KJB). Truly, Who is like unto God the Father? The Son, the "express image of" the Father's "person" (**Heb.** 1:3 KJB), that great and eternal "Apostle" (**Heb.** 3:1 KJB) of the Father's love, indeed, the great messenger of Comfort, Mercy, Love, Salvation, Deliverance and Redemption of the Majesty Most High of Heaven.

Wait a minute! Doesn't the Bible say that no "angel", or messenger, is to be "worshipped"? No, it says that no created finite "angel", or messenger, is to be worshipped:

Acts 10:25 KJB - And **as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him***.

Acts 10:26 KJB - But **Peter took him up, saying, Stand up; I myself also am a man**.

Revelation 17:1 KJB - And there came **one of the seven angels** which had the seven vials, and **talked with me**, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Revelation 19:10 KJB - **And I fell at his feet to worship him**. And **he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God**: for the testimony of Jesus is the spirit of prophecy.

Revelation 22:8 KJB - And I John saw these things, and heard *them*. And when I had heard and seen, **I fell down to worship before the feet of the angel which shewed me these things**.

Revelation 22:9 KJB - **Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God**.

As Jesus said, when in confrontation with the arch-rebel, and fallen 'angel' satan, only the infinite and eternal God is to be worshipped:

Matthew 4:9 KJB - And saith unto him, All these things will I **[satan]** give thee **[Jesus]**, **if thou wilt fall down and worship me**.

Matthew 4:10 KJB - Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve**.

Luke 4:8 KJB - And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve**.

However, there is at least one "angel" (actually two, both of Whom have ever been the eternal covering Witnesses of the Father, with the Holy Ghost being the other; **Rev.** 18:1 KJB), that is to be worshipped.

Seriously? An "angel" worthy of "worship" (**Exo.** 3:6 KJB)? Yes!, but keep in mind, that this "angel", this messenger, is no created, or finite, being, but, He is, instead, the ever-existing and eternal Person of the Son, LORD God (Deity)!

Isaiah 45:23 KJB - I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That **unto me every knee shall bow, every tongue shall swear**.

Romans 14:11 KJB - For it is written, *As* I live, **saith the Lord, every knee shall bow to me, and every tongue shall confess to God**.

Philippians 2:10 KJB - That **at the name of Jesus every knee should bow**, of *things* in heaven, and *things* in earth, and *things* under the earth;

Philippians 2:11 KJB - And *that* every tongue should confess that Jesus Christ *is* **Lord** (ie. LORD, JEHOVAH), to the glory of God the Father.

1 Corinthians 12:3 KJB - Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is **the Lord** (ie. LORD, JEHOVAH), but by the Holy Ghost.

As seen with Moses, the same is also witnessed with his earthly successor, **Joshua**, when he had crossed over into the land of Canaan, and spotted what looked like a man:

Joshua 5:13 KJB - And it came to pass, when **Joshua** was by Jericho, that he **lifted up his eyes and looked**, and, behold, **there stood a man over against him with his sword drawn in his hand**: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

Joshua 5:14 KJB - And he said, Nay; but ***as* captain of the host of the LORD am I now come**. And **Joshua fell on his face to the earth, and did worship**, and said unto him, What saith **my lord** unto his servant?

Joshua 5:15 KJB - And **the captain of the LORD'S host said unto Joshua**, **Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy**. And **Joshua did so**.

The created and finite 'angels', as "Gabriel", &c., are never to be worshipped, but the Son of God, "Michael" (Who is like unto God?), the "archangel" (highest messenger), also known as "the angel of the LORD" (the messenger of the Father), in certain and specific contexts, is always worthy to be worshipped.

The same Hebrew word **H8269** in **Jos.** 5:14-15 is also in **Isa.** 9:6; **Dan.** 8:11,25, 9:25, 10:13,21, 12:1 (and a differing Hebrew word, **H5057**, "נגיד", "nägiyd" in **Dan.** 9:25, 11:22; and in koine Greek, **G747**, "αρχηγον", "archegon" in **Act.** 3:15, 5:31; **Heb.** 2:10; and koine Greek, **G758**, "αρχων", "archon", in **Rev.** 1:5 KJB)

> Hebrews 2:10 KJB - For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make **the captain of their salvation** perfect through sufferings.

Like Moses and Joshua before, let each one, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy" ground around this matter. Moses heard the word of the LORD from the midst of the bush by the messenger sent, and acknowledged that it was God who spoke to him from within, and bowed his face to the earth. Will each one who also reads those same words spoken, as related by Moses, bow their own heads, and hearts, in humility to the earth, in worship of the greatest Messenger whom the Father hath sent? Or, will the one who reads those words react as the Hebrew unbelievers did do, denying the Holy Spirit of God that speaks to their hearts, confirming the testimony and witness of the written and spoken words, and say, "The LORD hath not appeared unto thee," (**Exo.** 4:1 KJB), and that the "angel" in the bush is not the infinite and everlasting Son of the Father, but some unknown lesser created being?

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SECTION 02 – "... but surely, as it is written, "No man has seen God...", Right?"

A question that often arises after considering **Exodus** 3-4 with the events of Moses and the "angel" and "God" at the burning bush that never was consumed, along with Joshua and the "man" as "captain of the host of the LORD" who appeared before him, is, But surely, as it is written, "No man has seen God ...", right? Well, 'yes', and 'no', depending on what is meant by the question being asked. This question was partially, though briefly, addressed in **SECTION 01** of this **Chapter**, however, in this **SECTION 02**, it will be fully answered. The following texts are relevant to those considering this question:

> Exodus 33:20 KJB - And he said, Thou canst not see my face: **for there shall no man see me, and live**.
>
> John 1:18 KJB - **No man hath seen God at any time**; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
>
> 1 Timothy 6:16 KJB - Who only hath immortality, dwelling in the light which no man can approach unto; **whom no man hath seen, nor can see**: to whom *be* honour and power everlasting. Amen.
>
> 1 John 4:12 KJB - **No man hath seen God at any time**. If we love one another, God dwelleth in us, and his love is perfected in us.
>
> 1 John 4:20 KJB - If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, **how can he love God whom he hath not seen**?

When considering such texts, the immediate context should be considered more carefully. For instance, in **John** 1:18 KJB, the reference to "God" is speaking of the Person of "the Father". No person among mankind has ever seen God the Father come down to the earth to view His glorious Person, but the context shows that it was the "only begotten Son" who had come down and "declared him (the Father)" to mankind. This agrees, or harmonizes, with Moses' account in **Exodus** 3-4 and beyond.

The apostle John even repeats this idea in the text of **John** 6:46 KJB:

John 6:46 KJB - **Not that any man hath seen the Father**, save he which is of God, he hath seen the Father.

Yet, even in this text by **John**, the phrasing given does not allow an all 'exclusivity' of mankind from having seen God, even the Father, but explicitly gives the exception clause ("save he") by saying, "save he which is of God, he hath seen the Father." Not only is this referring to the Son of the Father, who is "of" (sent from) God the Father, but it also means that everyone in Christ Jesus has "seen the Father", even as Jesus Himself stated in **Matthew** 11:27, and **John** 14:7-9 KJB:

Matthew 11:27 KJB - All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and ***he* to whomsoever the Son will reveal *him***.

John 14:7 KJB - If ye had known me, ye should have known **my Father** also: and from henceforth **ye know him**, **and have seen him**.

John 14:8 KJB - Philip saith unto him, **Lord, shew us the Father**, and it sufficeth us.

John 14:9 KJB - **Jesus** saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou *then*, Shew us the Father?

Are these texts saying that the Person / Being of the Son, Jesus, is the Person / Being of God the Father? No. They are saying that Jesus came in the name (**Jhn.** 5:43 KJB) and character (**Jhn.** 5:36, 9:3-4, 10:25,37-38, 14:10 KJB) of the Father, representing God the Father on earth to mankind (**Jhn.** 15:24 KJB), even as the Person / Being of the Holy Ghost was sent and came in Jesus' name and character (**Jhn.** 14:26 KJB). All that the Son, Jesus, ever did was to glorify His Father in Heaven (**Jhn.** 14:13, 17:4 KJB).

John 15:24 KJB - If I had not done among them the works which none other man did, they had not had sin: but **now have they both seen** and hated both **me and my Father**.

Paul, in the book of **Hebrews**, chapter 1, confirms that the Father, or "the Majesty on high", has sent the Son, and that it was by Him whom the Father both spoke and worked for mankind from Heaven:

Hebrews 1:1 KJB - **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - **Hath in these last days spoken unto us by *his* Son**, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:3 KJB - **Who being the brightness of *his* glory, and the express image of his person**, and upholding all things by the word of his power, **when he had by himself purged our sins, sat down on the right hand of the Majesty on high**;

What then of the other texts, like **Exodus** 33:20 KJB? Well, carefully considering the context reveals that Moses was not allowed to see the "face" of God (the Person / Being of the Son) in the fullness of His Glory at the bush, but was allowed to see the other "parts" of the glorious "form" (**Php.** 2:6 KJB).

At Mt. Sinai, as in **Exodus** 33:23 KJB, where God (the Person / Being of the Son) hid Moses in the cleft of a rock, and passed by him, placed His own glorious hand over him, so that Moses could not see the "face", but only saw the "back parts" of the Son of the Father:

Exodus 33:23 KJB - And I will take away **mine hand**, and **thou shalt see my back parts**: **but my face shall not be seen**.

While mankind in general have not seen God the Father in His glorious Person / Being on earth as **1 John** 4:12,20 KJB reveals, those who are in Christ Jesus, have seen, by / through faith, the Father as the Son had revealed Him by the speech and actions of Jesus. It is, instead, those who are not in Christ Jesus that have not ever seen or heard God, the Father, since they have rejected His character in the Person of His Son:

John 5:37 KJB - And the Father himself, which hath sent me, hath borne witness of me. **Ye have neither heard his voice at any time**, **nor seen his shape**.

John 5:43 KJB - **I am come in my Father's name, and ye receive me not**: if another shall come in his own name, him ye will receive.

3 John 1:11 KJB - Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but **he that doeth evil hath not seen God**.

Even with all of these texts, in their own contexts, there have been godly people who have both seen and heard God the Father, and not only Him, but also the Son and even the Holy Ghost, in some aspect or another. Here will now be placed the short reference list (KJB) to such persons and events, to be followed by the expanded texts, which may be skipped over as desired, unto the next **SECTION 03**.

The short reference listing:

[1] Having seen, heard and experienced the Father:

- Daniel the prophet; **Dan.** 7:9-10,13
- John the Baptist, and others; **Mat.** 3:17, 17:5,6; **Mar.** 1:11, 9:7; **Luk.** 3:22, 9:35,36
- Stephen; **Act.** 7:55
- Peter, James and John the Apostles; **2 Pet.** 1:17,18
- John the Apostle and prophet; **Rev.** 4:2,3,4,5,6,7,8,9,10,11, 5:1,7,13,14

[2] Having seen, heard and experienced the Son:

- Adam and Eve; **Gen.** 3:8
- Noah and sons; **Gen.** 6:13,22, 7:1,16, 8;15,16,21, 9:1,8

- Abraham; **Gen.** 17:1,3,22, 8;1,2,3,4,5,6,7,8,9,10,12,13,14,15,16,17,18,19,20,21,22,23,24, 25,26,27,28,29,30,31,32,33, 19:12,14,16,24 (Side note: **Gen.** 19:24 KJB reveals all three persons, "the LORD" the Son standing upon the earth, rains fire [symbolic of the Holy Spirit Himself between the two] from "the LORD", the Father in Heaven.) **Gen.** 19:25,27,29; **Jhn.** 8:56,57
- Isaac; **Gen.** 26:24
- Jacob / Israel; **Gen.** 28:13, 32:24,25,26,27,28,29,30, 35:1,2,3,6,7,9,10,11 (Compare, "be fruitful and multiply" with that of commandment unto Abraham.), **Gen.** 35:12,13,14,15; **Hos.** 12:3,4,5
- Job; **Job** 38:1 (See also: **Job** 38:2-41, 39:1-30, 40:1-24, 41:1-34 KJB.); **Job** 42:1,5,7,8
- Moses, the messenger of the LORD, and the elders of Israel; **Exo.** 3:1,2,3,4,5,6,7,8,11, 12,13,14,15,16,18, 4:1,5,24, 6:1,2,3, 24:9,10,11, 33:9,11,18,19,20,21,22,23, 34:1,2,3,4,5,6,7,8,28,32,34,35; **Num.** 20:16; **Deu.** 34:10; **Act.** 7:30,31,32,33,34,35, 36,37,38
- Aaron, Moses' brother and High priest; **Exo.** 4:27
- Israel, the peoples, heard God's own voice from Heaven; **Exo.** 20:1,2,3,4,5,6,7,8,9,10, 11,12,13,14,15,16,17,18,19,20,21,22; **Deu.** 4:11,12,13
- Balaam, the mad prophet; **Num.** 22:9,10,12,13,20,22,23,24,25,26,27,28,31,32,33,34,35,38; **2 Pet.** 2:16
- Joshua, the son of Nun; **Jos.** 5:13,14,15; Compare also **Heb.** 2:10, "the captain"
- Gideon, aka Jerubbaal; **Jdg.** 6:10,11,12,13,14,15,16,17,18,18,20,21,22,23,24,25,26,27
- Manoah and his wife, the parents of Samson; **Jdg.** 13:2,3,4,5,6,7,8,9,10,11,12,13,14, 15,16,17,18,19,20,21,22,23,24
- Samuel, the prophet and judge; **1 Sam.** 3:10,21
- David, son of Jesse; **2 Sam.** 24:16,17; **1 Chr.** 21:15,16,17,18,26,27,28,29,30; **2 Chr.** 3:1
- Solomon, the son of David; **1 Kin.** 3:5, 9:2, 11:9; **2 Chr.** 7:12
- Micaiah the prophet; **1 Kin.** 22:19,20,21,22,23; **2 Chr.** 18:18,19,20,21,22
- Isaiah the prophet; **2 Kin.** 19:34,35; **Isa.** 6:1,2,3,4,5,6,7,8,9,10,11,12,13; **Jhn.** 12:41
- Jeremiah the prophet; **Jer.** 1:4,5,6,7,8,9
- Ezekiel the prophet; **Eze.** 1:1,26,27,28, 2:1, 10:1,2,3,4,5,18,19,20
- Daniel the prophet; **Dan.** 7:13
- John the Apostle and prophet; **Rev.** 1:10,11,12,13,14,15,16,17,18, 5:6

[3] Having seen, heard and experienced the Holy Spirit:

- Gideon, aka Jerubbaal; **Jdg.** 6:34
- Samson; **Jdg.** 13:25
- John the Baptist; **Mat.** 3:16; **Mar.** 1:10; **Luk.** 3:22; **Jhn.** 1:32,33
- Jesus; **Mar.** 1:12
- Apostles and Disciples; **Act.** 2:3,4
- Philip; **Act.** 8:29
- Peter and others; **Act.** 10:19, 11:12,15
- Paul; **Act.** 21:4
- John the Apostle and prophet; **Rev.** 5:6, 22:17

The expanded reference listing, which may be skipped over as desired, unto **SECTION 03**:

[1] Having seen, heard and experienced the Father:

Daniel the prophet:

Daniel 7:9 KJB - **I beheld** till the thrones were cast down, and **the Ancient of days** did sit, **whose garment *was* white as snow, and the hair of his head like the pure wool**: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

Daniel 7:10 KJB - A fiery stream issued and came forth from before **him**: thousand thousands ministered unto **him**, and ten thousand times ten thousand stood before **him**: the judgment was set, and the books were opened.

Daniel 7:13 KJB - **I saw** in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to **the Ancient of days**, and they brought him near before **him**.

John the Baptist, and others:

Matthew 3:17 KJB - And lo **a voice from heaven, saying**, **This is my beloved Son, in whom I am well pleased**.

Matthew 17:5 KJB - While he yet spake, behold, a bright cloud overshadowed them: and **behold a voice out of the cloud, which said**, **This is my beloved Son, in whom I am well pleased; hear ye him**.

Matthew 17:6 KJB - And when **the disciples heard *it***, they fell on their face, and were sore afraid.

Mark 1:11 KJB - And **there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased**.

Mark 9:7 KJB - And there was a cloud that overshadowed them: and **a voice came out of the cloud, saying**, **This is my beloved Son: hear him**.

Luke 3:22 KJB - And the Holy Ghost descended in a bodily shape like a dove upon him, and **a voice came from heaven, which said**, **Thou art my beloved Son; in thee I am well pleased**.

Luke 9:35 KJB - And **there came a voice out of the cloud, saying**, **This is my beloved Son: hear him**.

Luke 9:36 KJB - And when **the voice** was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which **they had seen**.

Stephen:

Acts 7:55 KJB - But he, being full of the Holy Ghost, **looked up stedfastly into heaven**, and **saw the glory of God**, and Jesus standing on **the right hand of God**,

Peter, James and John the Apostles:

2 Peter 1:17 KJB - For **he received from God the Father** honour and glory, **when there came such a voice to him from the excellent glory**, **This is my beloved Son, in whom I am well pleased**.

2 Peter 1:18 KJB - And **this voice which came from heaven we heard**, when we were with him in the holy mount.

John the Apostle and prophet:

Revelation 4:2 KJB - And immediately I was in the spirit: and, **behold**, a throne was set in heaven, and ***one* sat on the throne**.

Revelation 4:3 KJB - And **he that sat was to look upon like a jasper and a sardine stone**: and *there was* a rainbow round about the throne, **in sight** like unto an emerald.

Revelation 4:4 KJB - And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Revelation 4:5 KJB - And **out of the throne proceeded** lightnings and thunderings and **voices**: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 4:6 KJB - And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

Revelation 4:7 KJB - And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

Revelation 4:8 KJB - And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, **Lord God Almighty, which was, and is, and is to come**.

Revelation 4:9 KJB - And when those beasts give glory and honour and thanks **to him that sat on the throne**, who liveth for ever and ever,

Revelation 4:10 KJB - The four and twenty elders fall down before **him that sat on the throne**, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Revelation 4:11 KJB - Thou art worthy, **O Lord**, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Revelation 5:1 KJB - And **I saw in the right hand of him that sat on the throne** a book written within and on the backside, sealed with seven seals.

Revelation 5:7 KJB - And he came and took the book out of **the right hand of him that sat upon the throne**.

Revelation 5:13 KJB - And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* **unto him that sitteth upon the throne**, and unto the Lamb for ever and ever.

Revelation 5:14 KJB - And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped **him** that liveth for ever and ever.

[2] Having seen, heard and experienced the Son:

Adam and Eve:

Genesis 3:8 KJB - And **they heard the voice of the LORD God** walking in the garden in the cool of the day: and Adam and his wife **hid themselves from the presence of the LORD God** amongst the trees of the garden.

Noah and sons:

Genesis 6:13 KJB - And **God said unto Noah**, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Genesis 6:22 KJB - Thus did Noah; according to **all that God commanded him**, so did he.

Genesis 7:1 KJB - And **the LORD said unto Noah**, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Genesis 7:16 KJB - And they that went in, went in male and female of all flesh, as God had commanded him: and **the LORD shut him in**.

Genesis 8:15 KJB - And **God spake unto Noah**, saying,

Genesis 8:16 KJB - Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Genesis 8:21 KJB - And **the LORD smelled a sweet savour; and the LORD said in his heart**, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

Genesis 9:1 KJB - And **God blessed Noah** and his sons, **and said** unto them, Be fruitful, and multiply, and replenish the earth.

Genesis 9:8 KJB - And **God spake unto Noah**, and to his sons with him, saying,

Abraham:

Genesis 17:1 KJB - And when Abram was ninety years old and nine, **the LORD appeared to Abram, and said unto him, I *am* the Almighty God**; walk before me, and be thou perfect.

Genesis 17:3 KJB - And Abram fell on his face: and **God talked with him**, saying,

Genesis 17:22 KJB - And he left off talking with him, and **God went up from Abraham**.

Genesis 18:1 KJB - And **the LORD appeared unto him** in the plains of Mamre: and he sat in the tent door in the heat of the day;

Genesis 18:2 KJB - And **he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground**,

Genesis 18:3 KJB - And said, **My Lord**, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Genesis 18:4 KJB - Let a little water, I pray you, be fetched, and **wash your feet**, and rest yourselves under the tree:

Genesis 18:5 KJB - And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

Genesis 18:6 KJB - And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it,* and make cakes upon the hearth.

Genesis 18:7 KJB - And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

Genesis 18:8 KJB - And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

Genesis 18:9 KJB - And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

Genesis 18:10 KJB - And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

Genesis 18:12 KJB - Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

Genesis 18:13 KJB - And **the LORD said unto Abraham**, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

Genesis 18:14 KJB - **Is any thing too hard for the LORD**? **At the time appointed I will return unto thee**, according to the time of life, and Sarah shall have a son.

Genesis 18:15 KJB - Then Sarah denied, saying, I laughed not; for she was afraid. And **he said, Nay; but thou didst laugh**.

Genesis 18:16 KJB - And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

Genesis 18:17 KJB - And **the LORD said**, Shall I hide from Abraham that thing which I do;

Genesis 18:18 KJB - Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Genesis 18:19 KJB - For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Genesis 18:20 KJB - And **the LORD said**, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

Genesis 18:21 KJB - I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

Genesis 18:22 KJB - And the men turned their faces from thence, and went toward Sodom: but **Abraham stood yet before the LORD**.

Genesis 18:23 KJB - And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Genesis 18:24 KJB - Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

Genesis 18:25 KJB - That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not **the Judge of all the earth** do right?

Genesis 18:26 KJB - And **the LORD said**, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Genesis 18:27 KJB - And Abraham answered and said, Behold now, **I have taken upon me to speak unto the Lord**, which *am but* dust and ashes:

Genesis 18:28 KJB - Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

Genesis 18:29 KJB - And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

Genesis 18:30 KJB - And he said unto him, Oh let not **the Lord** be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

Genesis 18:31 KJB - And he said, Behold now, I have taken upon **me to speak unto the Lord**: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

Genesis 18:32 KJB - And he said, Oh let not **the Lord** be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

Genesis 18:33 KJB - And **the LORD went his way, as soon as he had left communing with Abraham**: and Abraham returned unto his place.

Genesis 19:13 KJB - For we will destroy this place, because the cry of them is waxen great **before the face of the LORD; and the LORD** hath sent us to destroy it.

Genesis 19:14 KJB - And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for **the LORD will destroy this city**. But he seemed as one that mocked unto his sons in law.

Genesis 19:16 KJB - And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; **the LORD being merciful unto him**: and they brought him forth, and set him without the city.

Genesis 19:24 KJB - Then **the LORD rained** upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

> Side note: **Gen.** 19:24 KJB reveals all three persons, "the LORD" the Son standing upon the earth, rains fire [symbolic of the Holy Spirit Himself between the two] from "the LORD", the Father in Heaven.

Genesis 19:25 KJB - And **he** overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Genesis 19:27 KJB - And Abraham gat up early in the morning to the place where **he stood before the LORD**:

Genesis 19:29 KJB - And it came to pass, when **God destroyed the cities of the plain**, that **God remembered Abraham**, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

John 8:56 KJB - Your father **Abraham rejoiced to see my day: and he saw *it***, and was glad.

John 8:57 KJB - Then said the Jews unto him, Thou art not yet fifty years old, and **hast thou seen Abraham**?

Isaac:

Genesis 26:24 KJB - And **the LORD appeared unto him** the same night, **and said, I *am* the God of Abraham thy father**: fear not, for **I *am* with thee**, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Jacob / Israel:

Genesis 28:13 KJB - And, **behold**, **the LORD stood above it**, and said, **I *am* the LORD God of Abraham thy father, and the God of Isaac**: the land whereon thou liest, to thee will I give it, and to thy seed;

Genesis 32:24 KJB - And **Jacob** was left alone; and there **wrestled a man with him** until the breaking of the day.

Genesis 32:25 KJB - And when **he saw that he prevailed not against him**, **he** touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with **him**.

Genesis 32:26 KJB -And **he said**, Let me go, for the day breaketh. And he said, I will not let thee go, except **thou** bless me.

Genesis 32:27 KJB - And **he** said unto him, What *is* thy name? And he said, Jacob.

Genesis 32:28 KJB -And **he said**, Thy name shall be called no more Jacob, but Israel: for **as a prince hast thou power with God** and with men, **and hast prevailed**.

Genesis 32:29 KJB - And Jacob asked ***him***, and said, Tell *me*, I pray thee, thy name. And **he said, Wherefore *is* it *that* thou dost ask after my name**? And he blessed him there.

Genesis 32:30 KJB - And Jacob called the name of the place **Peniel: for I have seen God face to face**, and my life is preserved.

Genesis 35:1 KJB - And **God said** unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto **God, that appeared unto thee** when thou fleddest from the face of Esau thy brother.

Genesis 35:2 KJB - Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

Genesis 35:3 KJB - And let us arise, and go up to Bethel; and I will make there an altar unto **God, who answered me in the day of my distress, and was with me in the way which I went**.

Genesis 35:6 KJB - So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him.

Genesis 35:7 KJB - And he built there an altar, and **called the place Elbethel: because there God appeared unto him**, when he fled from the face of his brother.

Genesis 35:9 KJB - And **God appeared unto Jacob again**, when he came out of Padanaram, and blessed him.

Genesis 35:10 KJB - And **God said unto him**, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

Genesis 35:11 KJB - And **God said unto him**, **I *am* God Almighty**: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; (Compare, "be fruitful and multiply" with that of the commandment unto Abraham.)

Genesis 35:12 KJB - And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Genesis 35:13 KJB - And **God went up from him in the place where he talked with him**.

Genesis 35:14 KJB - And Jacob set up a pillar in the place where **he talked with him**, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

Genesis 35:15 KJB - And **Jacob called the name of the place where God spake with him, Bethel**.

Hosea 12:3 KJB - He took his brother by the heel in the womb, and **by his strength he had power with God**:

Hosea 12:4 KJB - Yea, **he had power over the angel**, and prevailed: he wept, and made supplication unto him: **he found him *in* Bethel, and there he spake with us**;

Hosea 12:5 KJB - **Even the LORD God of hosts**; **the LORD** *is* his memorial.

Job:

Job 38:1 KJB - Then **the LORD answered Job out of the whirlwind**, and said,

See also: **Job** 38:2-41, 39:1-30, 40:1-24, 41:1-34 KJB.

Job 42:1 KJB - Then **Job answered the LORD**, and said,

Job 42:5 KJB - I have heard of thee by the hearing of the ear: but **now mine eye seeth thee**.

Job 42:7 KJB - And it was *so*, that after **the LORD had spoken these words unto Job**, **the LORD said to** Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

Job 42:8 KJB - Therefore take unto you now seven bullocks and seven rams, and go to my servant **Job**, and offer up for yourselves a burnt offering; and my servant **Job** shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have **not spoken of me *the thing which is* right, like my servant Job**.

Moses, the messenger of the LORD, and the elders of Israel:

Exodus 3:1 KJB - Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

Exodus 3:2 KJB - And **the angel of the LORD appeared unto him** in a flame of fire **out of the midst of a bush**: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

Exodus 3:3 KJB - And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Exodus 3:4 KJB - And when **the LORD saw** that he turned aside to see, **God called unto him out of the midst of the bush, and said**, Moses, Moses. And he said, Here *am* I.

Exodus 3:5 KJB - And **he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground**.

Exodus 3:6 KJB - Moreover **he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob**. And **Moses hid his face; for he was afraid to look upon God**.

Exodus 3:7 KJB - And **the LORD said**, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Exodus 3:8 KJB - And **I am come down** to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Exodus 3:11 KJB - And **Moses said unto God**, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exodus 3:12 KJB - And he said, Certainly **I will be with thee**; and this *shall be* a token unto thee, that **I have sent thee**: When thou hast brought forth the people out of Egypt, ye shall serve **God** upon this mountain.

Exodus 3:13 KJB - And **Moses said unto God**, Behold, *when* I come unto the children of Israel, and shall say unto them, **The God of your fathers hath sent me unto you**; and they shall say to me, What *is* his name? what shall I say unto them?

Exodus 3:14 KJB - And **God said unto Moses, I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

Exodus 3:15 KJB - And **God said moreover unto Moses**, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations**.

Exodus 3:16 KJB - Go, and gather the elders of Israel together, and say unto them, **The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me**, saying, **I have surely visited you**, and ***seen* that which is done to you in Egypt**:

Exodus 3:18 KJB - And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, **The LORD God of the Hebrews hath met with us**: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to **the LORD our God**.

Exodus 4:1 KJB - And Moses answered and said, But, **behold, they will not believe me**, nor hearken unto my voice: for **they will say, The LORD hath not appeared unto thee**.

Exodus 4:5 KJB - That they may **believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee**.

Exodus 4:24 KJB - And it came to pass by the way in the inn, that **the LORD met him**, and sought to kill him.

Exodus 6:1 KJB -Then **the LORD said unto Moses**, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Exodus 6:2 KJB - And **God spake unto Moses, and said unto him**, **I *am* the LORD**:

Exodus 6:3 KJB - And **I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them**.

Exodus 24:9 KJB - Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

Exodus 24:10 KJB - And **they saw the God of Israel**: and *there was* **under his feet** as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

Exodus 24:11 KJB - And upon the nobles of the children of Israel he laid not **his hand**: also **they saw God**, and did eat and drink.

Exodus 33:9 KJB - And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and ***the LORD*** **talked with Moses**.

Exodus 33:11 KJB - And **the LORD spake unto Moses face to face, as a man speaketh unto his friend**. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Exodus 33:18 KJB - And he said, I beseech thee, shew me thy glory.

Exodus 33:19 KJB - And he said, **I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee**; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Exodus 33:20 KJB - And he said, **Thou canst not see my face**: **for there shall no man see me, and live**.

Exodus 33:21 KJB - And **the LORD said**, **Behold, *there is* a place by me**, and thou shalt stand upon a rock:

Exodus 33:22 KJB - And it shall come to pass, while **my glory passeth by**, that I will put thee in a clift of the rock, and **will cover thee with my hand** while I pass by:

Exodus 33:23 KJB - And **I will take away mine hand**, and **thou shalt see my back parts**: **but my face shall not be seen**.

Exodus 34:1 KJB - And **the LORD said unto Moses**, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest

Exodus 34:2 KJB - And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there **to me in the top of the mount**.

Exodus 34:3 KJB - And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

Exodus 34:4 KJB - And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

Exodus 34:5 KJB - And **the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD**.

Exodus 34:6 KJB - And **the LORD passed by before him**, and **proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth**,

Exodus 34:7 KJB - **Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the**

iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

Exodus 34:8 KJB - And **Moses made haste, and bowed his head toward the earth, and worshipped**.

Exodus 34:28 KJB - And **he was there with the LORD forty days and forty nights**; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Exodus 34:32 KJB - And afterward all the children of Israel came nigh: and he gave them in commandment all that **the LORD had spoken with him** in mount Sinai.

Exodus 34:34 KJB - But when **Moses went in before the LORD to speak with him**, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

Exodus 34:35 KJB - And the children of Israel saw the face of Moses, that the skin of **Moses' face shone**: and Moses put the vail upon his face again, until **he went in to speak with him**.

Numbers 20:16 KJB - And when we cried unto **the LORD, he heard our voice, and sent an angel**, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

Deuteronomy 34:10 KJB - And there arose not a prophet since in Israel like unto **Moses, whom the LORD knew face to face**,

Acts 7:30 KJB - And when forty years were expired, **there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush**.

Acts 7:31 KJB - When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, **the voice of the Lord came unto him**,

Acts 7:32 KJB - ***Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob**. **Then Moses trembled, and durst not behold**.

Acts 7:33 KJB - **Then said the Lord to him**, **Put off thy shoes from thy feet: for the place where thou standest is holy ground**.

Acts 7:34 KJB - I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

Acts 7:35 KJB - This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did **God** send *to be* a ruler and a deliverer **by the hand of the angel which appeared to him in the bush**.

Acts 7:36 KJB - **He brought them out**, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

Acts 7:37 KJB - This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

Acts 7:38 KJB - This is he, that was in the church in the wilderness **with the angel which spake to him in the mount Sina**, and *with* our fathers: who received the lively oracles to give unto us:

Aaron, Moses' brother and High priest:

Exodus 4:27 KJB - And **the LORD said to Aaron**, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

Israel, the peoples, heard God's own voice from Heaven:

Exodus 20:1 KJB - And **God spake all these words**, **saying**,

Exodus 20:2 KJB - **I *am* the LORD thy God**, which have brought thee out of the land of Egypt, out of the house of bondage.

Exodus 20:3 KJB - Thou shalt have no other gods before me.

Exodus 20:4 KJB - Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Exodus 20:5 KJB - Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

Exodus 20:6 KJB - And shewing mercy unto thousands of them that love me, and keep my commandments.

Exodus 20:7 KJB - Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Exodus 20:8 KJB - Remember the sabbath day, to keep it holy.

Exodus 20:9 KJB - Six days shalt thou labour, and do all thy work:

Exodus 20:10 KJB - But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Exodus 20:11 KJB - For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Exodus 20:12 KJB - Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Exodus 20:13 KJB - Thou shalt not kill.

Exodus 20:14 KJB - Thou shalt not commit adultery.

Exodus 20:15 KJB - Thou shalt not steal.

Exodus 20:16 KJB - Thou shalt not bear false witness against thy neighbour.

Exodus 20:17 KJB - Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Exodus 20:18 KJB - And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

Exodus 20:19 KJB - And they said unto Moses, Speak thou with us, and we will hear: but **let not God speak with us, lest we die**.

Exodus 20:20 KJB - And Moses said unto the people, Fear not: for **God is come to prove you**, and that his fear may be before your faces, that ye sin not.

Exodus 20:21 KJB - And the people stood afar off, and **Moses drew near unto** the thick darkness **where God *was***.

Exodus 20:22 KJB - And **the LORD said unto Moses**, Thus thou shalt say unto the children of Israel, **Ye have seen that I have talked with you from heaven**.

Deuteronomy 4:11 KJB - And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

Deuteronomy 4:12 KJB - And **the LORD spake unto you out of the midst of the fire**: **ye heard the voice of the words**, but **saw no similitude; only *ye heard* a voice**.

Deuteronomy 4:13 KJB - And **he declared unto you his covenant**, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

Balaam, the mad prophet:

Numbers 22:9 KJB - And **God came unto Balaam, and said**, What men *are* these with thee?

Numbers 22:10 KJB - And **Balaam said unto God**, Balak the son of Zippor, king of Moab, hath sent unto me, *saying,*

Numbers 22:12 KJB - And **God said unto Balaam**, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

Numbers 22:13 KJB - And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for **the LORD refuseth to give me leave to go with you**.

Numbers 22:20 KJB - And **God came unto Balaam at night, and said unto him**, If the men come to call thee, rise up, *and* go with them; but yet **the word which I shall say unto thee**, that shalt thou do.

Numbers 22:22 KJB - And **God's anger was kindled** because he went: and **the angel of the LORD stood in the way for an adversary against him**. Now he was riding upon his ass, and his two servants *were* with him.

Numbers 22:23 KJB - And **the ass saw the angel of the LORD standing in the way**, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Numbers 22:24 KJB - But **the angel of the LORD stood in a path of the vineyards**, a wall *being* on this side, and a wall on that side.

Numbers 22:25 KJB - And when **the ass saw the angel of the LORD**, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

Numbers 22:26 KJB - And **the angel of the LORD went further**, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

Numbers 22:27 KJB - And when **the ass saw the angel of the LORD**, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

Numbers 22:28 KJB - And **the LORD opened the mouth of the ass**, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

Numbers 22:31 KJB - Then **the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way**, and his sword drawn in his hand: and **he bowed down his head, and fell flat on his face**.

Numbers 22:32 KJB - And **the angel of the LORD said unto him**, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because ***thy* way is perverse before me**:

Numbers 22:33 KJB - And **the ass saw me**, and turned from me these three times: unless **she had turned from me**, surely now also I had slain thee, and saved her alive.

Numbers 22:34 KJB - And **Balaam said unto the angel of the LORD**, I have sinned; for **I knew not that thou stoodest in the way against me**: now therefore, if it displease thee, I will get me back again.

Numbers 22:35 KJB - And **the angel of the LORD said unto Balaam**, Go with the men: but **only the word that I shall speak unto thee, that thou shalt speak**. So Balaam went with the princes of Balak.

Numbers 22:38 KJB - And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? **the word that God putteth in my mouth, that shall I speak**.

2 Peter 2:16 KJB - But was rebuked for his iniquity: **the dumb ass speaking with man's voice** forbad the madness of the prophet.

Joshua, the son of Nun:

Joshua 5:13 KJB - And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, **there stood a man over against him with his sword drawn in his hand**: and Joshua went unto **him**, and said unto **him**, *Art* thou for us, or for our adversaries?

Joshua 5:14 KJB - And **he said, Nay; but *as* captain of the host of the LORD am I now come**. And **Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant**?

Joshua 5:15 KJB - And **the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so**.

Compare:

Hebrews 2:10 KJB - For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make **the captain of their salvation** perfect through sufferings.

Gideon, aka Jerubbaal:

Judges 6:10 KJB - And **I said unto you, I *am* the LORD your God**; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

Judges 6:11 KJB - And **there came an angel of the LORD, and sat under an oak** which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

Judges 6:12 KJB - And **the angel of the LORD appeared unto him, and said unto him**, **The LORD *is* with thee**, thou mighty man of valour.

Judges 6:13 KJB - And Gideon said unto him, **Oh my Lord, if the LORD be with us**, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not **the LORD bring us up from Egypt**? but now **the LORD** hath forsaken us, and delivered us into the hands of the Midianites.

Judges 6:14 KJB - And **the LORD looked upon him, and said**, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: **have not I sent thee**?

Judges 6:15 KJB - And he said unto him, **Oh my Lord**, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.

Judges 6:16 KJB - And **the LORD said unto him**, Surely **I will be with thee**, and thou shalt smite the Midianites as one man.

Judges 6:17 KJB - And he said unto him, If now I have found grace in thy sight, then shew me a sign **that thou talkest with me**.

Judges 6:18 KJB - Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

Judges 6:19 KJB - And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

Judges 6:20 KJB - And **the angel of God said unto him**, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

Judges 6:21 KJB - Then **the angel of the LORD put forth the end of the staff that *was* in his hand**, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then **the angel of the LORD departed out of his sight**.

Judges 6:22 KJB - And when Gideon perceived that **he *was* an angel of the LORD**, Gideon said, Alas, **O Lord GOD! for because I have seen an angel of the LORD face to face**.

Judges 6:23 KJB - And **the LORD said unto him**, Peace *be* unto thee; fear not: thou shalt not die.

Judges 6:24 KJB - Then Gideon built an altar there unto **the LORD, and called it Jehovahshalom**: unto this day it *is* yet in Ophrah of the Abiezrites.

Judges 6:25 KJB - And it came to pass the same night, that **the LORD said unto him**, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

Judges 6:26 KJB - And **build an altar unto the LORD thy God** upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

Judges 6:27 KJB - Then Gideon took ten men of his servants, and did as **the LORD had said unto him**: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did it by night.

Manoah and his wife, the parents of Samson:

Judges 13:2 KJB - And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

Judges 13:3 KJB - And **the angel of the LORD appeared unto the woman, and said unto her**, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

Judges 13:4 KJB - Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*:

Judges 13:5 KJB - For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Judges 13:6 KJB - Then the woman came and told her husband, saying, **A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible**: but I asked him not whence he *was,* neither told he me his name:

Judges 13:7 KJB - But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

Judges 13:8 KJB - Then Manoah intreated **the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us**, and teach us what we shall do unto the child that shall be born.

Judges 13:9 KJB - And **God hearkened to the voice of Manoah; and the angel of God came again** unto the woman as she sat in the field: but Manoah her husband *was* not with her.

Judges 13:10 KJB - And the woman made haste, and ran, and shewed her husband, and said unto him, **Behold, the man hath appeared unto me, that came unto me the *other* day**.

Judges 13:11 KJB - And Manoah arose, and went after his wife, and came to **the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am***.

Judges 13:12 KJB - And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?

Judges 13:13 KJB - And **the angel of the LORD said unto Manoah**, Of all that I said unto the woman let her beware.

Judges 13:14 KJB - She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: **all that I commanded her** let her observe.

Judges 13:15 KJB - And Manoah said unto **the angel of the LORD**, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

Judges 13:16 KJB - And **the angel of the LORD said unto Manoah**, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that **he *was* an angel of the LORD**.

Judges 13:17 KJB - And Manoah said unto **the angel of the LORD**, What *is* thy name, that when thy sayings come to pass we may do thee honour?

Judges 13:18 KJB - And **the angel of the LORD said unto him**, **Why askest thou thus after my name, seeing it *is* secret**?

Judges 13:19 KJB - So Manoah took a kid with a meat offering, and offered *it* upon a rock unto **the LORD: and *the angel* did wondrously**; and **Manoah and his wife looked on**.

Judges 13:20 KJB - For it came to pass, when the flame went up toward heaven from off the altar, that **the angel of the LORD ascended in the flame of the altar**. And **Manoah and his wife looked on *it*, and fell on their faces to the ground**.

Judges 13:21 KJB - But **the angel of the LORD did no more appear to Manoah and to his wife**. Then **Manoah knew that he *was* an angel of the LORD**.

Judges 13:22 KJB - And **Manoah said unto his wife**, **We shall surely die, because we have seen God**.

Judges 13:23 KJB - But his wife said unto him, If **the LORD** were pleased to kill us, **he** would not have received a burnt offering and a meat offering at our hands, neither would **he** have shewed us all these *things*, nor would as at this time **have told us *such things* as these**.

Judges 13:24 KJB - And the woman bare a son, and called his name Samson: and the child grew, and **the LORD blessed him**.

Samuel, the prophet and judge:

1 Samuel 3:10 KJB - And **the LORD came, and stood, and called as at other times**, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

1 Samuel 3:21 KJB - And **the LORD appeared again** in Shiloh: for **the LORD revealed himself to Samuel** in Shiloh **by the word of the LORD**.

David, the son of Jesse:

2 Samuel 24:16 KJB - And when **the angel stretched out his hand** upon Jerusalem to destroy it, the LORD repented him of the evil, and said to **the angel** that destroyed the people, It is enough: stay now thine hand. And **the angel of the LORD was by the threshingplace** of Araunah the Jebusite.

2 Samuel 24:17 KJB - And **David spake unto the LORD when he saw the angel** that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

1 Chronicles 21:15 KJB - And **God sent an angel** unto Jerusalem to destroy it: and as he was destroying, **the LORD beheld**, and he repented him of the evil, and **said to the angel that destroyed**, It is enough, stay now thine hand. And **the angel of the LORD stood by the threshingfloor** of Ornan the Jebusite.

1 Chronicles 21:16 KJB - And **David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven**, having a drawn sword in his hand stretched out over Jerusalem. **Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces**.

1 Chronicles 21:17 KJB - And **David said unto God**, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

1 Chronicles 21:18 KJB - Then **the angel of the LORD commanded** Gad to say to David, that David should go up, and **set up an altar unto the LORD in the threshingfloor** of Ornan the Jebusite.

1 Chronicles 21:26 KJB - And **David built there an altar unto the LORD**, and offered burnt offerings and peace offerings, and **called upon the LORD**; and **he answered him from heaven by fire upon the altar of burnt offering**.

1 Chronicles 21:27 KJB - And **the LORD commanded the angel**; and he put up his sword again into the sheath thereof.

1 Chronicles 21:28 KJB - At that time when **David saw that the LORD had answered him in the threshingfloor** of Ornan the Jebusite, then he sacrificed there.

1 Chronicles 21:29 KJB - For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon.

1 Chronicles 21:30 KJB - But David could not go before it to enquire of God: for **he was afraid because of the sword of the angel of the LORD**.

2 Chronicles 3:1 KJB - Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, **where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor** of Ornan the Jebusite.

Solomon, the son of David:

1 Kings 3:5 KJB - In Gibeon **the LORD appeared to Solomon** in a dream by night: and **God said**, Ask what I shall give thee.

1 Kings 9:2 KJB - That **the LORD appeared to Solomon the second time**, as he had appeared unto him at Gibeon.

1 Kings 11:9 KJB - And the LORD was angry with Solomon, because his heart was turned from **the LORD God of Israel, which had appeared unto him twice**,

2 Chronicles 7:12 KJB - And **the LORD appeared to Solomon by night, and said unto him**, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

Micaiah the prophet:

1 Kings 22:19 KJB - And he said, Hear thou therefore the word of the LORD: **I saw the LORD sitting on his throne**, and **all the host of heaven standing by him on his right hand and on his left**.

1 Kings 22:20 KJB - And **the LORD said**, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.

1 Kings 22:21 KJB - And there came forth a spirit, and **stood before the LORD**, and said, I will persuade him.

1 Kings 22:22 KJB - And **the LORD said unto him**, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And **he said**, Thou shalt persuade *him*, and prevail also: go forth, and do so.

1 Kings 22:23 KJB - Now therefore, behold, **the LORD** hath put a lying spirit in the mouth of all these thy prophets, and **the LORD hath spoken evil concerning thee**.

2 Chronicles 18:18 KJB - Again he said, Therefore hear the word of the LORD; **I saw the LORD sitting upon his throne**, and **all the host of heaven standing on his right hand and *on* his left**.

2 Chronicles 18:19 KJB - And **the LORD said**, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner.

2 Chronicles 18:20 KJB - Then there came out a spirit, and **stood before the LORD**, and said, I will entice him. And **the LORD said unto him**, Wherewith?

2 Chronicles 18:21 KJB - And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And ***the LORD* said**, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

2 Chronicles 18:22 KJB - Now therefore, behold, **the LORD** hath put a lying spirit in the mouth of these thy prophets, and **the LORD hath spoken evil against thee**.

Isaiah the prophet:

2 Kings 19:34 KJB - For **I will defend this city**, to save it, **for mine own sake**, and for my servant David's sake.

2 Kings 19:35 KJB - And it came to pass that night, that **the angel of the LORD went out**, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

Isaiah 6:1 KJB - In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple**.

Isaiah 6:2 KJB - Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isaiah 6:3 KJB - And one cried unto another, and said, **Holy, holy, holy, *is* the LORD of hosts**: the whole earth *is* full of his glory.

Isaiah 6:4 KJB - And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Isaiah 6:5 KJB - Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, the LORD of hosts**.

Isaiah 6:6 KJB - Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

Isaiah 6:7 KJB - And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Isaiah 6:8 KJB - Also **I heard the voice of the Lord, saying, Whom shall I send, and who will go for us**? Then said I, Here *am* I; send me.

Isaiah 6:9 KJB - And **he said**, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Isaiah 6:10 KJB - Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isaiah 6:11 KJB - Then said I, **Lord, how long**? And **he answered**, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

Isaiah 6:12 KJB - And **the LORD** have removed men far away, and *there be* a great forsaking in the midst of the land.

Isaiah 6:13 KJB - But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

John 12:41 KJB - These things **said Esaias, when he saw his glory, and spake of him**.

Jeremiah the prophet:

Jeremiah 1:4 KJB - Then **the word of the LORD came unto me, saying**,

Jeremiah 1:5 KJB - Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

Jeremiah 1:6 KJB - **Then said I, Ah, Lord GOD**! behold, I cannot speak: for I *am* a child.

Jeremiah 1:7 KJB - But **the LORD said unto me**, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and **whatsoever I command thee** thou shalt speak.

Jeremiah 1:8 KJB - Be not afraid of their faces: for **I *am* with thee** to deliver thee, **saith the LORD**.

Jeremiah 1:9 KJB - Then **the LORD put forth his hand**, **and touched my mouth**. And **the LORD said unto me**, **Behold, I have put my words in thy mouth**.

Ezekiel the prophet:

Ezekiel 1:1 KJB - Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and **I saw visions of God**.

Ezekiel 1:26 KJB - And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* **the likeness as the appearance of a man** above upon it.

Ezekiel 1:27 KJB - And **I saw** as the colour of amber, as the appearance of fire round about within it, from the appearance of **his loins** even upward, and from the appearance of **his loins** even downward, **I saw** as it were the appearance of fire, and it had brightness round about.

Ezekiel 1:28 KJB - As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. **This *was* the appearance of the likeness of the glory of the LORD**. And **when I saw *it***, **I fell upon my face, and I heard a voice of one that spake**.

Ezekiel 2:1 KJB - And **he said unto me**, Son of man, stand upon thy feet, and **I will speak unto thee**.

Ezekiel 10:1 KJB - Then **I looked, and, behold**, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

Ezekiel 10:2 KJB - And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

Ezekiel 10:3 KJB - Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

Ezekiel 10:4 KJB - Then **the glory of the LORD went up** from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and **the court was full of the brightness of the LORD'S glory**.

Ezekiel 10:5 KJB - And the sound of the cherubims' wings was heard *even* to the outer court, as **the voice of the Almighty God when he speaketh**.

Ezekiel 10:18 KJB - Then **the glory of the LORD departed from off** the threshold of the house, and **stood over** the cherubims.

Ezekiel 10:19 KJB - And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD'S house; and **the glory of the God of Israel *was* over them above**.

Ezekiel 10:20 KJB - This *is* the living creature that I saw **under the God of Israel** by the river of Chebar; and I knew that they *were* the cherubims.

Daniel the prophet:

Daniel 7:13 KJB - **I saw** in the night visions, and, behold, ***one* like the Son of man** came with the clouds of heaven, and **came to the Ancient of days**, and they brought **him near before him**.

John the Apostle and prophet:

Revelation 1:10 KJB - I was in the Spirit on the Lord's day, and heard behind me **a great voice, as of a trumpet**,

Revelation 1:11 KJB - **Saying, I am Alpha and Omega, the first and the last**: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:12 KJB - And I turned **to see the voice that spake with me**. And being turned, **I saw** seven golden candlesticks;

Revelation 1:13 KJB - And in the midst of the seven candlesticks ***one*** **like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:14 KJB - **His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire**;

Revelation 1:15 KJB - And **his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters**.

Revelation 1:16 KJB - And **he had in his right hand** seven stars: and **out of his mouth** went a sharp twoedged sword: and **his countenance** *was* as the sun shineth in his strength.

Revelation 1:17 KJB - And **when I saw him**, **I fell at his feet as dead**. And **he laid his right hand upon me, saying unto me**, Fear not; **I am the first and the last**:

Revelation 1:18 KJB - ***I am*** **he that liveth, and was dead**; and, **behold, I am alive for evermore**, Amen; and have the keys of hell and of death.

Revelation 5:6 KJB - And **I beheld**, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **a Lamb** as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

[3] Having seen, heard and experienced the Holy Spirit:

Gideon, aka Jerubbaal:

Judges 6:34 KJB - But **the Spirit of the LORD came upon Gideon**, and he blew a trumpet; and Abiezer was gathered after him.

Samson:

Judges 13:25 KJB - And **the Spirit of the LORD began to move him at times** in the camp of Daniel between Zorah and Eshtaol.

John the Baptist:

Matthew 3:16 KJB - And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and **he saw the Spirit of God descending like a dove, and lighting upon him**:

Mark 1:10 KJB - And straightway coming up out of the water, **he saw** the heavens opened, and **the Spirit like a dove descending upon him**:

Luke 3:22 KJB - And **the Holy Ghost descended in a bodily shape like a dove upon him**, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

John 1:32 KJB - And John bare record, saying, **I saw the Spirit descending from heaven like a dove, and it abode upon him**.

John 1:33 KJB - And I knew him not: but he that sent me to baptize with water, the same said unto me, **Upon whom thou shalt see the Spirit descending, and remaining on him**, the same is he which baptizeth with **the Holy Ghost**.

Jesus:

Mark 1:12 KJB - And immediately **the Spirit driveth him into the wilderness**.

Apostles and Disciples:

Acts 2:3 KJB - And **there appeared unto them cloven tongues like as of fire**, and it sat upon each of them.

Acts 2:4 KJB - And **they were all filled with the Holy Ghost**, and **began to speak with other tongues, as the Spirit gave them utterance**.

Philip:

Acts 8:29 KJB - Then **the Spirit said unto Philip**, Go near, and join thyself to this chariot.

Peter and others:

Acts 10:19 KJB - While Peter thought on the vision, **the Spirit said unto him**, Behold, three men seek thee.

Acts 11:12 KJB - And **the Spirit bade me** go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

Acts 11:15 KJB - And as I began to speak, **the Holy Ghost fell on them, as on us at the beginning**.

Paul:

Acts 21:4 KJB - And finding disciples, we tarried there seven days: **who said to Paul through the Spirit**, that he should not go up to Jerusalem.

John the Apostle and prophet:

Revelation 5:6 KJB - And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are **the seven Spirits of God sent forth into all the earth.**

Revelation 22:17 KJB - And **the Spirit** and the bride **say**, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

SECTION 03 – The Angel and / or God in the Pillar of Fire & Cloud

In the OT, there, Moses witnessed a marvelous sight, for "the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (**Exo.** 3:2 KJB). This glorious messenger from the Father was none other than "God", the very "God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (**Exo.** 3:6,15,16 KJB), "the LORD" (**Exo.** 3:7 KJB), "The LORD God of the Hebrews" (**Exo.** 3:18 KJB), the great, "I AM THAT I AM" (**Exo.** 3:14 KJB), who "called unto him out of the midst of the bush" (**Exo.** 3:3 KJB).

An "angel" identified as "God", and "LORD", yet comes on behalf of "the LORD"? Yes. Isn't that a clear contradiction? No, for one must understand what was already presented in the previous chapters, in that the word "angel", simply, and only, means '(office of) messenger' (see **Mal.** 3:1 KJB, HOT, Hexapla), and with that information, along with the knowledge that the "Godhead" (**Act.** 17:29 KJB) consists of not merely one Person / Being, but "three" (**1 Jhn.** 5:7-8; "threefold", **Ecc.** 4:12 KJB), that of the Person / Being of the Father, and the Person / Being of the Son, and the Person / Being of the Holy Ghost / Spirit; the very "Holy, Holy, Holy" (**Isa.** 6:3; **Rev.** 4:8 KJB) eternal heavenly Trio, so that one, or even two, of Them, may send another of Them:

> Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now **the Lord GOD**, and **his Spirit**, hath **sent me**.
>
> Isaiah 61:1 KJB - **The Spirit** of **the Lord GOD** *is* upon **me**; because **the LORD** hath **anointed me** to preach good tidings unto the meek; **he** hath **sent me** to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;
>
> Luke 4:18 KJB - **The Spirit** of **the Lord** *is* upon **me**, because **he** hath **anointed me** to preach the gospel to the poor; **he** hath **sent me** to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
>
> John 5:30 KJB - I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of **the Father** which hath **sent me**.
>
> John 5:36 KJB - But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that **the Father** hath **sent me**.
>
> John 5:37 KJB - And **the Father** himself, which hath **sent me**, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
>
> John 6:39 KJB - And this is **the Father's** will which hath **sent me**, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
>
> John 6:44 KJB - No man can come to me, except **the Father** which hath **sent me** draw him: and I will raise him up at the last day.
>
> John 6:57 KJB - As **the living Father** hath **sent me**, and I live by the Father: so he that eateth me, even he shall live by me.
>
> John 7:29 KJB - But I know him: for I am from him, and **he** hath **sent me**.

John 20:21 KJB - Then said Jesus to them again, Peace *be* unto you: as ***my*** **Father** hath **sent me**, even so send I you.

Luke 24:49 KJB - And, behold, **I send** **the promise of my Father upon you**: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

John 14:26 KJB - But **the Comforter**, *which is* **the Holy Ghost**, whom **the Father will send in my name**, **he** shall teach you all things, and bring all things to your remembrance, whatsoever **I** have said unto you.

John 15:26 KJB - But when **the Comforter** is come, whom **I will send** unto you **from the Father**, *even* **the Spirit of truth**, which **proceedeth from the Father**, **he shall testify** of **me**:

Genesis 19:24 KJB - Then **the LORD** rained upon Sodom and upon Gomorrah brimstone and fire **from the LORD out of heaven**;

Hosea 1:4 KJB - And **the LORD** said unto him, Call his name Jezreel; for yet a little while, and **I will** avenge the blood of Jezreel upon the house of Jehu, and **will** cause to cease the kingdom of the house of Israel.

Hosea 1:5 KJB - And it shall come to pass at that day, that **I will** break the bow of Israel in the valley of Jezreel.

Hosea 1:6 KJB - And she conceived again, and bare a daughter. And ***God*** **said** unto him, Call her name Loruhamah: for **I will** no more have mercy upon the house of Israel; but **I will** utterly take them away.

Hosea 1:7 KJB - But **I will** have mercy upon the house of Judah, and will **save them by the LORD their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Hosea 1:4-7 KJB says, "the LORD ... I will ... save them by the LORD their God".

Zechariah 3:2 KJB - And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

1 John 5:7 KJB - For **there are three that bear record in heaven**, **the Father**, **the Word**, and **the Holy Ghost**: and **these three** are one.

Keeping these things reserved in back of the mind, go back to presently thinking about the **Exodus** account with Moses and the Israelites, and ask, Aren't there other mentions of the "angel" from out of "the midst of the bush" interacting with them? In continuing to read the scriptural account, the answer is a resounding, "Yes!" He comes as "the angel of God" in the midst of "the pillar of cloud", and "fire":

Exodus 14:19 KJB - And **the angel of God**, which **went before the camp of Israel**, removed and **went behind them**; and **the pillar of the cloud** went from before their face, and stood behind them:

Exodus 23:20 KJB - Behold, **I send** an **Angel before thee**, to keep thee in the way, and to bring thee into the place which I have prepared.

Exodus 23:21 KJB - Beware of **him**, and **obey his voice**, provoke him not; for **he will not pardon your transgressions**: **for my name *is* in him**.

This "Angel" that was sent from Heaven had God's own "name" "in him", just as the NT says about the Son ("... as he hath by inheritance obtained a more excellent name ..." **Heb.** 1:4 KJB):

John 5:43 KJB - **I am come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive.

However, even more than this, God the Father says something most interesting about the character of this celestial messenger, in that it is written that the "Angel" "will not pardon" the people's "transgressions" (sins) while leading them in the wilderness. God does not say that this messenger cannot pardon their sins, but that he would, at this time, not do so, by order of the Father. That is a distinction to be especially pointed out as the peoples were to "obey his voice" (see also **Mat.** 17:5, 28:20; **Mar.** 9:7; **Luk.** 9:35; **Jhn.** 12:49-50, 14:31; **Act.** 3:22-23, 7:37-38 KJB), for it relayed what the Father desired of them:

Exodus 23:22 KJB - But if thou shalt indeed **obey his voice**, and **do all that I speak**; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Exodus 23:23 KJB - For **mine Angel shall go before thee**, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Numbers 20:16 KJB - And when we cried unto **the LORD**, he heard our voice, and **sent an angel**, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

Yet, how can a person considering these things be sure that the "angel" that "the LORD" sent is also "God" and "LORD", not the Person / Being of the Father, but that of the Son? Read the following, prayerfully, taking the time to think about what each text plainly states, and ask God for the truth of the matter (**Jam.** 1:5 KJB):

Exodus 13:18 KJB - But **God led the people about**, ***through* the way of the wilderness of the Red sea**: and the children of Israel went up harnessed out of the land of Egypt.

Exodus 13:21 KJB - And **the LORD went before them by day in a pillar of a cloud**, **to lead them the way**; **and by night in a pillar of fire, to give them light**; to go by day and night:

Exodus 14:24 KJB - And it came to pass, that in the morning watch **the LORD looked** unto the host of the Egyptians **through the pillar of fire and of the cloud**, and troubled the host of the Egyptians,

The only way that "the LORD looked" "through the pillar of fire and of the cloud", is that He (the Person / Being of the Son, who was always "with" them, and worthy to be "worshipped") was actually the "angel" (messenger) that was sent of "the LORD" (the Person / Being of the Father):

Exodus 33:9 KJB - And it came to pass, as Moses entered into the tabernacle, **the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses**.

Exodus 33:10 KJB - And **all the people saw the cloudy pillar stand *at* the tabernacle door**: and all the people rose up **and worshipped**, every man *in* his tent door.

Exodus 33:11 KJB - And **the LORD spake unto Moses face to face, as a man speaketh unto his friend**. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Exodus 33:12 KJB - And **Moses said unto the LORD**, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Exodus 33:13 KJB - Now therefore, I pray thee, if I have found grace in thy sight, shew me now **thy way**, that I may know thee, that I may find grace in thy sight: and consider that **this nation *is* thy people**.

Compare **Exodus** 33:13 KJB with **John** 1:10-11 KJB:

Isaiah 63:8 KJB - For he said, **Surely they *are* my people**, children *that* will not lie: **so he was their Saviour**.

Isaiah 63:9 KJB - **In all their affliction he was afflicted**, and **the angel of his presence saved them**: in his love and in his pity he **redeemed them**; and he bare them, and carried them all the days of old.

Compare (**Gen.** 48:16; **Psa.** 25:22, 130:8; **Isa.** 46:3-4, 53:4-5,11, 63:10-13; **Tit.** 2:14 KJB):

Genesis 48:16 KJB - **The Angel which redeemed me from all evil**, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

John 1:10 KJB - **He was in the world**, and the world was made by him, and the world knew him not.

John 1:11 KJB - **He came unto his own**, and his own received him not.

Exodus 33:14 KJB - And he said, **My presence shall go *with thee***, and **I will give thee rest**.

Compare **Exodus** 33:14 KJB with **Matthew** 11:28 KJB, and following:

Matthew 11:28 KJB - **Come unto me**, all *ye* that labour and are heavy laden, and **I will give you rest**.

For further comparison, in the following texts, look for the words: “rest” & “sabbath”:

Mat. 12:8; **Mar.** 2:28; **Luk.** 6:5; **Gen.** 2:1,2,3; **Exo.** 16:23, 20:8,9,10,11, 31:15, 35:2; **Lev.** 23:3; **Deu.** 5:12,13,14,15; **Jos.** 1:13,15, 21:44, 22:4, 23:1; **1 Kin.** 5:4, 8:56; **1 Chr.** 22:9,18, 23:25; **2 Chr.** 14:7, 15:15, 20:30; **Isa.** 11:10, 14:3, 56:6, 58:13; **Jer.** 6:16, 31:2, 50:34; **Heb.** 4:1 KJB

Matthew 11:29 KJB - Take my yoke upon you, and **learn of me**; for I am meek and lowly in heart: and **ye shall find rest** unto your souls.

Matthew 28:20 KJB - Teaching them to **observe all things whatsoever I have commanded you**: and, lo, **I am with you alway**, *even* unto the end of the world. Amen.

Isaiah 7:14 KJB - Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a **son**, and shall call his name **Immanuel**.

Isaiah 8:8 KJB - And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O **Immanuel**.

Isaiah 8:10 KJB - Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for **God *is* with us**.

Matthew 1:23 KJB - Behold, a virgin shall be with **child**, and shall bring forth a **son**, and they shall call his name **Emmanuel**, which being interpreted is, **God with us**.

Psalms 46:7 KJB - **The LORD of hosts *is* with us**; **the God of Jacob** *is* our refuge. Selah.

Psalms 46:11 KJB - **The LORD of hosts *is* with us**; **the God of Jacob** *is* our refuge. Selah.

Exodus 33:15 KJB - And he said unto him, If **thy presence go** not ***with me***, carry us not up hence.

Exodus 33:16 KJB - For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that **thou goest with us**? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

Exodus 33:17 KJB - And **the LORD said** unto Moses, **I will do this thing** also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Leviticus 16:2 KJB - And **the LORD said** unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for **I will appear in the cloud upon the mercy seat**.

Leviticus 22:3 KJB - Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off **from my presence: I *am* the LORD**.

Numbers 12:5 KJB - And **the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle**, and called Aaron and Miriam: and they both came fo**rth.**

Numbers 14:14 KJB - And they will tell *it* to the inhabitants of this land: *for* they have heard that **thou LORD *art* among this people**, that **thou LORD art seen face to face**, and *that* **thy cloud standeth over them**, and *that* **thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night**.

Deuteronomy 1:30 KJB - **The LORD your God which goeth before you**, he shall fight for you, according to all that he did for you in Egypt before your eyes;

Deuteronomy 1:31 KJB - And in the wilderness, where thou hast seen how that **the LORD thy God bare thee**, as a man doth bear his son, **in all the way that ye went**, until ye came into this place.

Deuteronomy 1:32 KJB - Yet in this thing ye did not believe **the LORD your God**,

Deuteronomy 1:33 KJB - **Who went in the way before you**, to search you out a place to pitch your tents *in*, **in fire by night**, to shew you by what way ye should go, and **in a cloud by day**.

Deuteronomy 23:14 KJB - For **the LORD thy God walketh in the midst of thy camp**, to deliver thee, and to give up thine enemies before thee; **therefore shall thy camp be holy**: that he see no unclean thing in thee, and turn away from thee.

Deuteronomy 31:3 KJB - **The LORD thy God, he will go over before thee**, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

Compare **Deuteronomy** 1:30, 31:3 KJB to **Joshua** 5:15-15 KJB:

> Joshua 5:13 KJB - And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood **a man over against him with his sword drawn in his hand**: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?
>
> Joshua 5:14 KJB - And he said, Nay; but ***as* captain of the host of the LORD am I now come**. And **Joshua fell on his face to the earth, and did worship**, and said unto him, **What saith my lord unto his servant**?
>
> Joshua 5:15 KJB - And **the captain of the LORD'S host said unto Joshua**, **Loose thy shoe from off thy foot**; **for the place whereon thou standest *is* holy**. **And Joshua did so**.

Deuteronomy 31:6 KJB - Be strong and of a good courage, fear not, nor be afraid of them: for **the LORD thy God, he *it is* that doth go with thee**; he will not fail thee, nor forsake thee.

Deuteronomy 31:8 KJB - And **the LORD, he *it is* that doth go before thee**; **he will be with thee**, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

Deuteronomy 31:15 KJB - And **the LORD appeared in the tabernacle in a pillar of a cloud**: and the pillar of the cloud stood over the door of the tabernacle.

Nehemiah 9:12 KJB - Moreover **thou leddest them in the day by a cloudy pillar**; **and in the night by a pillar of fire**, to give them light in the way wherein they should go.

Nehemiah 9:13 KJB - **Thou camest down also upon mount Sinai, and spakest with them from heaven**, and gavest them right judgments, and true laws, good statutes and commandments:

Nehemiah 9:19 KJB - Yet **thou** in thy manifold mercies **forsookest them not in the wilderness**: **the pillar of the cloud departed not from them by day**, to lead them in the way; neither **the pillar of fire by night**, to shew them light, and **the way** wherein they should go.

Psalms 68:2 KJB - As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at **the presence of God**.

Psalms 68:7 KJB - **O God, when thou wentest forth before thy people, when thou didst march through the wilderness**; Selah:

Psalms 68:8 KJB - The earth shook, the heavens also dropped **at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel**.

Psalms 99:7 KJB - **He spake unto them in the cloudy pillar**: they kept his testimonies, and the ordinance *that* he gave them.

Isaiah 19:1 KJB - The burden **of Egypt**. Behold, **the LORD rideth upon a swift cloud, and shall come into Egypt**: and the idols of Egypt shall be moved **at his presence**, and the heart of **Egypt** shall melt in the midst of it.

Zechariah 12:8 KJB - In that day shall **the LORD** defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* **as God, as the angel of the LORD before them**.

~

SECTION 04 – The Wonderful Name

In scripture, there is a mysterious person, that appears in several locations; sometimes identified as "the angel of the LORD" (**Jdg.** 13:3,13,15,16,17,18,20,21 KJB), as the "angel of God" (**Gen.** 31:11; **Jdg.** 13:6,9 KJB), or "the angel" (**Jdg.** 13:19; **Hos.** 12:4 KJB), and "The Angel which redeemed ... from all evil" (**Gen.** 48:16 KJB). In other locations, this being looks like a "man of God" (**Jdg.** 13:6,8 KJB), in others as "the man" (**Jdg.** 13:10,11 KJB), or "a man" (**Gen.** 32:24 KJB), and in another as "that certain *saint*" (**Dan.** 8:13 KJB), yet above even these designations is called the "God of Bethel" (**Gen.** 31:13 KJB), and the "ladder" (**Gen.** 28:12; **Jhn.** 1:51 KJB), even "God" (**Gen.** 28:17,35:1,3,7,9,10,11, 32:28,30, 35:13,15; **Jdg.** 13:22; **Exo.** 3:13,15; **Hos.** 12:3 KJB), the "mighty God" (**Isa.** 9:6 KJB), the great "God Almighty" (**Gen.** 35:11, 48:3 KJB), "the LORD" (**Gen.** 28:13,16; **Jdg.** 13:23,24; **Hos.** 12:5 KJB), "the LORD God" (**Gen.** 28:13 KJB), "the LORD God of hosts" (**Hos.** 12:5 KJB), "the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (**Exo.** 3:15 KJB), the "I AM" & "I AM THAT I AM" (**Exo.** 3:14 KJB).

How can one be sure that those references refer to the same mysterious personage? In answer, besides many of the connections to "Bethel" and the events surrounding it, there is a common question, which, when considered amidst all of it, reveals that which is "wondrously" striking in evidence. The question is asked as follows:

Genesis:

Genesis 32:29 KJB - And Jacob asked *him*, and said, **Tell *me*, I pray thee, thy name**. And he said, **Wherefore *is* it *that* thou dost ask after my name**? And he blessed him there.

Genesis 32:30 KJB - And Jacob called the name of the place **Peniel**: for **I have seen God face to face**, and my life is preserved.

Exodus:

> Exodus 3:13 KJB - And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, **What *is* his name**? **what shall I say unto them**?

Judges:

> Judges 13:17 KJB - And Manoah said unto **the angel of the LORD**, **What *is* thy name**, that when thy sayings come to pass we may do thee honour?
>
> Judges 13:18 KJB - And the angel of the LORD said unto him, **Why askest thou thus after my name**, seeing it *is* **secret** [**H6383**, "פלאי", "peliy", secret, wonderful, see also **Psalms** 139:6 KJB]?
>
> Judges 13:19 KJB - So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wondrously [**H6381**, "ומפלא", "ûmaf'li". Wondrously, see also **Job** 5:9; **Psa.** 40:5; **Joe.** 2:26 KJB]; and Manoah and his wife looked on.

Proverbs:

> Proverbs 30:4 KJB - Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what *is* his name, and what *is* his son's name**, if thou canst tell?

Isaiah:

> Isaiah 9:6 KJB - For unto us **a child** is born, unto us **a son** is given: and the government shall be upon his shoulder: and **his name shall be** called **Wonderful** [**Isa.** 9:5 HOT; **H6382**, "פלא", "Pele", miraculous, see also **Isa.** 25:1; **Psa.** 78:12 KJB], Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Daniel:

> Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto **that certain *saint*** [**H6422**, "לפלמוני", "laPal'môniy", from **H6423**, from **H6395**, wonderfully certain, or wonderful numberer] which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

The word "secret" in **Judges** 13:18 KJB is translated from:

The Hebrew: **פלאי:**
The transliterated Hebrew: **pheliy**
The King James Concordance listing: **H6383**

Total KJB Occurrences: 2

secret, 1

Jdg. 13:18

wonderful, 1

Psa. 139:6

The word “wondrously” in **Judges** 13:19 KJB is translated from:

The Hebrew: **ומפלא**
The transliterated Hebrew: **ûmaph'la**
The King James Concordance listing: **H6381**

Total KJB Occurrences: 74

marvellous, 16

1 Chr. 16:12,24; **Job** 5:9, 10:16; **Psa.** 9:1, 31:21, 98:1, 105:5, 118:23; **Isa.** 29:14 (3); **Dan.** 11:36; **Mic.** 7:15; **Zec.** 8:6 (2)

wondrous, 14

1 Chr. 16:9; **Job** 37:14; **Psa.** 26:7, 72:17-18 (2), 75:1, 78:32, 86:10, 105:2, 106:22, 119:18,27, 145:5; **Jer.** 21:2

wonderful, 13

Deu. 28:59; **2 Sam.** 1:26; **2 Chr.** 2:9; **Job** 42:3; **Psa.** 40:5, 78:4, 107:8,15,21,31, 111:4; **Pro.** 30:18; **Isa.** 28:29

wonders, 9

Exo. 3:20; **Jos.** 3:5; **Neh.** 9:17; **Psa.** 78:10-11 (2), 96:3, 106:7, 107:24, 136:4

hard, 5

Gen. 18:14; **Deu.** 17:8; **2 Sam.** 13:2; **Jer.** 32:17,27

marvellously, 2

2 Chr. 26:15; **Job** 37:5

performing, 2

Num. 15:3,8

work, 2

Isa. 29:14 (2)

accomplish, 1

Lev. 22:21

hidden, 1

Deu. 30:11

high, 1

Psa. 131:1

make, 1

Deu. 28:59

marvels, 1

Exo. 34:10

miracles, 1

Jdg. 6:13

separate, 1

Num. 6:2

singular, 1

Lev. 27:2 (2)

wonderfully, 1

Dan. 8:24

wonderously, 1

Jdg. 13:19

wondrously, 1

Joe. 2:26

The word “certain” in **Daniel** 8:13 KJB is translated from:

The Hebrew: **לפלמוני**
The transliterated Hebrew: laPal'môniy”, from **H6423**, from **H6395** (wonderful numberer)
The King James Concordance listing: **H6422**

Total KJB Occurrences: 1

certain, 1

Dan. 8:13

The word "Wonderful" in **Isaiah** 9:6 KJB is translated from:

The Hebrew: **פלא**
The transliterated Hebrew: **Pele**
The King James Concordance listing: **H6382**

Total KJB Occurrences: 13

wonders, 7

Psa. 77:11,14, 88:10,12; **Dan.** 12:5-6 (2)

wonderful, 3

Psa. 119:129; **Isa.** 9:6, 25:1

marvellous, 1

Psa. 78:12

wonder, 1

Isa. 29:14

wonderfully, 1

Lam. 1:9

The Messenger of the Father, is truly "Wonderful", being the Miracle from Heaven that all need, and that wonderful numberer of nations, times, stars, & peoples, (**Gen.** 1:1-2:3; **Exo.** 20:8-11; **Lev.** 23:15; **Deu.** 5:12-15; **Job** 5:9, 14:5, 31:4; **Psa.** 87:6, 147:4; **Mat.** 10:30; **Luk.** 12:7; **Act.** 17:26 KJB):

Daniel 4:2 KJB - I thought it good to shew the signs and **wonders** that the high God hath wrought toward me.

Daniel 4:3 KJB - How great *are* his signs! and **how mighty *are* his wonders**! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

Daniel 6:27 KJB - **He delivereth and rescueth**, and he worketh signs and **wonders** in heaven and in earth, who hath **delivered** Daniel from the power of the lions.

Acts 2:22 KJB - Ye men of Israel, hear these words; **Jesus of Nazareth, a man approved of God** among you by miracles and **wonders** and signs, which God did by him in the midst of you, as ye yourselves also know:

Acts 4:30 KJB - By stretching forth thine hand to heal; and that signs and **wonders** may be done **by the name of thy holy child Jesus**.

Acts 7:31 KJB - When Moses saw *it*, he **wondered** at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

~

SECTION 05 – The Redeeming "Angel", the God of Abraham, Isaac, & Jacob / Israel & the new name

Redemption. What does it mean to be redeemed? Well, a famous and well-accepted dictionary (Webster's 1828 online) defines "redemption" as,

"Repurchase of captured goods or prisoners; the act of procuring the deliverance of persons or things from the possession and power of captors by the payment of an equivalent; ransom; release; as the redemption of prisoners taken in war ... Deliverance from bondage, distress, or from liability to any evil or forfeiture, either by money, labor or other means. ... Repurchase, as of lands alienated. Leviticus 25:24. Jeremiah 32:7. ... In theology, the purchase of God's favor by the death and sufferings of Christ; the ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law by the atonement of Christ. In whom we have redemption through his blood. Ephesians 1:7. Colossians 1:14." - https://webstersdictionary1828.com/Dictionary/redemption

The scriptures (KJB) relate redemption by this same definition, of a purchase ("bought") and a bringing back ("brought") to a state of originality, wholeness, freedom, liberty, sinlessness (**Lev.** 16:30; **Jer.** 33:8; **Eze.** 36:25; **2 Cor.** 7:1; **Jud.** 1:24; **1 Jhn.** 1:9 KJB) and restored fellowship and communion with God:

Leviticus 25:51 KJB - If *there be* yet many years *behind*, according unto them he shall give again **the price of his redemption** out of the money that he was **bought** for.

Leviticus 25:55 KJB - For unto me the children of Israel *are* servants; they *are* my servants whom I **brought** forth out of the land of Egypt: I *am* the LORD your God.

1 Corinthians 6:19 KJB - What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

1 Corinthians 6:20 KJB - For ye are **bought** with a **price**: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 7:22 KJB - For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

1 Corinthians 7:23 KJB - Ye are **bought** with a **price**; be not ye the servants of men.

Ephesians 1:7 KJB - In whom **we have redemption through his blood**, the forgiveness of sins, according to the **riches** of his grace;

Colossians 1:14 KJB - In whom **we have redemption through his blood**, *even* the forgiveness of sins:

1 Peter 1:18 KJB - Forasmuch as ye know that ye were not **redeemed** with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

1 Peter 1:19 KJB - But **with the precious blood of Christ**, as of a lamb without blemish and without spot:

1 Peter 3:18 KJB - For Christ also hath once suffered for sins, the just for the unjust, that he might **bring** us to God, being put to death in the flesh, but quickened by the Spirit:

From the very beginning, in **Genesis** to the final conclusion in the **Revelation**, there is witnessed the redemption of mankind from the fall into sin and loss of dominion to mankind's restoration into the glorious liberty of being once again the children of the Most High, by the gracious and merciful offer of God the Father in the infinite and selfless sacrifice of His Son, Christ Jesus, whom He sent to be the propitiation:

Genesis 3:15 KJB - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:21 KJB - Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Romans 3:25 KJB - Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 John 2:2 KJB - And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

1 John 4:10 KJB - Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

Revelation 13:8 KJB - And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

The Son, had pledged (**Psa.** 116:14,18 KJB), even before the foundation of the world (**Eph.** 1:4; **1 Pet.** 1:20 KJB), to be the "daysman" between the Father and mankind (**Job** 9:33 KJB), even mankind's "advocate" (**1 Jhn.** 2:1 KJB). Did the world have to wait until AD 31 (**Ezr.** 6:14, 7:1-28; **Dan.** 8:13-14,26, 9:24-27; **Rom.** 5:6; **Heb.** 2:3; **Rev.** 12:10 KJB), and the Cross of Calvary, for the redemption to have started, or for the Son to begin to do something for the pitiable state of the enslaved? No, for He is seen throughout all the scriptures (**Psa.** 40:7; **Luk.** 16:16, 24:25-27,44; **Jhn.** 1:45, 5:39, 6:45; **Act.** 3:18,24, 9:22, 28:23; **Rom.** 3:21; **Heb.** 10:7,9 KJB) working out the redemption of mankind. For instance, in **Genesis**, Jacob / Israel speaks of "The Angel which redeemed me from all evil, bless ...":

Genesis 48:16 KJB - **The Angel which redeemed me from all evil**, **bless** the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

This statement by Jacob / Israel (father) to Joseph (son), refers back to his previous encounter with a "man", called "God", sent by God the Father from Heaven to help him (Jacob) overcome his evil tendencies

of character, sins, restore his relationship with his brother (Esau) and obtain forgiveness and cleansing of heart, thus receiving a blessing (**Gen.** 32:22-32 KJB):

> Genesis 32:22 KJB - And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.
>
> Genesis 32:23 KJB - And he took them, and sent them over the brook, and sent over that he had.
>
> Genesis 32:24 KJB - And **Jacob** was left alone; and **there wrestled a man with him** until the breaking of the day.
>
> Genesis 32:25 KJB - And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
>
> Genesis 32:26 KJB - And he said, Let me go, for the day breaketh. And he said, I will not let thee go, **except thou bless me**.
>
> Genesis 32:27 KJB - And he said unto him, What *is* thy name? And he said, Jacob.
>
> Genesis 32:28 KJB - And he said, **Thy name shall be called no more Jacob, but Israel**: **for as a prince hast thou power with God and with men, and hast prevailed**.
>
> Genesis 32:29 KJB - And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And **he blessed him** there.
>
> Genesis 32:30 KJB - And Jacob called the name of the place **Peniel**: for **I have seen God face to face**, and **my life is preserved**.
>
> Genesis 32:31 KJB - And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
>
> Genesis 32:32 KJB - Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

See also:

> Genesis 28:13 KJB - And, behold, **the LORD** stood above it, and said, **I *am* the LORD God of Abraham thy father, and the God of Isaac**: the land whereon thou liest, to thee will I give it, and to thy seed;
>
> Genesis 35:1 KJB - And **God said unto Jacob**, Arise, go up to **Bethel**, and dwell there: and **make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother**.
>
> Genesis 35:2 KJB - Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:
>
> Genesis 35:3 KJB - And let us arise, and go up to **Bethel**; and **I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went**.

Genesis 35:6 KJB - So **Jacob came to Luz**, which *is* in the land of Canaan, that *is*, **Bethel**, he and all the people that *were* with him.

Genesis 35:7 KJB - And **he built there an altar, and called the place Elbethel**: **because there God appeared unto him, when he fled from the face of his brother**.

Genesis 35:9 KJB - And **God appeared unto Jacob again**, when he came out of Padanaram, and **blessed him**.

Genesis 35:10 KJB - And **God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel**.

Genesis 35:11 KJB - And **God said unto him**, **I *am* God Almighty**: **be fruitful and multiply**; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

Compare, "be fruitful and multiply" with that of commandment unto Abraham.

Genesis 35:12 KJB - And the land which **I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land**.

Genesis 35:13 KJB - And **God went up from him in the place where he talked with him**.

Genesis 35:14 KJB - And **Jacob set up a pillar in the place where he talked with him**, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

Genesis 35:15 KJB - And **Jacob called the name of the place where God spake with him**, **Bethel**.

Hosea 12:3 KJB - He took his brother by the heel in the womb, and **by his strength he had power with God**:

Hosea 12:4 KJB - Yea, **he had power over the angel, and prevailed**: he wept, and made supplication unto him: **he found him *in* Bethel**, and **there he spake with us**;

Hosea 12:5 KJB - **Even the LORD God of hosts**; **the LORD *is* his memorial**.

Who, among all the persons / beings given in scripture, can truly redeem, give a newness of name / character, or bless in such a manner, other than God? Can a created being do such, or rather does it take the infinite almighty power of the uncreated Creator to restore that which was created and broken down through satan, sin and selfishness?

Psalms 25:22 KJB - **Redeem Israel**, O **God**, out of **all** his troubles.

Psalms 130:8 KJB - And he shall **redeem Israel** from **all** his iniquities.

Titus 2:14 KJB - **Who gave himself for us**, that he might **redeem us** from **all** iniquity, and purify unto himself a peculiar people, zealous of good works.

Isaiah 63:9 KJB - In all their affliction he was afflicted, and **the angel of his presence saved them**: in his love and in his pity **he redeemed them**; and he bare them, and carried them all the days of old.

The "Angel" of Jacob, that wrestled with him, so providing the new name, "Israel", and blessed him, is the Redeemer & Saviour, being also "God Almighty", and "LORD"? Yes:

Genesis 48:3 KJB - And **Jacob said** unto Joseph, **God Almighty appeared unto me at Luz in the land of Canaan, and blessed me**,

Exodus 6:6 KJB - Wherefore say unto the children of Israel, **I *am* the LORD**, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and **I will redeem you** with a stretched out arm, and with great judgments:

2 Samuel 7:23 KJB - And what one nation in the earth *is* like thy people, *even* like Israel, whom **God went to redeem for a people to himself**, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

1 Chronicles 17:21 KJB - And what one nation in the earth *is* like thy people Israel, whom **God went to redeem *to be* his own people**, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

Psalms 19:14 KJB - Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, **O LORD**, **my strength**, and **my redeemer**.

Psalms 78:35 KJB - And they remembered that God *was* their rock, and **the high God their redeemer**.

Isaiah 25:9 KJB - And it shall be said in that day, Lo, this *is* our **God**; **we have waited for him, and he will save us**: **this *is* the LORD**; **we have waited for him**, **we will be glad and rejoice in his salvation**.

Isaiah 41:14 KJB - Fear not, thou worm **Jacob**, *and* ye men of **Israel**; I will help thee, saith **the LORD, and thy redeemer, the Holy One of Israel**.

Isaiah 43:11 KJB - **I, *even* I, *am* the LORD; and beside me *there is* no saviour**.

Isaiah 43:14 KJB - Thus saith **the LORD, your redeemer, the Holy One of Israel**; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

Isaiah 44:6 KJB - Thus saith **the LORD the King of Israel**, and **his redeemer the LORD of hosts**; **I *am* the first, and I *am* the last; and beside me *there is* no God**.

Isaiah 44:24 KJB - Thus saith **the LORD, thy redeemer**, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

Isaiah 45:21 KJB - Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not **I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me**.

Isaiah 47:4 KJB - *As for* **our redeemer, the LORD of hosts *is* his name, the Holy One of Israel**.

Isaiah 48:17 KJB - Thus saith **the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God** which teacheth thee to profit, **which leadeth thee by the way *that* thou shouldest go**.

Isaiah 49:7 KJB - Thus saith **the LORD, the Redeemer of Israel, *and* his Holy One**, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of **the LORD that is faithful, *and* the Holy One of Israel**, and he shall choose thee.

Isaiah 49:26 KJB - And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that **I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob**.

Isaiah 54:5 KJB - For thy Maker *is* thine husband; **the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth** shall he be called.

Isaiah 54:8 KJB - In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith **the LORD thy Redeemer**.

Isaiah 59:20 KJB - And **the Redeemer shall come to Zion**, and unto them that turn from transgression in **Jacob**, saith **the LORD**.

Isaiah 60:16 KJB - Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that **I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob**.

Isaiah 63:8 KJB - For **he said**, **Surely they *are* my people**, children *that* will not lie: **so he was their Saviour**.

Isaiah 63:16 KJB - Doubtless thou art *our* father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, **O LORD**, *art* our father, **our redeemer; thy name *is* from everlasting**.

Jeremiah 15:20 KJB - And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for **I *am* with thee to save thee and to deliver thee, saith the LORD**.

Jeremiah 15:21 KJB - And **I will deliver thee** out of the hand of the wicked, and **I will redeem thee** out of the hand of the terrible.

Jeremiah 50:34 KJB - **Their Redeemer *is* strong; the LORD of hosts *is* his name**: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

Acts 5:31 KJB - **Him hath God exalted with his right hand *to be* a Prince and a Saviour**, for to give repentance to Israel, and forgiveness of sins.

Acts 13:23 KJB - Of this man's seed hath **God according to *his* promise raised unto Israel a Saviour, Jesus**:

Galatians 4:5 KJB - **To redeem** them that were under the law, that we might receive the adoption of sons.

Philippians 3:20 KJB - For our conversation is **in heaven; from whence also we look for the Saviour, the Lord Jesus Christ**:

1 Timothy 1:1 KJB - Paul, an apostle of Jesus Christ by the commandment of **God our Saviour, and Lord Jesus Christ**, *which is* our hope;

2 Timothy 1:10 KJB - But is now made manifest by the appearing of **our Saviour Jesus Christ**, who hath abolished death, and hath brought life and immortality to light through the gospel:

Titus 1:4 KJB - To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from **God the Father and the Lord Jesus Christ our Saviour**.

Titus 2:13 KJB - Looking for that blessed hope, and **the glorious appearing of the great God and our Saviour Jesus Christ**;

Titus 2:14 KJB - **Who gave himself for us, that he might redeem us from all iniquity**, and purify unto himself a peculiar people, zealous of good works.

Titus 3:6 KJB - Which he shed on us abundantly through **Jesus Christ our Saviour**;

2 Peter 1:1 KJB - Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and **our Saviour Jesus Christ**:

2 Peter 1:11 KJB - For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of **our Lord and Saviour Jesus Christ**.

2 Peter 2:20 KJB - For if after they have escaped the pollutions of the world through the knowledge of **the Lord and Saviour Jesus Christ**, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

2 Peter 3:18 KJB - But grow in grace, and *in* the knowledge of **our Lord and Saviour Jesus Christ**. To him *be* glory both now and for ever. Amen.

The “archangel” (highest messenger), or “Angel” (messenger) of the LORD (God the Father), “Michael” (Who is like unto God?), is the Person / Being who redeems mankind, gives them a new name, pardons sins, and restores relationship to God the Father, as well as to other fellow beings like themselves:

Micah 7:18 KJB - **Who *is* a God like unto thee**, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

The scriptures mention many persons, and places which receive new names, given them by God, or even the “angel” of the Father:

Abram, obtains a new name, Abraham:

Genesis 17:1 KJB - And when Abram was ninety years old and nine, **the LORD appeared to Abram**, and said unto him, **I *am* the Almighty God**; walk before me, and be thou perfect.

Genesis 17:2 KJB - And I will make my covenant between me and thee, and will multiply thee exceedingly.

Genesis 17:3 KJB - And Abram fell on his face: and **God talked with him**, saying,

Genesis 17:4 KJB - As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Genesis 17:5 KJB - **Neither shall thy name any more be called Abram, but thy name shall be Abraham**; for **a father of many nations have I made thee**.

Sarai, Abram's wife, gets a new name:

Genesis 17:15 KJB - And **God said unto Abraham**, **As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be***.

Genesis 17:22 KJB - And he left off talking with him, and **God went up from Abraham**.

Nehemiah 9:7 KJB - Thou *art* **the LORD the God**, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and **gavest him the name of Abraham**;

God takes away the names of Babylon that she gave for herself:

Isaiah 47:1 KJB - Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for **thou shalt no more be called tender and delicate**.

Isaiah 47:5 KJB - Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for **thou shalt no more be called, The lady of kingdoms**.

The name of the way:

Isaiah 35:8 KJB - And an highway shall be there, and a way, and **it shall be called The way of holiness**; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

God calls the City by a new name:

Isaiah 19:18 KJB - In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; **one shall be called, The city of destruction**.

The city and people of Zion get a new name:

Isaiah 1:26 KJB - And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward **thou shalt be called, The city of righteousness, the faithful city**.

Isaiah 62:1 KJB - For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

Isaiah 62:2 KJB - And the Gentiles shall see thy righteousness, and all kings thy glory: and **thou shalt be called by a new name, which the mouth of the LORD shall name**.

Isaiah 62:3 KJB - Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Isaiah 62:4 KJB - **Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate**: but **thou shalt be called Hephzibah, and thy land Beulah**: for the LORD delighteth in thee, and thy land shall be married.

Isaiah 62:12 KJB - And **they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken**.

Jeremiah 23:6 KJB - In his days Judah shall be saved, and Israel shall dwell safely: and **this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS**.

Jeremiah 33:16 KJB - In those days shall Judah be saved, and Jerusalem shall dwell safely: and **this *is the name* wherewith she shall be called, The LORD our righteousness**.

Zechariah 8:3 KJB - Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and **Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain**.

The House of the LORD will be called by a new name:

Isaiah 56:7 KJB - Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for **mine house shall be called an house of prayer for all people**.

The people get a new name:

Isaiah 58:12 KJB - And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and **thou shalt be called, The repairer of the breach, The restorer of paths to dwell in**.

Isaiah 61:3 KJB - To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that **they might be called trees of righteousness, the planting of the LORD**, that he might be glorified.

Isaiah 62:12 KJB - And **they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken**.

The Valley gets a new name:

Jeremiah 7:32 KJB - Therefore, behold, the days come, **saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter**: for they shall bury in Tophet, till there be no place.

Jeremiah 19:6 KJB - Therefore, behold, the days come, **saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter**.

Solomon, gets a new name:

> 2 Samuel 12:24 KJB - And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and **he called his name Solomon: and the LORD loved him**.
>
> 2 Samuel 12:25 KJB - And he sent **by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD**.

Simon Barjona gets a new name:

> Matthew 16:17 KJB - And Jesus answered and said unto him, Blessed art thou, **Simon Barjona**: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.
>
> Matthew 16:18 KJB - "And I say also unto thee, That **thou art Peter** ..."
>
> Mark 3:16 KJB - And **Simon he surnamed Peter**;
>
> John 1:42 KJB - And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone**.

James and John get a new name:

> Mark 3:17 KJB - And **James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder**:

Saul of Tarsus and the other name:

> Acts 13:9 KJB - Then **Saul, (who also *is called* Paul**,) filled with the Holy Ghost, set his eyes on him,

Those who follow Christ and overcome, get a new name:

> Revelation 2:17 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that overcometh** will I give to eat of the hidden manna, and **will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it***.
>
> Revelation 3:12 KJB - **Him that overcometh** will I make a pillar in the temple of my God, and he shall go no more out: and **I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name**.

Those who accept Christ, become the saints and are called sons of God:

> Matthew 5:9 KJB - Blessed *are* the peacemakers: for **they shall be called the children of God**.
>
> Romans 9:26 KJB - And it shall come to pass, *that* in the place where it was said unto them, **Ye *are* not my people; there shall they be called the children of the living God**.

1 Corinthians 1:2 KJB - Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, **called *to be* saints**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1 John 3:1 KJB - Behold, what manner of love the Father hath bestowed upon us, that **we should be called the sons of God**: therefore the world knoweth us not, because it knew him not.

As the name is, so is it:

1 Samuel 25:25 KJB - Let not my lord, I pray thee, regard this **man of Belial**, *even* **Nabal**: **for as his name *is*, so *is* he**; **Nabal *is* his name, and folly *is* with him**: but I thine handmaid saw not the young men of my lord, whom thou didst send.

Reward of a wicked name:

Proverbs 10:7 KJB - **The memory of the just *is* blessed**: but **the name of the wicked shall rot**.

What's in a good name?:

Proverbs 22:1 KJB - **A *good* name** *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.

Ecclesiastes 7:1 KJB - **A good name** *is* better than precious ointment; and the day of death than the day of one's bi**rth.**

God calleth those things which be not as though they were:

Romans 4:17 KJB - (As it is written, **I have made thee a father of many nations**,) before him whom he believed, even God, who quickeneth the dead, and **calleth those things which be not as though they were**.

While the Son of the Father has many names, titles, office and designations in scripture, He also has a name which no man knows, but He Himself:

Revelation 19:12 KJB - His eyes *were* as a flame of fire, and on his head *were* many crowns; and **he had a name written, that no man knew, but he himself**.

So, what's in a name given by God? Everything. For God calls those things which be not (do not exist) as though they were (brings them to exist). In other words, the lives of sinful man, have no lasting inheritance, and no name (character) which will exist, for sin is vanity, being nothing, working out nothing, coming to nothing, yet to accept the name which God has given mankind, in the Son (Christ Jesus), even "Christian" (**Act.** 11:26 KJB), is an everlasting name, an eternal inheritance, a character that exists for ever, even for ever and ever.

Acts 4:12 KJB - Neither is there salvation in any other: for there is none other name (Jesus) **under** heaven given among men, whereby we must be saved.

One of the names / designations of the Son in Heaven, **above** this earth in Heaven, is "Michael" - "Who is like unto God?" Truly a great question indeed, for all must ask, "Who am I like unto?, what is my name?" Is it that character, of the Son, which will last into all eternity, or is it fleeting, perishing? Compare:

Verse #	Text
John 5:25	"... The hour is coming, and now is, when the dead shall hear **the voice of the Son of God**: and they that hear shall live."
1 Thessalonians 4:16	"For **the Lord himself** shall descend from heaven with a shout, with **the voice of the archangel**, and with the trump of **God**: and the dead in **Christ** shall rise first:"
Genesis 3:8	"... they heard **the voice of the LORD God** ... **the presence of the LORD God** ..."
Isaiah 63:9	"... **the angel of his presence** saved them ..."
Jude 1:9	"... **Michael** **the archangel**, when contending with the devil ... **said**, **The Lord rebuke thee**."
Zechariah 3:1-2	"(vs. 1) ... **the angel of the LORD**, and Satan standing at his right hand to resist him." "(vs. 2) And **the LORD** **said** unto Satan, **The LORD rebuke thee**, O Satan ..."
Revelation 12:7	"And there was **war** in heaven: **Michael and his angels** fought against the dragon; and the dragon fought and his angels,"
Revelation 17:14	"These shall make **war** with **the Lamb** ... and **they that are with him** *are* called, and chosen, and faithful."
Daniel 10:21, 12:1	"(vs. 10:21) ... **Michael** **your prince**.", "(vs. 12:1) ... **Michael** stand up, **the great prince which standeth for the children of thy people** ..."
Daniel 9:25,26	"(vs. 25) ... **Messiah** **the Prince** ... (vs. 26) **Messiah** be cut off, but not for himself: and **the people of the prince** ..."
John 1:41, 4:25	"(vs. 1:41) ... the **Messias**, which is, being interpreted, the **Christ**.", "(vs. 4:25) ... **Messias** cometh, which is called **Christ** ..."
Isaiah 9:6	"For unto us **a child** is born, unto us **a son** is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful**, Counsellor, The mighty God, The everlasting Father, **The Prince** of Peace."
Revelation 1:5	"... **Jesus Christ**, ... **the prince** of the kings of the earth ..."
Exodus 3:2,4	"(vs. 2) ... **the angel of the LORD** appeared unto him in a flame of fire **out of the midst of a bush** ...", "(vs. 4) ... **the LORD saw** that he turned aside to see, **God** called unto him **out of the midst of the bush** ..."
Exodus 3:14	"... **God said** unto Moses, **I AM THAT I AM** ... **I AM** ..."
John 8:58	"**Jesus said** unto them, Verily, verily, I say unto you, Before Abraham was, **I am**."
Daniel 3:25,28	"(vs. 25) ... the form of the fourth is like **the Son** **of God**.", "(vs 28) ... **God** ... **who** hath **sent his** **angel** ..."
John 20:30	"... **Jesus** is **the Christ**, **the Son of God** ..."
Philippians 2:6	"**Who, being in the form of God**, thought it not robbery to be **equal with God**:"
Galatians 4:14	"... as **an angel of God**, **even as Christ Jesus**."
Genesis 46:18	"**The Angel** which redeemed me from all evil, **bless** ..."
Genesis 32:29	"...Wherefore *is* it *that* thou dost ask after my name? And **he blessed** him there"
Judges 13:18	"... **the angel of the LORD** said unto him, Why askest thou thus after my name, seeing **it *is* secret** (wonderful)?"
Daniel 8:13	"... that certain (wonderful numberer) *saint* ..."
Genesis 48:3	"... Jacob said unto Joseph, **God Almighty appeared unto me** at Luz in the land of Canaan, and **blessed** me."
Malachi 3:1	"Behold, I will send my messenger, and he shall prepare the way before **me**: and **the Lord**, whom ye seek, shall suddenly come to **his temple**, **even the messenger (angel) of the covenant**, whom ye delight in: behold, **he shall come**, saith the LORD of hosts."
John 1:29-30	"(vs. 29) ... **Jesus** coming unto him, and saith, Behold **the Lamb of God**, which taketh away the sin of the world.", "(vs. 30) ... **a man which is preferred before me: for he was before me**."
Revelation 5:12	"Saying with a loud voice, **Worthy is the Lamb that was slain** to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

SECTION 06 – The "angel" who sees, hears, blesses, multiplies and is always with us

In the ancient days of the patriarchs, in the very time of the man of God, Abram, there was a woman of Egypt, that had joined with Abram's camp, called "Hagar" (**Gen.** 16:1 KJB). She was eventually made a concubine to Abram, at the request of Abram's wife, "Sarai" (**Gen.** 16:2-4 KJB), because Sarai had not yet that faith to believe in God's earlier promise to Abram about a child through them in their marriage (**Gen.** 15:1-5 KJB). When Hagar does conceive a child in this manner, Sarai despises her, and treats her harshly so that she flees into the wilderness (**Gen.** 16:4-6,8 KJB). Seemingly alone and forsaken of all, "the angel of the LORD found her" (**Gen.** 16:7 KJB), and the following ensued:

Genesis 16:7 KJB - And **the angel of the LORD** found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Genesis 16:8 KJB - And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

Genesis 16:9 KJB - And **the angel of the LORD** said unto her, Return to thy mistress, and submit thyself under her hands.

Genesis 16:10 KJB - And **the angel of the LORD** said unto her, **I will multiply thy seed exceedingly, that it shall not be numbered for multitude**.

Genesis 16:11 KJB - And **the angel of the LORD** said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because **the LORD** hath heard thy affliction.

Genesis 16:12 KJB - And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Genesis 16:13 KJB - And **she called the name of the LORD that spake unto her**, **Thou God seest me**: for she said, **Have I also here looked after him that seeth me**?

Genesis 16:14 KJB - Wherefore the well was called **Beerlahairoi**; behold, *it is* between Kadesh and Bered.

Genesis 21:17 KJB - And **God** heard the voice of the lad; and **the angel of God called to Hagar out of heaven**, and said unto her, What aileth thee, Hagar? fear not; for **God** hath heard the voice of the lad where he *is*.

Genesis 21:18 KJB - Arise, lift up the lad, and hold him in thine hand; for **I will make him a great nation**.

Hagar calls the place that she had met the "angel", "Beerlahairoi", and it means "Thou God seest me" (at the well, or "fountain of water"), "for she said, Have I also here looked after him that seeth me?" In other words, the very "angel of the LORD", that she then looked upon, was in fact the very "God" who saw her in her distress, sorrow, loneliness, and cared for and comforted her, to save her, and the unborn, from destruction in the wilderness. This very messenger of the LORD (the Person / Being of the Father), even promised of her child (called Ishmael), "I will multiply thy seed exceedingly, that it shall not be numbered for multitude", and "I will make him a great nation."

Even then, is it not in perfect character of the Son, that all He says and does is to glorify His Father?

Even Abraham himself would have encounters with the Heaven-sent messenger of the Father (**Gen.** 17:1-22, 18:1-33, 19:24,27 KJB), including one which involved the offering up of his promised son (Isaac), whom would also be blessed, and multiplied:

Genesis 22:11 KJB - And **the angel of the LORD** called unto him out of heaven, and said, **Abraham**, **Abraham**: and he said, Here *am* I.

Compare, what this "angel of the LORD" says in the following patterns of speech:

[01] "Abraham, Abraham ..." (**Gen.** 22:11 KJB)
[02] "Jacob, Jacob ..." (**Gen.** 46:2 KJB)
[03] "Moses, Moses ..." (**Exo.** 3:4 KJB)
[04] "Samuel, Samuel ..." (**1 Sam.** 3:10 KJB)
[05] "Simon, Simon ..." (**Luk.** 22:31 KJB)
[06] "Martha, Martha ..." (**Luk.** 10:41 KJB)
[07] "Lord, Lord ..." (**Mat.** 7:21-22, 25:11; **Luk.** 6:46, 13:25 KJB)
[08] "Saul, Saul ..." (**Act.** 9:4, 22:7, 26:14 KJB)
[09] "My God, My God ..." (**Psa.** 22:1; **Mat.** 27:46; **Mar.** 15:34 KJB)
[10] "Eli, Eli ..." (**Mat.** 27:46 KJB)
[11] "Eloi, Eloi ..." (**Mar.** 15:34 KJB)
[12] "Jerusalem, Jerusalem ..." (**Mat.** 23:37; **Luk.** 13:34 KJB)
[13] "Babylon is fallen, is fallen ..." (**Isa.** 21:9; **Rev.** 14:8, 18:2 KJB), said God,
For the children of Edom said of Jerusalem, "rase it, rase it" (**Psa.** 137:7 KJB)

Elisha (who came after the prophet Elijah, the type of John the Baptist; **Mat.** 11:13-14, 17:12; **Mar.** 9:13; **Luk.** 1:17 KJB), a type of Christ Jesus, and a messenger of God, says, "my father, my father" (**2 Kin.** 2:12, 13:14 KJB)

Genesis 22:12 KJB - And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing **thou hast not withheld thy son, thine only *son* from me**.

Genesis 22:14 KJB - And **Abraham called the name of that place** **Jehovahjireh**: as it is said *to* this day, In the mount **of the LORD it shall be seen**.

Genesis 22:15 KJB - And **the angel of the LORD** called unto Abraham out of heaven the second time,

Genesis 22:16 KJB - And said, **By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son***:

Genesis 22:17 KJB - **That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore**; and thy seed shall possess the gate of his enemies;

Genesis 22:18 KJB - And in thy seed shall all the nations of the earth be blessed; because **thou hast obeyed my voice**.

Acts 3:25 KJB - Ye are the children of the prophets, and of **the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed**.

In the previous **Chapters** and **Sections**, there was seen from the scriptures this "angel of the LORD" who had been with Abraham, Jacob / Israel, Joseph, Moses and others. Another person who encountered this being from Heaven, was the one-time prophet Balaam:

Numbers 22:9 KJB - And **God came unto Balaam**, and said, What men *are* these with thee?

Numbers 22:10 KJB - And **Balaam said unto God**, Balak the son of Zippor, king of Moab, hath sent unto me, *saying,*

Numbers 22:12 KJB - And **God said unto Balaam**, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

Numbers 22:13 KJB - And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for **the LORD** refuseth to give me leave to go with you.

Numbers 22:20 KJB - And **God came unto Balaam at night, and said unto him**, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

Numbers 22:22 KJB - And **God's anger was kindled** because he went: and **the angel of the LORD stood in the way for an adversary against him**. Now he was riding upon his ass, and his two servants *were* with him.

Numbers 22:23 KJB - And the ass saw **the angel of the LORD standing in the way**, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Numbers 22:24 KJB - But **the angel of the LORD stood in a path** of the vineyards, a wall *being* on this side, and a wall on that side.

Numbers 22:25 KJB - And when the ass saw **the angel of the LORD**, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

Numbers 22:26 KJB - And **the angel of the LORD** went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

Numbers 22:27 KJB - And when the ass saw **the angel of the LORD**, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

Numbers 22:28 KJB - And **the LORD opened the mouth of the ass**, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

Numbers 22:31 KJB - Then **the LORD opened the eyes of Balaam**, and **he saw the angel of the LORD standing in the way, and his sword drawn in his hand**: and **he bowed down his head, and fell flat on his face**.

Numbers 22:32 KJB - And **the angel of the LORD said unto him**, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because **thy way is perverse before me**:

Numbers 22:33 KJB - And the ass saw **me**, and turned from **me** these three times: unless she had turned from **me**, surely now also I had slain thee, and saved her alive.

Numbers 22:34 KJB - And **Balaam said unto the angel of the LORD**, **I have sinned**; for **I knew not that thou stoodest in the way against me**: now therefore, if it displease thee, I will get me back again.

Numbers 22:35 KJB - And **the angel of the LORD said unto Balaam**, Go with the men: but **only the word that I shall speak unto thee, that thou shalt speak**. So Balaam went with the princes of Balak.

Numbers 22:38 KJB - And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? **the word that God putteth in my mouth**, that shall I speak.

Numbers 23:3 KJB - And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure **the LORD will come to meet me**: and whatsoever **he sheweth me** I will tell thee. And he went to an high place.

Numbers 23:4 KJB - And **God met Balaam**: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

Numbers 23:5 KJB - And **the LORD put a word in Balaam's mouth**, and said, Return unto Balak, and thus thou shalt speak.

Numbers 23:12 KJB - And he answered and said, Must I not take heed to speak that which **the LORD hath put in my mouth**?

Numbers 23:15 KJB - And he said unto Balak, Stand here by thy burnt offering, while **I meet *the LORD* yonder**.

Numbers 23:16 KJB - And **the LORD met Balaam**, and **put a word in his mouth**, and said, Go again unto Balak, and say thus.

Numbers 23:26 KJB - But Balaam answered and said unto Balak, Told not I thee, saying, **All that the LORD speaketh**, that I must do?

2 Peter 2:16 KJB - But was rebuked for his iniquity: the dumb ass **speaking with man's voice** forbad the madness of the prophet.

In the events with Balaam, it is stated that "the angel of the LORD standing in the way, and his sword drawn in his hand" (**Num.** 22:31 KJB), which parallels the language that has been witnessed with Joshua, when, "there stood a man over against him with his sword drawn in his hand" (**Jos.** 5:13 KJB). Balaam, upon finally seeing this messenger of the Father, immediately "bowed down his head, and fell flat on his face" (**Num.** 22:31 KJB), and the "angel" did not rebuke Balaam for so doing, even as when **Joshua** in meeting the messenger, "fell on his face to the earth, and did worship" (**Jos.** 5:14 KJB), even as Moses also did (**Exo.** 3:5-6 KJB). Created beings, who serve God, refuse worship, or homage, instantly, as when Cornelius fell down before Peter (**Act.** 10:25-26 KJB), or when John fell down before the heavenly intelligence that shewed him the meanings of the visions (**Rev.** 22:8-9 KJB), and they also even tell those who serve God on earth to "bind on thy sandals" (**Act.** 12:8 KJB), not remove them in their presence (**Exo.** 3:5; **Jos.** 5:15 KJB).

While Joshua did what the "man" of God desired (**Jos.** 5:14-15 KJB), Balaam's "way" is said of the "angel" to be "perverse before me" (**Num.** 22:32 KJB), to which Balaam acknowledges in saying, "I have sinned" (**Num.** 22:34 KJB), having been "rebuked for his iniquity" (**2 Pet.** 2:16 KJB). In the midst of Balaam's encounters with the messenger, the "angel" says to Balaam, "only the word that I shall speak unto thee, that thou shalt speak" (**Num.** 22:35 KJB), and yet Balaam says of this, "the word that God putteth in my mouth" (**Num.** 23:38 KJB), of which it is witnessed in several places, being similarly stated as, "the LORD put a word in Balaam's mouth" (**Num.** 23:5 KJB), "Must I not take heed to speak that which the LORD hath put in my mouth" (**Num.** 23:12 KJB), and "the LORD met Balaam, and put a word in his mouth" (**Num.** 23:16 KJB). While some might conclude, instead, that a created messenger sent from Heaven simply had been directly repeating God's words, to Balaam, with Balaam then attributing the words to the original giver ("God", "LORD"), and not the messenger ("angel"). However, the context itself reveals that this is not the case, especially when Balaam bows down his face to the ground, for he "saw the vision of the Almighty" (**Num.** 24:4,16 KJB) and states that God / the LORD met with him, showing that the messenger to Balaam was no God-made sentient being, but rather the eternal uncreated "God" (Person / Being of the Son) that came as the "angel", or messenger, for his "God" (Person / Being of the Father), as John the Apostle, and Jesus would similarly state in the gospel of John KJB:

John 1:1 KJB - In the beginning was **the Word**, and **the Word** was **with God**, and **the Word was God**. ("God" ("the Word", "the same", "the only begotten Son") "was with" "God" (the Father))

John 1:2 KJB - **The same** was in the beginning **with God**.

John 1:3 KJB - All things were made by him; and without him was not any thing made that was made.

John 1:10 KJB - **He was in the world**, and the world was made by him, and the world knew him not.

John 1:11 KJB - **He came unto his own**, and his own received him not.

John 1:15 KJB - John bare witness of him, and cried, saying, This was **he** of whom I spake, **He** that cometh after me is preferred before me: for **he was before me**.

John 1:18 KJB - **No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him***.

John 5:43 KJB - **I am come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive.

John 6:46 KJB - **Not that any man hath seen the Father, save he which is of God**, **he hath seen the Father**.

John 12:49 KJB - For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak**.

John 12:50 KJB - And I know that his commandment is life everlasting: **whatsoever I speak therefore, even as the Father said unto me, so I speak**.

John 20:17 KJB - **Jesus** saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father**, and your Father; and ***to* my God**, and your God.

Throughout the scriptures, there is a special emissary which comes down from heaven, bringing with himself a word from the Majesty on High (the Person / Being of the Father), to those upon the earth. This extraordinary being is sometimes called "angel", and "the Angel of the LORD", and at other times (sometimes even within the same context), identified as "God", "the LORD", &c. The Bible additionally says of this Person (**Gen.** 48:16 KJB), that He is the very "God with us", named "Immanuel / Emmanuel":

Genesis 28:12 KJB - And he dreamed, and behold **a ladder set up on the earth, and the top of it reached to heaven**: and **behold the angels of God ascending and descending on it**.

Compare:

John 1:51 KJB - And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and **the angels of God ascending and descending upon the Son of man**.

Genesis 28:13 KJB - And, behold, **the LORD** stood above it, and said, **I *am* the LORD God of Abraham thy father, and the God of Isaac**: the land whereon thou liest, to thee will I give it, and to thy seed;

Genesis 28:14 KJB - And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Genesis 28:15 KJB - And, behold, **I *am* with thee**, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; **for I will not leave thee**, until I have done *that* which I have spoken to thee of.

Genesis 28:20 KJB - And Jacob vowed a vow, saying, If **God will be with me**, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

Compare:

Psalms 46:7 KJB - **The LORD of hosts *is* with us**; **the God of Jacob** *is* our refuge. Selah.

Psalms 46:11 KJB - **The LORD of hosts *is* with us**; **the God of Jacob** *is* our refuge. Selah.

Isaiah 7:14 KJB - Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear **a son, and shall call his name Immanuel**.

Isaiah 8:8 KJB - And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, **O Immanuel**.

Isaiah 8:10 KJB - Take counsel together, and it shall come to nought; speak the word, and it shall not stand: **for God *is* with us**.

Matthew 1:23 KJB - Behold, a virgin shall be with child, and shall bring forth **a son, and they shall call his name Emmanuel**, which being interpreted is, **God with us**.

Genesis 26:24 KJB - And **the LORD appeared unto him** the same night, and said, **I *am* the God of Abraham thy father**: **fear not**, **for I *am* with thee**, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Genesis 31:3 KJB - And **the LORD said unto Jacob**, Return unto the land of thy fathers, and to thy kindred; and **I will be with thee**.

Genesis 46:4 KJB - **I will go down with thee** into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

Exodus 3:12 KJB - And he said, Certainly **I will be with thee**; and this *shall be* a token unto thee, that **I have sent thee**: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Compare, "... I have sent thee ..." (**Exo.** 3:12 KJB):

Matthew 10:16 KJB - Behold, **I send you** forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Matthew 23:34 KJB - Wherefore, behold, **I send unto you** prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

Luke 10:3 KJB - Go your ways: behold, **I send you** forth as lambs among wolves.

John 20:21 KJB - Then **said Jesus to them** again, Peace *be* unto you: **as *my* Father hath sent me**, even **so send I you**.

Philippians 2:19 KJB - But **I trust in the Lord Jesus to send** Timotheus shortly **unto you**, that I also may be of good comfort, when I know your state.

Deuteronomy 31:6 KJB - Be strong and of a good courage, fear not, nor be afraid of them: for **the LORD thy God**, **he *it is* that doth go with thee**; **he will not fail thee, nor forsake thee**.

Joshua 1:5 KJB - There shall not any man be able to stand before thee all the days of thy life: **as I was with Moses**, ***so* I will be with thee**: **I will not fail thee, nor forsake thee**.

1 Kings 8:57 KJB - **The LORD our God be with us**, **as he was with our fathers: let him not leave us, nor forsake us**:

1 Chronicles 28:20 KJB - And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for **the LORD God, *even* my God, *will be* with thee**; **he will not fail thee, nor forsake thee**, until thou hast finished all the work for the service of the house of the LORD.

Consider the New Testament usage of this "God / LORD with us", and Who it is that uses it of Himself:

Matthew 28:20 KJB - Teaching them to observe all things whatsoever I have commanded you: and, lo, **I (Jesus) am with you alway**, *even* unto the end of the world. Amen.

Acts 18:10 KJB - For **I (Jesus) am with thee**, and no man shall set on thee to hurt thee: for I have much people in this city.

The Apostle Paul, likewise, while writing the NT book of **Hebrews** under the inspiration of the Holy Ghost (**2 Tim.** 3:16-17; **2 Pet.** 1:21, 3:16 KJB), cites quite a bit of the OT texts (**Heb.** 1:7 (**Psa.** 104:4); **Heb.** 1:8-9 (**Psa.** 45:6-7); **Heb.** 1:10-12 (**Psa.** 102:12,25-27) KJB, &c.), in specific application, to demonstrate that the Son of the Father is both, **[1]** the highest (uncreated, eternal, infinite) messenger of the Father (**Heb.** 1:1-3,9 KJB, "Hath in these last days spoken unto us by his Son"), being a 'fellow' (**Heb.** 1:9 KJB) messenger (an office, a position) of the other (created, finite) messengers (**Heb.** 1:6,7,14 KJB; like Gabriel, 'Herald', &c.), and **[2]** "God", "Lord" (LORD; JEHOVAH, the Son; **1 Cor.** 12:3; **Php.** 2:11 KJB). Notice how Paul continues this same thought, found in **Hebrews** 1 (**Heb.** 1:12 KJB, "thou art the same"), in some of the final statements of **Hebrews** 13 (**Heb.** 13:8 KJB, "Jesus Christ the same") KJB:

Hebrews 1:8 KJB - But **unto the Son** *he* **(the Father)** *saith*, **Thy throne, O God (the Son), *is* for ever and ever**: a sceptre of righteousness *is* the sceptre of thy kingdom.

Psalms 45:6 KJB - **Thy throne, O God, *is* for ever and ever**: the sceptre of thy kingdom *is* a right sceptre.

Psalms 45:7 HOT - שׁבט מישׁר שׁבט מלכותך: **כסאך אלהים עולם ועד**

Psalms 44:7 Hexapla - **ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος**, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

Hebrews 1:9 KJB - Thou hast loved righteousness, and hated iniquity; **therefore God (the Son)**, *even* thy God **(the Father)**, hath **anointed thee with the oil of gladness above thy fellows**.

Psalms 45:7 KJB - Thou lovest righteousness, and hatest wickedness: **therefore God**, **thy God**, **hath anointed thee with the oil of gladness above thy fellows**.

Psalms 45:8 HOT - אהבת צדק ותשׂנא רשׁע **על־כן משׁחך אלהים אלהיך שׁמן ששׂון מחבריך**:

Psalms 44:8 Hexapla - ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· **διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου**.

Hebrews 1:10 KJB - And, **Thou, Lord**, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Psalms 102:12 KJB - **But thou, O LORD**, shalt endure for ever; and thy remembrance unto all generations.

Psalms 102:13 HOT - לעולם תשׁב וזכרך לדר ודר: **ואתה יהוה**

Psalms 101:13 Hexapla - **σὺ δέ, κύριε**, εἰς τὸν αἰῶνα μένεις, καὶ τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

Psalms 102:26 HOT - לפנים הארץ יסדת ומעשׂה ידיך שׁמים:

Psalms 101:26 Hexapla - κατ᾽ ἀρχὰς σύ, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

Hebrews 1:11 KJB - They shall perish; but **thou remainest**; and they all shall wax old as doth a garment;

> Psalms 102:26 KJB - They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
>
> Psalms 102:27 HOT - :המה יאבדו **ואתה תעמד** וכלם כבגד יבלו כלבוש תחליפם ויחלפו
>
> Psalms 101:27 Hexapla - αὐτοὶ ἀπολοῦνται, **σὺ δὲ διαμενεῖς**, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, (**Hebrews** 1:12 KJB begins here) καὶ ὡσεὶ περιβόλαιον ἀλλάξεις αὐτούς, καὶ ἀλλαγήσονται·

Hebrews 1:12 KJB - And as a vesture shalt thou fold them up, and they shall be changed: but **thou art the same**, and thy years shall not fail.

> Psalms 102:27 KJB - But thou *art* the same, and thy years shall have no end.
>
> Psalms 102:28 HOT - :ושנותיך לא יתמו **ואתה־הוא**
>
> Psalms 101:28 Hexapla - **σὺ δὲ ὁ αὐτὸς εἶ**, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

Hebrews 13:4 KJB - Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers **God** **will judge**.

> John 5:22 KJB - For **the Father judgeth no man**, **but hath committed all judgment unto the Son**:
>
> John 5:27 KJB - And **hath given him authority to execute judgment also, because he is the Son of man**.

Hebrews 13:5 KJB - Let your conversation be without covetousness; and be content with such things as ye have: for **he hath said**, **I will never leave thee, nor forsake thee**.

> See **Gen.** 26:24, 28:15, 31:3, 46:4; **Exo.** 3:12; **Deu.** 31:6; **Jos.** 1:5; **1 Kin.** 8:57; **1 Chr.** 28:20; **Psa.** 46:7,11; **Isa.** 7:14, 8:8,10; **Mat.** 1:23, 28:20; **Jhn.** 13:33, 14:18; **Act.** 18:10 KJB.

Hebrews 13:6 KJB - So that we may boldly say, **The Lord is my helper**, and I will not fear what man shall do unto me.

> Psalms 30:10 KJB - Hear, O LORD, and have mercy upon me: **LORD, be thou my helper**.
>
> Psalms 54:4 KJB - Behold, **God is mine helper: the Lord is with them** that uphold my soul.
>
> Matthew 15:25 KJB - Then came she and **worshipped him** **[Jesus]**, saying, **Lord, help me**.

Hebrews 13:7 KJB - Remember them which have the rule over you, who have spoken unto you the word of **God**: whose faith follow, considering the end of their conversation.

Hebrews 13:8 KJB - **Jesus Christ the same** **yesterday, and to day, and for ever**.

Malachi 3:6 KJB - For **I am the LORD**, **I change not**; therefore ye sons of Jacob are not consumed.

Hebrews 1:12 KJB - And as a vesture shalt thou fold them up, and they shall be changed: but **thou (LORD; JEHOVAH, the Son) art the same**, and thy years shall not fail.

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CHAPTER 9

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Questions & Answers

Question 01. Did "Michael" need help fighting against Satan in Daniel 10-12 KJB?

Answer 01. No. The created heavenly being "Gabriel" (**Dan.** 7:16, 8:13,15-16, 9:21, 10:10-21, 11:1-45, 12:1-4,5 KJB) was the one which needed the assistance of "Michael" the "great" "prince" of **Daniel's** people (**Dan.** 10:5-9,13,21, 12:1,6-7 KJB) who was greater in knowledge of "the scripture of truth" (**Dan.** 10:21 KJB), to face off against "the prince (ruler) of the kingdom of Persia" (satan; **Dan.** 10:13 KJB, differentiated from the human "kings of Persia"), which allowed "Gabriel" the freedom to be "sent" to him (**Dan.** 10:11,12,14 KJB) by "Michael", so that **Daniel's** prayer would be answered. Parentheses added:

> Daniel 10:1 KJB - In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.
>
> Daniel 10:2 KJB - In those days I Daniel was mourning **three full weeks**.
>
> Daniel 10:3 KJB - I **(Daniel)** ate no pleasant bread, neither came flesh nor wine in my **(Daniel's)** mouth, neither did I **(Daniel)** anoint myself **(Daniel)** at all, **till three whole weeks were fulfilled**.
>
> Daniel 10:4 KJB - And **in the four and twentieth day of the first month**, as I **(Daniel)** was by the side of the great river, which *is* Hiddekel;

Daniel 10:5-9 KJB is the sight of Jesus / Michael, compare to **Revelation** 1:10-20 KJB.

> Daniel 10:10 KJB - And, behold, an hand **(of Gabriel)** touched me **(Daniel)**, which set me upon my **(Daniel's)** knees and *upon* the palms of my **(Daniel's)** hands.
>
> Daniel 10:11 KJB - And he **(Gabriel)** said unto me **(Daniel)**, O Daniel, a man greatly beloved, understand the words that I **(Gabriel)** speak unto thee **(Daniel)**, and stand upright: for **unto thee (Daniel) am I (Gabriel) now sent (by Michael / Jesus)**. And when he **(Gabriel)** had spoken this word unto me **(Daniel)**, I **(Daniel)** stood trembling.
>
> Daniel 10:12 KJB - Then said he **(Gabriel)** unto me **(Daniel)**, Fear not, Daniel: for from the first day that thou **(Daniel)** didst set thine **(Daniel's)** heart to understand, and to chasten thyself **(Daniel)** before thy God, thy **(Daniel's)** words were heard, and I **(Gabriel)** am come for thy **(Daniel's)** words.
>
> Daniel 10:13 KJB - But the prince **(ruler)** of the kingdom of Persia **(satan)** withstood me **(Gabriel) one and twenty days**: but, lo, Michael **(Son of the Father, aka. 'Jesus')**, one of the chief princes, came to help me **(Gabriel)**; and I **(Gabriel)** remained there with the kings of Persia.

For more details of the three weeks, and it's timing, and the reasoning for why **Daniel** was mourning during this period, and did not eat "pleasant bread", &c., see **Chapter 4 – The Two Chief Princes**.

A secondary question that comes along in association with the first, is that, since **Daniel** 10-12, does not mention "Gabriel" by name, how then can it be known that it truly was this specific and particular heavenly being, and not merely some unnamed emissary sent by God? This is a good question, but allow the contexts of **Daniel** 7-12 to speak in their own internal evidence and structure (parallelisms):

~

Comparison 1	
Dan. 10:9	"... then was I in a deep sleep on my face, and my face toward the ground ..."
Dan. 8:8	"... I was in a deep sleep on my face toward the ground ..."

~

Comparison 2	
Dan. 10:11	"... unto thee am I now sent ..."
Dan. 10:12	"... I am come for thy words ..."
Dan. 10:14	"... I am come to make thee understand ..."
Dan. 10:20	"... Knowest thou wherefore I come unto thee ..."
Dan. 9:21	"... being caused to fly swiftly ..."
Dan. 9:22	"... And he informed me, and talked with me ..."
Dan. 9:23	"... I am come to shew thee ..."
Dan. 8:17	"... So he came near where I stood ..."

~

Comparison 3	
Dan. 10:10	"... hand touched me ..."
Dan. 10:11	"... stand upright ..."
Dan. 9:21	"... touched me ..."
Dan. 8:18	"... he touched me, and set me upright ..."

~

Comparison 4	
Dan. 10:1	"... he understood the thing, and had understanding of the vision ..."
Dan. 10:11	"... understand the words ..."
Dan. 10:12	"... thou didst set thine heart to understand ..."
Dan. 10:14	"... Now I am come to make thee understand ..."
Dan. 9:22	"... skill and understanding ..."
Dan. 9:23	"... therefore understand the matter, and consider the vision."
Dan. 9:25	"Know therefore and understand ..."
Dan. 8:16	"... make this man to understand the vision ..."
Dan. 8:17	"Understand, O son of man ..."
Dan. 8:19	"Behold, I will make thee know ..."
Dan. 7:16	"So he told me, and made me know the interpretation of the things."

~

Comparison 5	
Dan. 10:12	"... for from the first day that thou didst set thine heart ..."
Dan. 10:12	"... to chasten thyself before thy God ..."
Dan. 10:12	"... thy words were heard ..."
Dan. 9:23	"At the beginning of thy supplications the commandment came forth ..."
Dan. 8:15	"... sought for the meaning ..."
Dan. 7:16	"... asked him the truth of all this ..."
Dan. 7:19	"Then I would know the truth of the fourth beast ..."

~

Comparison 6	
Dan. 10:19	"O man greatly beloved ..."
Dan. 9:21	"... for thou art greatly beloved ..."

Comparison 7	
Dan. 10:16	"... I opened my mouth, and spake, and said unto him that stood before me ..."
Dan. 10:18	"... like the appearance of a man ..."
Dan. 9:21	"... even the man Gabriel, whom I had seen in the vision at the beginning ..."
Dan. 8:15	"... behold, there stood before me as the appearance of a man ..."
Dan. 8:16	"... Gabriel ..."
Dan. 7:16	"... one of them that stood by ..."

~

Gabriel continues his speaking from **Daniel** 10:11-21, right through **Daniel** 11:1-45, 12:1-4 KJB. Notice (below) that without the chapter break, the pronoun, "I", in **Daniel** 11:1 KJB, refers back to the previous verses in **Daniel** 10, which refers to the conversation between Gabriel and **Daniel**:

> Daniel 10:21 KJB - But I **(Gabriel)** will shew thee **(Daniel)** that which is noted in the scripture of truth: and *there is* none that holdeth with me **(Gabriel)** in these things, but Michael **(Son of the Father, aka. 'Jesus')** your **(Daniel's)** prince **(ruler)**.
>
> Daniel 11:1 KJB - Also I **(Gabriel)** in the first year of Darius the Mede **(Cyaxares II)**, *even* I **(Gabriel)**, stood to confirm and to strengthen **(in the first year)** him **(Darius the Mede)**.

The text of **Daniel** 11:1 KJB, like all of **Daniel**, is unbreakable in its chiastic structure [A1, B1, C1, A2, B2, C2] and sealed, in and of itself:

[A1] "Also I **(Gabriel)** ..."

[B1] "... in the first year ..."

[C1] "... of Darius the Mede, ..." (Cyaxares II)

[A2] "... even I **(Gabriel)**, ..."

[B2] "... stood to confirm and to strengthen **(in the first year)** ..."

[C2] "... him **(Darius the Mede)**."

Matthew Henry's Commentary on **Daniel** 11:1 agrees with the above position, in regards "Michael", "Gabriel" and "satan" (underline & bold added):

> "II. **<u>The blessed angel that was employed by Christ to converse with him</u>** gave him all the encouragement and comfort that could be. It should seem, it was not he whose glory he saw in vision (Dan_10:5, Dan_10:6) that here touched him, and talked with him; that was Christ, but **<u>this seems to have been the angel Gabriel, whom Christ had once before ordered to instruct Daniel</u>**, Dan_8:16. That glorious appearance (as that of the God of glory to Abraham, Act_7:2) was to give authority and to gain attention to what the angel should say. Christ himself comforted John when he in a like case fell at his feet as dead (Rev_1:17); but here he did it by the angel, whom Daniel saw in a glory much inferior to that of the vision in the verses before; for he was like the similitude of the sons of men (Dan_10:16), one like the appearance of a man, Dan_10:18. When he only appeared, as he had done before (Dan_9:21), we do not find that Daniel was put into any disorder by it, as he was by this vision; and therefore **<u>he is here employed a third time with Daniel</u>**. ..."

"... [2.] **Here is Michael our prince, the great protector of the church**, and the patron of its just but injured cause: The first of the chief princes, Dan_10:13. Some understand it of a created angel, but an archangel of the highest order, 1Th_4:16; Jud_1:9. **Others think that Michael the archangel is no other than Christ himself, the angel of the covenant, and the Lord of the angels, he whom Daniel saw in vision**, Dan_10:5. He came to help me (Dan_10:13); and there is none but he that holds with me in these things, Dan_10:21. **Christ is the church's prince; angels are not**, Heb_2:5. **He** presides in the affairs of the church and effectually provides for its good. **He is said to hold with the angels**, for it is he that makes them serviceable to the heirs of salvation; and, if he were not on the church's side, its case were bad. But, says David, and so says the church, The Lord takes my part with those that help me, Psa_118:7. The Lord is with those that uphold my soul, Psa_54:4." - https://www.studylight.org/commentary/daniel/10-13.html

"Here, 1. **The angel Gabriel lets Daniel know** the good service he has done to the Jewish nation (Dan_11:1): "In the first year of Darius the Mede, who destroyed Babylon and released the Jews out of that house of bondage, I stood a strength and fortress to him, that is, I was instrumental to protect him, and give him success in his ward, and, after he had conquered Babylon, to confirm him in his resolution to release the Jews," which, it is likely, met with much opposition." - https://www.studylight.org/commentary/daniel/11-1.html

John Gill's Commentary on **Daniel** 10:13:

"... But the prince of the kingdom of Persia withstood me one and twenty days,.... Which was just the time Daniel had been mourning and fasting, Daniel 10:2, and **the angel had had his instructions to acquaint him with the Lord's answer to his prayers**: by "the prince of the kingdom of Persia" is not to be understood the then reigning king of Persia, Cyrus, or his son Cambyses; who either of them would have been called rather king of Persia; nor were they able to withstand an angel, and **such an one as Gabriel**; nor is a good angel meant, the tutelar one of this kingdom; for it cannot be reasonably thought that good angels should militate against one another; **but an evil angel, either Satan, the prince and god of this world**, or one of his principal angels under him, employed by him to do what mischief he could in the court of Persia, against the people of God, the Jews; and **with this sense agree the contests ascribed to Satan and the Angel of the Lord concerning Joshua, Zechariah 3:1 and to Michael and the devil disputing about the body of Moses, Judges 1:9 and to Michael and his angels, and the devil and his angels, warring in heaven, Revelation 12:7**, now **Gabriel's business in the court of Persia was to work upon the minds of the king of Persia** and his nobles, and to influence their counsels, and put them on such measures as would be in favour of the Jews, and be encouraging to them to go on in the rebuilding of their city and temple: in this he was withstood and opposed by an evil spirit that counterworked him; by exasperating the spirit of Cambyses against them; by stirring up the Samaritans to corrupt the Persian courtiers with gifts, to take their part against the Jews; and by influencing them to accept of their gifts, and act in their favour; and this business on the angel's hands, to oppose these measures, detained him at the Persian court for the three weeks Daniel had been fasting and praying:

but, lo, **Michael one of the chief Princes, came to help me; called in the New Testament an Archangel, the Prince of angels, the Head of all principality and power; and is no other than Christ the Son of God, an uncreated Angel; who is "one", or "the first of the chief Princes" x, superior to angels, in nature, name, and office; he came to "help" Gabriel, not as a fellow creature, but as the Lord of hosts; not as a fellow soldier, but as General of the armies in heaven and earth, as superior to him in wisdom and strength; and he helped him by giving him fresh counsels, orders, and instructions, which he following succeeded**: ..."

"... and **I remained there with the kings of Persia; with the king of Persia and his nobles, putting into execution the orders Michael had given him, and so baffled the designs of the evil spirit**; and this retarded him from being with the prophet one and twenty days. The Septuagint and Arabic versions very wrongly render the words, "and I left him there with the kings of Persia"; as if Michael was left there by Gabriel, whereas it was just the reverse." - https://www.studylight.org/commentary/daniel/10-13.html

John Gill's Commentary on **Daniel** 11:1:

"... Also I, in the first year of Darius the Mede,.... These words more properly belong to the preceding chapter, and should have concluded that, and the "eleventh" chapter should have begun in the next verse; and **they are not the words of Daniel**, ... **but of the angel telling Daniel**, not only what he had been lately doing, and would do in the court of Persia for his people; but what he had done in the beginning of that monarchy, the very first year that Darius the Mede became king of Babylon, and head of the whole monarchy; see Daniel 5:30 ...

... Even I, stood to confirm and to strengthen him; **not Michael your Prince**, as Jarchi; for **he being no other than the Son of God, an uncreated Angel, needed not the help and assistance of a created one, nor could receive any strength and confirmation from such an one** ... but **it seems rather to design Darius, and the sense to be, that this angel strengthened Darius** and Cyrus in their good intentions to let the people of Israel go free and give them full liberty and encouragement to go into their own land, and rebuild their city and temple; about which some doubts and hesitations might arise in their minds, and objections be made by some of their nobles and courtiers to it, being moved and **influenced by an evil spirit, the adversary of this good angel** ..." - https://www.studylight.org/commentary/daniel/11-1.html

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Question 02. Is not "Gabriel" the "angel of his (God's) presence"?

Answer 02. No. Gabriel is not the "angel of his (God's) presence", but rather Michael – Jesus is.

The covering cherub "Gabriel", is "an angel of the Lord" (**Mat.** 1:20,24, 2:13,19, 28:2; **Luk.** 1:11,19,26 2:9 KJB; &c.) that is said to "stand **in** the presence of God", and even appears to Zacharias, "on the right side of the altar of incense", which is different than the Son of God, the "angel of his (the Father's) presence" (**Isa.** 63:9 KJB), whom is able to enter into all the counsels of the Father and whom "redeem(s)" and "bless(es)" us.

To stand "in the presence" (**Gen.** 16:12, 23:11,18, 25:18; **Jos.** 4:11, 8:32; **1 Sam.** 19:7 KJB; &c.), means to be standing among others, and being with them. Standing in God's presence, that is, near to Him as Gabriel, is different than being the actual presence of God, and being God, even "the voice (the word) of the LORD God (the Father)", as Michael – Jesus is.

Luke 1:11 KJB - And there appeared unto him **an angel of the Lord** standing on the right side of the altar of incense.

Luke 1:19 KJB - And **the angel** answering **said** unto him, **I am Gabriel**, **that stand in the presence of God**; and am sent to speak unto thee, and to shew thee these glad tidings.

Compare then the texts (previous) which address "Gabriel" who stands "in" God's presence, to the following texts, which address the actual "presence of the LORD God"; being the highest heavenly ambassador of the Father, that of the Son, or redeeming "Angel" (messenger):

Genesis 3:8 KJB - And they heard **the voice of the LORD God** walking in the garden in the cool of the day: and **Adam and his wife hid themselves from the presence of the LORD God** amongst the trees of the garden.

Genesis 48:16 KJB - **The Angel which redeemed me from all evil**, **bless** the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Exodus 23:21 KJB - **Beware of him, and obey his voice**, provoke him not; for he will not pardon your transgressions: for **my name *is* in him**.

Exodus 33:14 KJB - And he said, **My presence shall go *with thee***, and **I will give thee rest**.

> Matthew 11:28 KJB - Come unto **me [Jesus]**, all *ye* that labour and are heavy laden, and **I will give you rest**.

Numbers 20:6 KJB - And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and **the glory of the LORD appeared unto them**.

Isaiah 63:9 KJB - In all their affliction he was afflicted, and **the angel of his presence saved them**: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Psalms 68:8 KJB - The earth shook, the heavens also dropped **at the presence of God**: *even* Sinai itself *was moved* **at the presence of God, the God of Israel**.

Isaiah 42:8 KJB - **I *am* the LORD: that *is* my name**: and **my glory will I not give to another**, neither my praise to graven images.

Isaiah 48:11 KJB - For mine own sake, *even* for mine own sake, will I do *it*: for how should ***my name*** be polluted? and **I will not give my glory unto another**.

John 17:5 KJB - And now, **O Father, glorify thou me [Jesus] with thine own self with the glory which I had with thee before the world was**.

2 Thessalonians 1:9 KJB - Who shall be punished with everlasting destruction from **the presence of the Lord, and from the glory of his power**;

Jude 1:24 KJB - Now unto him that is able to keep you from falling, and to present *you* faultless before **the presence of his glory** with exceeding joy,

Question 03. Is the Son of God the Father, also called "Jesus", ever referred to as an "Angel" directly in the scripture (KJB)?

Answer 03. Yes. The Son of God – Jesus is directly referred to as "angel" in the King James Bible, but this does not make His Divine nature (Eternal Deity) created. He is eternal God, JEHOVAH the Son. An undisputable text demonstrating this, is found in **Malachi** 3:1 KJB, HOT, (Greek) Hexapla:

> Malachi 3:1 KJB - Behold, I will send my messenger, and he shall prepare the way before **me**: and **the Lord**, whom ye seek, shall suddenly come to **his** temple, even **the messenger (angel) of the covenant**, whom ye delight in: behold, **he** shall come, saith the LORD of hosts.
>
> > Malachi 3:1 HOT - הנני שלח מלאכי ופנה־דרך לפני ופתאם יבוא אל־היכלו האדון אשר־אתם מבקשים **ומלאך הברית** אשר־אתם חפצים הנה־בא אמר יהוה צבאות׃
> >
> > Malachi 3:1 HOT Transliterated - hin'niy sholëªch mal'äkhiy ûfiNäh-derekh' l'fänäy ûfit'om yävô el-hëykhälô häädôn ásher-aTem m'vaq'shiym **ûmal'akh' haB'riyt** ásher-aTem cháfëtziym hiNëh-vä ämar y'hwäh tz'väôt
> >
> > Malachi 3:1 Hexapla - ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου, καὶ ἐξαίφνης ἥξει εἰς τὸν ναὸν ἑαυτοῦ κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ **ὁ ἄγγελος τῆς διαθήκης**, ὃν ὑμεῖς θέλετε· ἰδοὺ ἔρχεται, λέγει κύριος παντοκράτωρ.
> >
> > Malachi 3:1 Hexapla Transliterated - idoú egó exapostéllo tón ángelón mou, kaí epivlépsetai odón pró prosópou mou, kaí exaífnis íxei eis tón naón eaftoú kýrios, ón ymeís ziteíte, kaí **o ángelos tís diathíkis**, ón ymeís thélete: idoú érchetai, légei kýrios pantokrátor.
>
> Malachi 3:2 KJB - But who may abide the day of **his** coming? and who shall stand when **he** appeareth? for **he** *is* like a refiner's fire, and like fullers' soap:
>
> Malachi 3:3 KJB - And **he** shall sit *as* a refiner and purifier of silver: and **he** shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

An additional question that may be asked in relation to this passage, is, How does a person know for sure that the "מבקשים ומלאך", "ûmal'akh' haB'riyt", or "ὁ ἄγγελος τῆς διαθήκης", "o ángelos tís diathíkis", or "the messenger (angel) of the covenant" is a reference to the Son of the Father, Jesus? The answer is found in the NT gospels, of **Matthew**, **Mark**, **Luke** and **John**, all of which directly cite or refer to this **Malachi** 3:1-3 passage, and apply the first messenger (angel) to John the Baptist, and the second messenger (angel) to the Son of God:

> Matthew 3:3 KJB - For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make his paths straight.
>
> Matthew 3:11 KJB - I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and *with* fire**:
>
> Matthew 3:12 KJB - **Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire**.

Mark 1:1 KJB - The beginning of the gospel of **Jesus Christ, the Son of God**;

Mark 1:2 KJB - **As it is written in the prophets (Malachi 3:1 & Isaiah 40:3 KJB)**, **Behold, I send my messenger before thy face, which shall prepare thy way before thee**.

Mark 1:3 KJB - **The voice of one crying in the wilderness**, **Prepare ye the way of the Lord, make his paths straight**.

Mark 1:4 KJB - **John** did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Mark 1:7 KJB - And preached, saying, **There cometh one mightier than I after me**, the latchet of whose shoes I am not worthy to stoop down and unloose.

Mark 1:8 KJB - I indeed have baptized you with water: but **he shall baptize you with the Holy Ghost**.

Luke 1:60 KJB - And his mother answered and said, Not *so;* but **he shall be called John**.

Luke 1:61 KJB - And they said unto her, There is none of thy kindred that is called by this name.

Luke 1:62 KJB - And they made signs to his father, how he would have him called.

Luke 1:63 KJB - And he asked for a writing table, and wrote, saying, **His name is John**. And they marvelled all.

Luke 1:76 KJB - And **thou, child, shalt be called the prophet of the Highest**: **for thou shalt go before the face of the Lord to prepare his ways**;

Luke 3:3 KJB - And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Luke 3:4 KJB - **As it is written in the book of the words of Esaias the prophet**, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight**.

Luke 3:5 KJB - Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

Luke 3:6 KJB - And all flesh shall see **the salvation of God**.

Luke 3:15 KJB - And as the people were in expectation, and all men mused in their hearts of John, whether he were **the Christ**, or not;

Luke 3:16 KJB - **John answered**, saying unto *them* all, I indeed baptize you with water; but **one mightier than I cometh**, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire**:

Luke 3:17 KJB - **Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable**.

John 1:15 KJB - **John bare witness of him**, and cried, saying, **This was he of whom I spake, He that cometh after me is preferred before me: for he was before me**.

John 1:23 KJB - **He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias**.

John 1:26 KJB - John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

John 1:27 KJB - **He it is, who coming after me is preferred before me**, whose shoe's latchet I am not worthy to unloose.

John 1:29 KJB - The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world**.

John 1:30 KJB - **This is he of whom I said, After me cometh a man which is preferred before me: for he was before me**.

John 1:31 KJB - And I knew him not: but that **he** should be made manifest to Israel, therefore am I come baptizing with water.

John 1:32 KJB - And John bare record, saying, **I saw the Spirit descending from heaven like a dove, and it abode upon him**.

John 1:33 KJB - And I knew him not: but he that sent me to baptize with water, the same said unto me, **Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost**.

John 1:34 KJB - And I saw, and bare record that **this is the Son of God**.

The Son of the Father, in **Malachi** 3:1, is called "the messenger (angel) of the covenant", and this refers to the New and Everlasting Covenant, as found in many texts, both OT & NT (in example, non-exhaustive, see below, and for others, see **Isa.** 56:1-8; **Jer.** 31:31-34; **Eze.** 11:19-20, 36:24-29, 37:26-28; **Dan.** 9:27; **Mal.** 2:5; **Mat.** 26:28; **Mar.** 14:24; **Luk.** 1:72, 22:20; **Rom.** 9:4, 11:26-27; **1 Cor.** 11:25; **2 Cor.** 3:6; **Gal.** 3:17, 4:23-26; **Eph.** 2:12; **Heb.** 8:8-13, 9:15, 10:16,29, 12:24, 13:20 KJB):

Daniel 9:27 KJB - And **he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Hebrews 2:3 KJB - How shall we escape, if we neglect **so great salvation; which at the first began to be spoken by the Lord (AD 27-31), and was confirmed unto us by them that heard *him* (AD 31-34; Apostles unto Stephen in Acts 7)**;

Hebrews 10:26 KJB - For if we sin wilfully after that we have received the knowledge of the truth, **there remaineth no more sacrifice for sins**,

Hebrews 12:24 KJB - And to **Jesus the mediator of the new covenant**, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

The word "angel", of itself, whether in the **Hebrew** ["מלאך", "mal'âk"], **Syriack** ["מלאך (Aramaic)", "mal'ak"], **koine Greek** ["ἄγγελος", "aggelos"], and / or the **English** ["angel", "messenger"] of the King James Bible, only means, "messenger", "ambassador", and that which is "sent" (**Num.** 20:16; **1 Chr.** 21:15; **2 Chr.** 32:21; **Psa.** 78:49; **Dan.** 3:28, 6:22; **Hag.** 1:13; **Mat.** 13:41, 24:31; **Mar.** 13:27; **Luk.** 1:19,26; **Act.** 12:11; **Rev.** 1:1, 22:6,16 KJB) with a message, testimony and / or purpose for / from another.

Citing **Chapter 2 Section 3**, "This word, definitionally, does not ever speak of the physical nature of anything, but rather to the function, office or position of a thing, just as the words, "prophet", "priest", or "king" also do. In saying this differently, the word does not inherently carry any definition of 'created' or 'uncreated', or 'heavenly' or 'earthly' in relation to the physical nature to that which the word describes, and neither does it inherently dictate that that which is sent is lesser in physical nature, stature, grandeur than that which it was sent by. Context will always determine additional attributes."

Jesus, the Son of the Father, "the angel (messenger) of the LORD (Father)" is seen throughout the Bible, and appears to, or deals with, or is mentioned by, **Hagar** (**Gen.** 16:7-14, 21:17-18 KJB), to **Abram / Abraham** (**Gen.** 17:1,3,22, 18:1-33, 19:13-16,24-29, 22:11-18; **Jhn.** 8:56-57; **Act.** 3:25 KJB), to **Jacob / Israel** (**Gen.** 48:3,16 KJB), to **Moses** (**Exo.** 3:2-6 KJB), to **Joshua** (**Jos.** 5:13-15 KJB), to **Gideon / Jerubbaal** (**Jdg.** 6:10-27 KJB), to **Manoah and his wife** (**Jdg.** 13:2-24 KJB), to **David** (**2 Sam.** 24:16-17; **1 Chr.** 21:15-18,26-30; **2 Chr.** 3:1 KJB), to **Isaiah** (**2 Kin.** 19:34-35; **Isa.** 42:19, 63:9 KJB), to **Daniel** (**Dan.** 3:25,28, 6:22, 10:5-9,13,21, 12:1,6-7 KJB), to **Malachi** (**Mal.** 3:1-3 KJB), to **Paul** (**Act.** 9:3-5, 22:6-8, 26:13-15; **Gal.** 4:14; **1 Thes.** 4:16 KJB), and to **John the Apostle** (**Rev.** 1:10-20, 8:3-5, 10:1, 20:1 KJB). Jesus is also called "the Apostle" (meaning: 'the one who is sent') of the Father in **Hebrews** 3:1 KJB:

> Hebrews 3:1 KJB - Wherefore, holy brethren, partakers of the heavenly calling, consider **the Apostle and High Priest of our profession, Christ Jesus**;

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Question 04. Is the Person / Being who appears to the 3 Hebrews in Daniel 3:25,28 KJB, as well as to the prophet Daniel, in Daniel 8:13 KJB, and mentioned in Daniel 9:24-27 KJB, as well as appearing again in Daniel 10:5-9,13,21 KJB, and further witnessed in Daniel 12:1,5-13 KJB, actually Jesus / Michael?

Answer 04. Yes. All that a student of the scriptures has to do to confirm that those appearances, and the descriptions given in **Daniel** (**Dan.** 3:25,28, 6:22, 8:13, 9:24-27, 10:5-9,13,21, 12:1,5-13 KJB), are revealing the Son of God, to themselves, is to simply compare those places and passages to other texts and locations throughout the Bible, as it is written (**Isa.** 28:10,13; **1 Cor.** 2:13 KJB).

To assist with the search, one ought to begin with **Moses** (**Exo.** 3:2-22, 4:1-17, 13:21-22, 14:24, 34:5-9; **Num.** 14:14 KJB), and then continue to the following books and persons, such as **Joshua** (**Jos.** 5:13-15 KJB), **Nehemiah** (**Neh.** 9:12,19 KJB), **Isaiah** (**2 Kin.** 19:34-35; **Isa.** 6:1-13, 42:19, 63:9; **Jhn.** 12:41 KJB), **Ezekiel** (**Eze.** 1:1-28, 2:1-10, 3:1-15, 10:1-22, 43:3 KJB), **the Gospels & Peter** (**Mat.** 17:1-13; **Mar.** 9:1-13; **Luk.** 9:27-36; **Jhn.** 1:14; **2 Pet.** 1:16-21 KJB), **Stephen** (**Act.** 7:55-56 KJB), **Paul** (**Act.** 9:3-7, 22:6-11, 26:13-18 KJB) and **John the Apostle** (**Rev.** 1:10-20, 8:3-5, 10:1, 20:1 KJB).

Michael / Jesus is seen at the beginning, middle and ending of the great visions & prophecies of **Daniel**, and so likewise, He is also seen at beginning, middle and ending of the **Revelation**, the very 'sibling' book to **Daniel**.

The Son of God the Father is the **Alpha** and **Omega** of prophecy, the **Beginning** and **Ending** of everything of which His followers, have to do, and so, truly is the **First** and **Last** to be considered in all things, the **Root** and **Branch**, the **Arch** (Ruling) and **Angel** (Messenger Servant), the **Author** and **Finisher** of all Christian destinies, the original **Seventh-day Adventist**. The very purpose of all prophecy (**Jhn.** 5:39; **2 Pet.** 1:19-21 KJB), throughout all of "Holy Writ", is the "Revelation of Jesus Christ" (**Rev.** 1:1 KJB) in His own redeemed people, as it is said by Paul inspired of the Holy Ghost, "Christ in you, the hope of glory" (**Col.** 1:27 KJB). The perfection of God's character was manifested and brought to exist where it was not before, even divinity (His) mysteriously mingled with humanity (**2 Pet.** 1:4 KJB), inspired (**2 Tim.** 3:16-17 KJB) and preserved (**Psa.** 12:6-7; **2 Cor.** 3:2-3 KJB) as an eternal testimony, an everlasting witness, for ever, even forever and ever, into unending eternity, demonstrating that sin (the "affliction"), is entirely dealt with in permanence by JEHOVAH Elohiym, and ended thereby, never again to arise (**Nah.** 1:9 KJB).

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Comparison of Moses to Daniel (& others)	
Moses	**Daniel**
"... looked, and, behold ..." (**Exo.** 3:2 KJB)	"... looked, and, behold ..." (**Dan.** 10:5 KJB)
"... see this great sight ..." (**Exo.** 3:3 KJB)	"... saw this great vision ..." (**Dan.** 10:8 KJB)
"And the angel of the LORD **appeared** unto him in a **flame of fire** out of the midst of a bush: and he looked, and, behold, the bush burned with **fire**, and the bush was not consumed." (**Exo.** 3:2 KJB)	"His body also was like the beryl, and his face as the **appearance** of **lightning**, and his eyes as **lamps of fire**, and his arms and his feet like in colour to **polished brass** ..." (**Dan.** 10:6 KJB)
"... and said ..." (**Exo.** 3:4 KJB) "And he said ..." (**Exo.** 3:5 KJB) "Moreover he said ..." (**Exo.** 3:6 KJB) "And the LORD said ..." (**Exo.** 3:7 KJB)	"... heard I the voice of his words: and when I heard the voice of his words ..." (**Dan.** 10:9 KJB)
"... for he was afraid ..." (**Exo.** 3:6 KJB)	"... a great quaking fell upon ..." (**Dan.** 10:7 KJB)
"... Moses hid his face; for he was afraid to look upon God." (**Exo.** 3:6 KJB)	"... my face toward the ground ..." (**Dan.** 10:9 KJB)
"... I will send thee unto ..." (**Exo.** 3:19 KJB)	"... But go thou thy way ..." (**Dan.** 12:13 KJB) "... he said, Go thy way, Daniel ..." (**Dan.** 12:9 KJB)
"... I will send thee unto ..." (**Exo.** 3:19 KJB)	**(Paul)** "... unto whom now I send thee ..." (**Act.** 26:17 KJB) **(Isaiah)** "... Whom shall I send, and who will go for us? ..." (**Isa.** 6:8 KJB) **(Isaiah)** "... Go, and tell this people ..." (**Isa.** 6:9 KJB)

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Comparison of Joshua to Daniel (& Moses)	
Joshua	**Daniel & Moses**
"... he lifted up his eyes and looked, and, behold ..." (**Jos.** 5:13 KJB)	"... I lifted up mine eyes, and looked, and behold ..." (**Dan.** 10:5 KJB)
"... there stood a man over against him ..." (**Jos.** 5:13 KJB)	"... that certain saint which spake ..." (**Dan.** 8:13 KJB) "... a certain man ..." (**Dan.** 10:5 KJB) "... the man clothed in linen ..." (**Dan.** 12:7 KJB)
"And he said ..." (**Jos.** 5:14 KJB) "... the captain of the LORD'S host said unto ..." (**Jos.** 5:15 KJB)	"... heard I the voice of his words: and when I heard the voice of his words ..." (**Jos.** 10:9 KJB)
"... Joshua fell on his face to the earth, and did worship ..." (**Jos.** 5:14 KJB)	"... my face toward the ground ..." (**Dan.** 10:9 KJB)
"... Loose thy shoe from off thy foot; for the place whereon thou standest is holy. ..." (**Jos.** 5:15 KJB)	**(Moses)** "... Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (**Exo.** 3:5 KJB)

Comparison of Isaiah to Daniel (& others)	
Isaiah	**Daniel**
"... I saw ..." (**Isa.** 6:1 KJB) "... mine eyes have seen ..." (**Isa.** 6:5 KJB)	"... saw this great vision ..." (**Dan.** 10:8 KJB)
"... his **glory**." (**Isa.** 6:3 KJB)	"His body also was like the **beryl**, and his face as **the appearance of lightning**, and his eyes **as lamps of fire**, and his arms and his feet like in **colour to polished brass** ..." (**Dan.** 10:6 KJB)
"... voice ..." (**Isa.** 6:4 KJB) "... Also I heard the voice of the Lord, saying ..." (**Isa.** 6:8 KJB) "And he said ..." (**Isa.** 6:9 KJB)	"... heard I the voice of his words: and when I heard the voice of his words ..." (**Dan.** 10:9 KJB)
"... Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ..." (**Isa.** 6:5 KJB)	"... there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." (**Dan.** 10:8 KJB)
"... shut their eyes; lest they see with their eyes ..." (**Isa.** 6:10 KJB)	"... saw not the vision ..." (**Dan.** 10:7 KJB)
"... Whom shall I send, and who will go for us? ..." (**Isa.** 6:8 KJB) "... Go, and tell this people ..." (**Isa.** 6:9 KJB)	"... But go thou thy way ..." (**Dan.** 12:13 KJB) "... he said, Go thy way, Daniel ..." (**Dan.** 12:9 KJB) **(Moses)** "... I will send thee unto ..." (**Exo.** 3:10 KJB) **(Paul)** "... unto whom now I send thee ..." (**Act.** 26:17 KJB)
"Then said I, Lord, how long? ..." (**Isa.** 6:11 KJB)	"... How long shall it be to the end of these wonders?" (**Dan.** 12:6 KJB) "... then said I, O my Lord, what shall be the end of these things?" (**Dan.** 12:8 KJB)

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Comparison of Ezekiel to Daniel	
Ezekiel	**Daniel**
"... I saw visions ..." (**Eze.** 1:1 KJB) "... I saw ..." (**Eze.** 1:27,28 KJB) "... according to the appearance of the vision, which I saw, even according to the vision that I saw ... the visions were like the vision that I saw ..." (**Eze.** 43:3 KJB)	"... saw this great vision ..."
"The word of the LORD came expressly unto ..." (**Eze.** 1:3 KJB) "... as the voice of the Almighty, the voice of speech ..." (**Eze.** 1:24 KJB) "... voice ..." (**Eze.** 1:25 KJB) "... voice of one that spake." (**Eze.** 1:28 KJB) "... his voice was like a noise of many waters ..." (**Eze.** 43:3 KJB)	"... heard I the voice of his words: and when I heard the voice of his words ..." (**Dan.** 10:9 KJB)
"... I looked, and, behold ..." (**Eze.** 1:4 KJB)	"... I lifted up mine eyes, and looked, and behold ..." (**Dan.** 10:5 KJB)
"... the likeness as the appearance of a man ..." (**Eze.** 1:26 KJB)	"... a certain man ..." (**Dan.** 10:5 KJB) "His body ... his face ... appearance ... his eyes ... his arms and his feet ..." (**Dan.** 10:6 KJB)
"... the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host ..." (**Eze.** 1:24 KJB)	"... the voice of his words like the voice of a multitude." (**Dan.** 10:6 KJB)

Comparison of Ezekiel to Daniel (Continued)	
Ezekiel	**Daniel**
"... a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." (**Eze.** 1:4 KJB) "... I saw as the colour of amber, as **the appearance of** fire round about within it, from **the appearance of** his loins even upward, and from **the appearance of** his loins even downward, I saw as it were **the appearance of fire**, and it had brightness round about." (**Eze.** 1:27 KJB) "... As **the appearance of** the bow that is in the cloud in the day of rain, so was **the appearance of** the brightness round about. This was **the appearance** of the likeness of the glory of the LORD." (**Eze.** 1:28 KJB) "... the glory of the God of Israel ..." (**Eze.** 43:2 KJB) "... the earth shined with his glory." (**Eze.** 43:2 KJB) "... the glory of the LORD ..." (**Eze.** 43:4 KJB)	"His body also was like the beryl, and his face as **the appearance of** lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass ..." (**Dan.** 10:6 KJB)
"... I fell upon my face ..." (**Eze.** 1:28 KJB) "... I fell upon my face." (**Eze.** 43:3 KJB)	"... my face toward the ground ..." (**Dan.** 10:9 KJB)

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Comparison of Paul to Daniel (& others)	
Paul	**Daniel**
"... suddenly there shined round about him a light from heaven ..." (**Act.** 9:3 KJB) "... suddenly there shone from heaven a great light round about me ..." (**Act.** 22:6 KJB), "... the light ..." (**Act.** 22:9 KJB) "... the glory of that light ..." (**Act.** 22:11 KJB) "... I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me ..." (**Act.** 26:13 KJB)	"His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass ..." (**Dan.** 10:6 KJB)
"... the heavenly vision:" (**Act.** 26:19 KJB)	"... saw this great vision ..." (**Dan.** 10:8 KJB)
"... seeing no man ..." (**Act.** 9:7 KJB)	"... saw not the vision ..." (**Dan.** 10:7 KJB)
"... voice ..." (**Act.** 9:4 KJB), "... the Lord said ..." (**Act.** 9:5 KJB) "... the Lord said unto him ..." (**Act.** 9:6 KJB) "... a voice ..." (**Act.** 9:7 KJB) "... a voice saying unto me ..." (**Act.** 22:7 KJB) "... he said unto me ..." (**Act.** 22:8 KJB) "... the voice of him that spake to me ..." (**Act.** 22:9 KJB) "... the Lord said unto me ..." (**Act.** 22:10 KJB) "... I heard a voice speaking unto me, and saying in the Hebrew tongue ..." (**Act.** 26:14 KJB) "... he said ..." (**Act.** 26:15 KJB)	"... heard I the voice of his words: and when I heard the voice of his words ..." (**Dan.** 10:9 KJB)
"... trembling ..." (**Act.** 9:6 KJB)	"... quaking ..." (**Dan.** 10:7 KJB)

Comparison of Paul to Daniel (& others) (Continued)	
Paul	**Daniel**
"the men which journeyed with" (**Act.** 9:7 KJB)	"... the men that were with me ..." (**Dan.** 10:7 KJB)
"... fell to the earth ..." (**Act.** 9:4 KJB) "... I fell unto the ground ..." (**Act.** 22:7 KJB) "... fallen to the earth ..." (**Act.** 26:14 KJB)	"... my face toward the ground ..." (**Dan.** 10:9 KJB)
"... unto whom now I send thee ..." (**Act.** 26:17 KJB)	"... But go thou thy way ..." (**Dan.** 12:13 KJB) "... he said, Go thy way, Daniel ..." (**Dan.** 12:9 KJB) **(Moses)** "... I will send thee unto ..." (**Exo.** 3:10 KJB) **(Isaiah)** "... Whom shall I send, and who will go for us? ..." (**Isa.** 6:8 KJB) **(Isaiah)** "... Go, and tell this people ..." (**Isa.** 6:9 KJB) **(Paul)** "... unto whom now I send thee ..." (**Act.** 26:17 KJB)

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Comparison of John (Revelation) to Daniel	
John (Revelation)	**Daniel**
"... heard behind me a great voice ..." (**Rev.** 1:10 KJB) "Saying ..." (**Rev.** 1:11 KJB) "... the voice that spake with me ..." (**Rev.** 1:12 KJB) "... saying unto me ..." (**Rev.** 1:17 KJB) "And cried with a loud voice ..." (**Rev.** 10:3 KJB) "... I heard a voice from heaven saying unto me ..." (**Rev.** 10:4 KJB) "... the voice which I heard from heaven spake unto me again ..." (**Rev.** 10:8 KJB) "... he said unto me ..." (**Rev.** 10:9 KJB) "... he said unto me ..." (**Rev.** 10:11 KJB)	"... heard I the voice of his words: and when I heard the voice of his words ..." (**Dan.** 10:9 KJB)
"... What thou seest ..." (**Rev.** 1:11 KJB) "... I turned to see ..." (**Rev.** 1:12 KJB) "... I saw ..." (**Rev.** 1:12,17 KJB) "... the things which thou hast seen ..." (**Rev.** 1:19 KJB) "... which thou sawest ..." (**Rev.** 1:20 KJB) "And I saw ..." (**Rev.** 10:1 KJB) "... I saw ..." (**Rev.** 10:5 KJB)	"... saw this great vision ..." (**Dan.** 10:8 KJB)
"... one like unto the Son of man ..." (**Rev.** 1:13 KJB) "... the Son of God ..." (**Rev.** 2:18 KJB) "... another mighty angel ..." (**Rev.** 10:1 KJB) "... the angel ..." (**Rev.** 10:5,8,9 KJB) "... the angel's ..." (**Rev.** 10:10 KJB)	"... the form of the fourth is like the Son of God. ..." (**Dan.** 3:25 KJB) "... God ... who hath sent his angel..." (**Dan.** 3:28 KJB) "... one like the Son of man ..." (**Dan.** 7:13 KJB) "... that certain saint which spake ..." (**Dan.** 8:13 KJB) "... a certain man ..." (**Dan.** 10:5 KJB) "... the man clothed in linen ..." (**Dan.** 12:6,7 KJB)
"... his voice as the sound of many waters ..." (**Rev.** 1:15 KJB)	"... heard I the voice of his words: and when I heard the voice of his words ..." (**Dan.** 10:9 KJB)
"... I fell at his feet as dead ..." (**Rev.** 1:17 KJB)	"... my face toward the ground ..." (**Dan.** 10:9 KJB)

Comparison of John (Revelation) to Daniel (Continued)	
John (Revelation)	**Daniel**
"... clothed with a garment down to the foot, and girt about the paps with a golden girdle ..." (**Rev.** 1:13 KJB) "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;" (**Rev.** 1:14 KJB) "And his feet like unto fine brass, as if they burned in a furnace ..." (**Rev.** 1:15 KJB) "... his countenance was as the sun shineth in his strength ..." (**Rev.** 1:16 KJB) "... his eyes like unto a flame of fire, and his feet are like fine brass ..." (**Rev.** 2:18 KJB) "... clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire ..." (**Rev.** 10:1 KJB)	"His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass ..." (**Dan.** 10:6 KJB) "... the man clothed in linen ..." (**Dan.** 12:6,7 KJB)
"... his right hand ..." (**Rev.** 1:16,17 KJB) "... my right hand ..." (**Rev.** 1:20 KJB) "... his hand ..." (**Rev.** 10:2 KJB) "... lifted up his hand to heaven ..." (**Rev.** 10:5 KJB) "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:" (**Rev.** 10:6 KJB) "... the hand ..." (**Rev.** 10:8 KJB) "... hand ..." (**Rev.** 10:10 KJB)	"... his arms ..." (**Dan.** 10:6 KJB) "... he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half;" (**Dan.** 12:7 KJB)
"... a little book open ..." (**Rev.** 10:2 KJB) "... Seal up those things ..." (**Rev.** 10:4 KJB) "... the little book which is open ..." (**Rev.** 10:8 KJB) "... the little book ..." (**Rev.** 10:9 KJB) "... the little book ..." (**Rev.** 10:10 KJB)	"... shut thou up the vision; for it shall be for many days ..." (**Dan.** 8:26 KJB) "... shut up the words, and seal the book, even to the time of the end ..." (**Dan.** 12:4 KJB) "... the words are closed up and sealed ..." (**Dan.** 12:9 KJB)
"... Jesus Christ ... the prince of the kings of the earth. ..." (**Rev.** 1:5 KJB) "... Michael and his angels ..." (**Rev.** 12:7 KJB) "... salvation, and strength ... the power of his Christ ..." (**Rev.** 12:10 KJB, see also **Rom.** 5:6, "strength", Calvary, AD 31) **(John, Andrew)** "... the Messias, which is, being interpreted, the Christ. ..." (**Jhn.** 1:41 KJB) **(John, Woman)** "... Messias cometh, which is called Christ ..." (**Jhn.** 4:25 KJB) **(Luke, Peter)** "... the Prince of Life ..." (**Act.** 3:15 KJB) **(Luke, Peter)** "... a Prince and a Saviour ..." (**Act.** 5:31 KJB) **(Paul)** "... the Lord himself shall descend from heaven with a shout, with the voice of the archangel ... in Christ ..." (**1 Thes.** 4:16 KJB) **(Jude)** "... Michael the archangel ..." (**Jud.** 1:9 KJB)	"... the Prince of the Host ..." (**Dan.** 8:11 KJB) "… the Prince of Princes ..." (**Dan.** 8:25 KJB) "... Messiah the Prince ..." (**Dan.** 9:25 KJB) "... Messiah ... himself ... the people of the prince ..." (**Dan.** 9:26 KJB) "... Michael, one of the chief princes ..." (**Dan.** 10:13 KJB) "... Michael your prince ..." (**Dan.** 10:21 KJB) "... the prince of the covenant ..." (**Dan.** 11:22 KJB) "... Michael ... the great prince which standeth for the children of thy people ..." (**Dan.** 12:1 KJB) **(Isaiah)** "... the Prince of Peace ..." (**Isa.** 9:6)

Question 05. How can "the Son of God" (aka. "Jesus") be "Michael the archangel", since in Daniel 10:13 KJB, "Michael" is said to be "... one of the chief princes ..."?, Doesn't that make Michael equal in nature and position to other created beings, and therefore is not the Son of God?

Answer 05. No. Already in **Chapter 4, "The Two Chief Princes"**, there was demonstrated that there are at least two main "princes", or rulers, that have been in a locked combat for the last several thousand years, with each leader being the respective "prince" (ruler) over their own forces in opposition to the other. However, that is not the only consideration that brings one to arrive at the negative conclusion to the question. There are at least 6 things to think about in connection with the words in **Daniel** 10:13 KJB.

[1] The Two Princes (Summary of Chapter 4), Chart:

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Michael (Jesus) the great prince (ruler)	Dragon (satan), prince (ruler) of devils
"... the Prince of Peace ..." (**Isa.** 9:6 KJB) "... the prince of the host ..." (**Dan.** 8:11 KJB) "... the Prince of princes ..." (**Dan.** 8:25 KJB) "... Messiah the Prince ..." (**Dan.** 9:25 KJB) "... Messiah ... the prince ..." (**Dan.** 9:26 KJB) "... Michael, one of the chief princes ..." (**Dan.** 10:13 KJB) "... Michael your prince ..." (**Dan.** 10:21 KJB) "... the prince of the covenant ..." (**Dan.** 11:22 KJB) "... Michael … the great prince ..." (**Dan.** 12:1 KJB) "... the Prince of life ..." (**Act.** 3:15 KJB) "... a Prince and a Saviour ..." (**Act.** 5:31 KJB) "... Jesus Christ ... the prince of the kings of the earth ..." (**Rev.** 1:5 KJB)	"... the prince of the kingdom of Persia ..." (**Dan.** 10:13 KJB) "... the prince of Persia ..." (**Dan.** 10:20 KJB) "... devils through the prince of the devils." (**Mat.** 9:34 KJB) "... cast out devils, but by Beelzebub the prince of the devils." (**Mat.** 12:24 KJB) "... Beelzebub, and by the **prince** of the devils casteth he out devil." (**Mar.** 3:22 KJB) "... Beelzebub the **chief** of the devils." (**Luk.** 11:15 KJB) "... the prince of this world ..." (**Jhn.** 12:31 KJB) "... the prince of this world ..." (**Jhn.** 14:30 KJB) "... the prince of this world is judged." (**Jhn.** 16:11 KJB) "... nor angels, nor principalities, nor powers, ..." (**Rom.** 8:38 KJB) "... the prince of the power of the air ..." (**Eph.** 2:2 KJB) "... against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places* ..." (**Eph.** 6:12 KJB) "... thrones, or dominions, or principalities, or powers ..." (**Col.** 1:16 KJB) "... principalities and powers ..." (**Col.** 2:15 KJB)

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Does showing that there are two primary "chief princes"; one over the forces ("legions"; **Mat.** 26:53 KJB) of Good / Right (Michael / Jesus / Son of the Father / Christ), and one over the forces ("Legion"; **Mar.** 5:9,15; **Luk.** 8:30 KJB) of Evil / Sin (Dragon / satan / Lucifer / Heylel), mean that they are equal in nature? Of course not. The Son of the Father never took upon Himself the nature of the created heavenly hosts (**Heb.** 2:16 KJB). The comparison only shows that they, each respectively, have authority over their own armies, followers, forces, "legions".

[2] There are many chief princes (high priests; **Isaiah** 43:28 KJB; **H8269**, "שׂרי", "särëy"; **Ezr.** 8:24,29, 10:5; **Psa.** 82:6-7 (**Jhn.** 10:34-36 KJB); **Isa.** 43:28 KJB) of the sanctuary, and Jesus is among them, as High Priest (even above them all; **Heb.** 2:17, 3:1, 4:14,15, 5:1,5,10, 6:20, 7:26, 8:1,3, 9:11,25, 10:21 KJB).

> Isaiah 43:28 KJB - Therefore I have profaned the **princes** of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.
>
> Ezra 8:24 KJB - Then I separated twelve of the **chief** of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,
>
> Ezra 8:29 KJB - Watch ye, and keep *them*, until ye weigh *them* before the **chief** of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.
>
> Ezra 10:5 KJB - Then arose Ezra, and made the **chief** priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.
>
> Psalms 82:6 KJB - I have said, Ye *are* gods; and all of you *are* children of the most High.
>
> Psalms 82:7 KJB - But ye shall die like men, and fall like one of the **princes**.
>
> > John 10:34 KJB - Jesus answered them, Is it not written in your law, I said, Ye are gods?
> >
> > John 10:35 KJB - If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
> >
> > John 10:36 KJB - Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, **I am the Son of God**?

Jesus is the arch-shepherd (**G750**), the chief shepherd, over all of the under (lesser) shepherds (pastors) of the flock:

G750:

The koine Greek: **ἀρχιποίμην**
The transliterated koine Greek: **archipoimēn**

> 1 Peter 5:4 KJB - And when **the chief Shepherd** shall appear, ye shall receive a crown of glory that fadeth not away.
>
> > Compare:
> >
> > > Ecclesiastes 12:11 KJB - The words of the wise *are* as goads, and as nails fastened *by* **the masters** of assemblies, *which* are given from **one** shepherd.

~

[3] There are various rulers of the many kingdoms on earth, and the only begotten Son of God (Michael / Jesus) is also a "prince" (ruler) over His chosen peoples "Israel", even as King over the peoples "Israel" (**Num.** 23:21 KJB); and **Rev.** 19:16 shows that Jesus is a King over other Kings (Christians). These titles / offices do not negate that He is "one of the chief princes (rulers)", as shown.

Good:

Genesis 23:5 KJB - And the children of Heth answered **Abraham**, saying unto **him**,

Genesis 23:6 KJB - Hear us, my lord: **thou *art* a mighty prince** among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

Genesis 32:28 KJB - And he said, Thy name shall be called no more **Jacob, but Israel: for as a prince** hast thou power with God and with men, and hast prevailed.

Numbers 23:21 KJB - He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: **the LORD his God** *is* with him, and **the shout of a king *is* among them**.

Psalms 113:8 KJB - That he may set *him* with **princes**, ***even* with the princes of his people**.

Ezekiel 34:24 KJB - And I the LORD will be their God, and **my servant David a prince** among them; I the LORD have spoken *it*.

Ezekiel 37:25 KJB - And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and **my servant David *shall be* their prince for ever**.

Daniel 9:25 KJB - Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:26 KJB - And after threescore and two weeks shall **Messiah** be cut off, but not for himself: and **the people of the prince that shall come** shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Daniel 10:21 KJB - But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but **Michael your prince**.

Daniel 12:1 KJB - And at that time shall **Michael** stand up, **the great prince which standeth for the children of thy people**: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Matthew 2:6 KJB - And thou Bethlehem, *in* the land of Juda, art not the least among **the princes of Juda**: for out of thee shall come **a Governor, that shall rule my people Israel**.

Revelation 1:5 KJB - And from **Jesus Christ**, *who is* the faithful witness, *and* the first begotten of the dead, and **the prince of the kings of the earth.** Unto him that loved us, and washed us from our sins in his own blood,

Revelation 19:16 KJB - And he hath **on *his* vesture** and **on his thigh a name written, KING OF KINGS, AND LORD OF LORDS**.

Evil:

> Isaiah 14:4 KJB - That thou shalt take up this proverb against **the king of Babylon**, and say, How hath the oppressor ceased! the golden city ceased!
>
> Isaiah 14:12 KJB - How art thou fallen from heaven, **O Lucifer, son of the morning**! *how* art thou cut down to the ground, which didst weaken the nations!
>
> Ezekiel 28:2 KJB - Son of man, say unto **the prince of Tyrus**, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:
>
> Daniel 10:13 KJB - But **the prince of the kingdom of Persia** withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.
>
> Daniel 10:20 KJB - Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with **the prince of Persia**: and when I am gone forth, lo, the prince of Grecia shall come.
>
> Matthew 20:25 KJB - But Jesus called them *unto him*, and said, Ye know that **the princes of the Gentiles exercise dominion over them**, and **they that are great exercise authority upon them**.
>
> 1 Corinthians 2:6 KJB - Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of **the princes of this world**, that come to nought:
>
> 1 Corinthians 2:8 KJB - Which none of **the princes of this world** knew: for had they known *it*, they would not have crucified the Lord of glory.

~

[4] The only begotten Son of God (Michael / Jesus is also the "last Adam" (1 Cor. 15:45 KJB), and as such, is the Head representative ("prince" (ruler)) of the family of this world (Rev. 1:5 KJB), while there are other head representatives of the other unfallen worlds (**Mat.** 18:10-14; **Luk.** 15:3-7; **Rev.** 12:12 KJB), also called "sons of God" (**Job** 1:6, 2:1, 38:7 KJB), as Adam the first once was of this world (**Gen.** 1:26,28; **Psa.** 8:5; **Luk.** 3:38 KJB). Does this make the only begotten Son of God equal in nature (**1 Cor.** 15:39; **Heb.** 2:16 KJB) or authority (**Eph.** 1:21; **Php.** 2:9 KJB) to the other heads of those unfallen worlds? No. He will always be above all of them, sitting in the very eternal Throne of the Father (**Rev.** 7:17 KJB).

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[5] The only begotten Son of God (Michael / Jesus), though a "fellow" (**Zec.** 13:7 KJB) of the Father, even sharing His very nature (**Jhn.** 1:14,18, 3:16,18; **Php.** 2:6; **Heb.** 1:3; **1 Jhn.** 4:9 KJB), in His office of "arch(ruling)angel" (**1 Thes.** 4:16; **Jud.** 1:9 KJB) is then also one (though He is the highest, greatest Messenger of the Father), as a 'fellow' messenger / ambassador of God the Father (**Heb.** 1:9 KJB), among other arch(ruling)angels, such as Gabriel (**Luk.** 1:19 KJB). Even satan is an arch angel (**Jud.** 1:6 KJB).

Is the only begotten Son then actually equal in nature or position to these created ruling messengers? No. The texts neither suggest, nor present, such an idea. As an earthly example, military dogs receive rank of office for their term of service, and usually one rank higher than their human counterpart (*). Does this make the dogkind and mankind equal in their nature? No (**1 Cor.** 15:39 KJB). Does it make such equal in authority and / or actual rights? No.

* - https://science.howstuffworks.com/military-dogs-outrank-handlers.htm

* - https://navycrow.com/3-things-didnt-know-navy-k9-handlers/

[6] The only begotten Son of the Father, is among the "apostles" (those whom are sent), yet, Jesus is the Highest "Apostle" of the Father (Hebrews 3:1 KJB). Who then is truly 'the prince of the apostles'? Not Simon Peter as the theology of Roman Catholicism would have everyone believe, but instead, it is actually Michael / Jesus.

> Hebrews 3:1 KJB - Wherefore, holy brethren, partakers of the heavenly calling, consider **the Apostle and High Priest of our profession, Christ Jesus**;

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Question 06. How can Jesus, who is JEHOVAH (E/I)mmanuel, be "Michael the archangel", or "the angel of the LORD", since the passage of Hebrews 1:1-14 KJB says that Jesus is "so much better than the angels" (Heb. 1:4 KJB), has "a more excellent name than they" (Heb. 1:4 KJB) and all the "angels of God" are to "worship him (Jesus)" (Heb. 1:6 KJB) because He is "the brightness of his (the Father's) glory, and the express image of his (the Father's) person" (Heb. 1:3 KJB)?

Answer 06. The answer to this question is quite simple, and to see this, one merely needs to read Hebrews 1 KJB, carefully, and prayerfully, giving consideration to each word and phrase utilized there by Paul under inspiration of the Holy Ghost. Read Hebrews 1 (below), with helpful comments below each text:

> Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
>
> > God the Father, in the past (contextually, OT times of the "fathers") utilized finite created messengers / ambassadors, who were of the nature of mankind, aka "the prophets" (**Hos.** 12:9-10 KJB; ie., Enoch, Moses, Samuel, Isaiah, Jeremiah, Daniel, Ezekiel, Hosea, &c).
>
> Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;
>
> > God the Father, in the present times (contextually, NT times, "these last days"), utilized the infinite, uncreated Creator ("made the worlds") and eternal only begotten Son of the Father (who is of the same nature of the Father, "his Son", "heir") as a messenger / ambassador of the Father's will. The Son is "appointed" by the Father.
>
> Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
>
> > The only begotten Son of the Father is in the "express image" of the Father, truly glorious (**Jhn.** 17:5 KJB), having the eternal nature of God / Deity (**Php.** 2:6 KJB), able to sit on the eternal heavenly Throne of Deity, at the right hand of His Father ("the Majesty on high"), of which no created being may ever do, and yet took upon Himself an additional nature, that of mankind ("our", see also **Gal.** 4:4; **Php.** 2:7; **1 Tim.** 3:16; **Heb.** 2:14-17, 10:5 KJB), but never took upon Himself the nature of the created heavenly intelligences (**Heb.** 2:16 KJB).
>
> Hebrews 1:4 KJB - Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

The only begotten Son of the Father, is by inheritance, higher than the created heavenly hosts, or messengers, because He shares the name & nature of the Father – JEHOVAH (Jesus JEHOVAH (**Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:9; **Psa.** 119:174 HOT) or JEHOVAH Immanuel (see **Psa.** 46:7,11 HOT)). The name "Jesus" means, "JEHOVAH is my Saviour / Salvation" (**Isa.** 1:2, 45:22; **Mat.** 1:21 KJB). Yet, in **Hebrews** 1:2 KJB, it is already seen that the Son of the Father, is also a messenger of the Father, but in a higher, or greater, sense than those mentioned in **Hebrews** 1:1,4 KJB; being preeminent in authority or rulership, infinite in the uncreated nature of Deity, &c. This shows that **Hebrews** 1:4 KJB (and **Heb.** 1:7,14 KJB) must be read in the previous context of **Hebrews** 1:1-3 KJB, showing that there are created "messengers" ("angels", both earthly ("prophets"), and heavenly), and two uncreated ones (the Son, and the Holy Ghost – the Person / Being who inspired Paul to write **Hebrews**; both of whom, are identified in scripture (KJB) as "angel" ("messenger"), see **Mal.** 3:1; **Rev.** 10:1, 18:1 KJB, &c.).

Hebrews 1:5 KJB - For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Which of the created heavenly intelligences have the nature of Deity, as the only begotten Son of the Father does? There are none. Which of the created heavenly intelligences were made like unto mankind in nature, meaning given another nature, that of mankind, and came through the womb of a woman of mankind and brought into the world, as the only begotten Son had? There are none. Which of the created heavenly intelligences had lived as one of mankind, died, been buried, and resurrected, as the only begotten Son of the Father had? There are none. No scriptures even point to such among the created heavenly intelligences, unlike to those scriptures which are about the only begotten Son (**Gen.** 3:15; **Psa.** 2:6-12, 40:6-10, 110:1-4; **Isa.** 7:14, 9:6, 22:21-22, 53:1-12; **Jer.** 23:5-6; **Zec.** 6:12-13, 9:9-10 KJB).

Hebrews 1:6 KJB - And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

All the finite created messengers / ministers ("angels") of the Father are to worship the only begotten Son of the Father, who Himself, is the infinite, eternal, uncreated messenger / minister of the Father, as read in **Hebrews** 1:1-3 KJB. The word "all" is contextual to the created hosts, not to the uncreated Person / Being of the Son, or to the uncreated Person / Being of the Holy Ghost.

Hebrews 1:7 KJB - And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

The created heavenly and earthly hosts are addressed by the text of **Psalms** 104:4 KJB (**Psa.** 104:4 KJB - Who maketh his angels spirits; his ministers a flaming fire:) and cited, by Paul, in **Hebrews** 1:7,14 KJB. The surrounding context of **Psalms** 104:4 KJB, is that of created ("maketh"; **Psa.** 104:3,4 KJB) things (**Psa.** 103:20-22, 104:2b-35 (general) KJB), or God's "works" (**Psa.** 103:22, 104:13,24,31b KJB), in contrast to the uncreated Creator, God (**Psa.** 104:1-2a,31a,33-34 KJB) and His everlasting glory and character. Therefore, **Hebrews** 1:7 KJB is only referring to the created messengers ("angels"), and not to the uncreated messengers ("angels") of the Son, or Holy Ghost. Is not the Person / Being of the only begotten Son, also a "minister" (**Mat.** 20:28; **Mar.** 10:45; **Rom.** 15:8; **Heb.** 8:2,6 KJB) of "fire" (**Mat.** 3:11; **Luk.** 3:16, 12:49 KJB), even as also the Person / Being of the Holy Ghost is (**Mat.** 20:26; **Mar.** 10:43; **Act.** 2:3; **Eph.** 4:4,12 KJB)?

Hebrews 1:8 KJB - But unto the Son *he saith,* Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

> In contrast to the created hosts, the Son is uncreated and eternal "O God", who rules over all. **Hebrews** 1:8-9 is citing, **Psalms** 45:6-7 KJB.

Hebrews 1:9 KJB - Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

> Paul, in writing **Hebrews** 1:8-9 KJB, cities **Psalms** 45:6-7 KJB, under inspiration of the Holy Ghost (**2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), and applies the words as being spoken by "God" the Father, unto the only begotten Son, who is also Deity ("God"). In doing so, Paul shows that the Person / Being of the Father "anointed ... with the oil of gladness" (with the Holy Ghost, thus "Messiah", "Christ", at the river Jordan; **Mat.** 3:13-17; **Mar.** 1:9-11; **Luk.** 3:21-22; **Jhn.** 1:32-34 KJB), the Person / Being of the Son, and that even "above" the Son's "fellows", which "fellows" are all the created messengers / ministers ("angels"), whether heavenly or earthly. That the Son is a 'fellow' of the created hosts in the office of messenger, ambassador, or emissary, does not mean that His eternal nature is created, for the scripture is clear that the Son is the eternal "fellow" (**Zec.** 13:7 KJB) of the uncreated Father, and the Son's eternal uncreated nature is of (**Jhn.** 3:16 KJB) the Father's eternal underived nature (**Jhn.** 17:3 KJB). That the Son is a 'fellow' of the created hosts (see also **1 Jhn.** 1:3 KJB), does not mean that He is of the same status in authority as they, for the scripture is clear in **Hebrews** 1, that the Son is over & "above" all creation (See **Psa.** 97:9; **Eph.** 1:21, 4:10 KJB).

Hebrews 1:10 KJB - And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

> Paul, in **Hebrews** 1:10-12 KJB, cites further scripture from the **Psalms**, being **Psalms** 102:12,24-27 KJB, all the while still applying those words found therein, unto the Son ("And ...", continuing from **Hebrews** 1:8-9 KJB). The Son is called by Paul, by the Psalmist, by the Holy Ghost and God the Father, "Lord", or "LORD", "JEHOVAH" (**Psa.** 102:12 KJB).

Hebrews 1:11 KJB - They shall perish; but thou remainest; and they all shall wax old as doth a garment;

> This present Earth and its first Heaven, shall perish (**Mat.** 24:35; **Mar.** 13:31; **Luk.** 21:33; **2 Pet.** 3:10-11; **Rev.** 6:14 KJB), but JEHOVAH God (the Son) will not. The Son is above all created things, for the eternal Father (**Rev.** 4:11 KJB), by the eternal Son, "made" (**Heb.** 1:2 KJB) all created things (**Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:15-17 KJB; &c.).

Hebrews 1:12 KJB - And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

> While the earth and its first heaven, were created (**Gen.** 1:1-2:3 KJB), and shall be "changed", the Son being their Creator, in contrast, is unchanging (**Mal.** 3:6 KJB), "the same", even as Paul repeats in **Hebrews** 13 (**Hebrews** 13:4-8 KJB, as **Hebrews** 13:8 KJB - Jesus Christ the same yesterday, and to day, and for ever.)

Hebrews 1:13 KJB - But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Paul quotes David in the **Psalms** (**Psalms** 110:1 KJB - A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.), and once again applies the words that are given there as the Father speaking to the Son. The mention of the "angels" in the sentence are in the same context as the previous mentions (**Heb.** 1:1,4,5,6,7,9 KJB), which means that those messengers are of (limited to) the created kind, not the uncreated (as the Son is; **Heb.** 1:2-3 KJB).

Hebrews 1:14 KJB - Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Paul is re-utilizing (**Heb.** 1:7 KJB) **Psalms** 104:4 KJB in **Hebrews** 1:14 KJB. In each place in **Hebrews** 1, the "angels" (messengers) that are referred to, only speak to the created, or made, kinds and not to the Son (**Heb.** 1:2-3 KJB), who is the uncreated and eternal "angel of the LORD" (**Exo.** 3:2 KJB), the "messenger (angel) of the covenant" (**Mal.** 3:1b KJB); "Michael (Who is like unto God (the Father)?) the arch (ruling / highest / greatest) angel (the sent messenger, emissary, ambassador)".

The Son is altogether "prophet" (**Deu.** 18:15,18; **Mat.** 13:57, 21:11,46; **Mar.** 6:4; **Luk.** 4:24, 7:16, 13:33, 24:19; **Jhn.** 4:19,44, 6:14, 7:40, 9:17; **Act.** 3:22-23, 7:37 KJB), "minister", "priest", "high priest", "Apostle", and "angel" (office of messenger), "archangel" (office of ruling, highest messenger), and yet, eternal uncreated Creator, "God", "LORD" (nature, Deity).

The entire point, is that the created heavenly messengers, are all to minister to the created peoples of the earth, so that those peoples might become the heirs of salvation, in Christ Jesus. The only begotten Son, who Himself, being uncreated and eternal, of the nature of the Father, is the greatest messenger of the Father's will. Michael / Jesus, is the Daysman, between the Uncreated and the created:

Job 9:33 KJB - Neither is there any **daysman betwixt us, *that* might lay his hand upon us both**.

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Question 07. Are not other persons in the King James Bible named "Michael", or similar, and if "Michael the archangel" is truly the Uncreated Son of God, would it not be blasphemy for any other person, being created, to have the same name as He?

Answer 07. Yes & No.

Yes, there are other persons / beings in scripture (KJB) called "Michael" (**Num.** 13:13; **1 Chr.** 5:13,14, 6:40, 7:3, 8:16, 12:20, 27:18; **2 Chr.** 21:2; **Ezr.** 8:8 KJB; see also "Mishael" (**Exo.** 6:22; **Neh.** 8:4 (2); **Dan.** 1:6-7 (2),11,19, 2:17), "Michal" (**1 Sam.** 14:49, 18:20,27-28 (2), 19:11-13 (3),17 (2), 25:44; **2 Sam.** 3:13-14 (2), 6:16,20-21 (2),23, 21:8; **1 Chr.** 15:29 KJB), "Micha" (**2 Sam.** 9:12; **Neh.** 10:11, 11:17,22 KJB), "Micah" (**1 Chr.** 9:15 KJB), "Micah" (**Jdg.** 17:5,8,12-13 (3), 18:2-4 (3),13,15,22-23 (2),26-27 (2); **1 Chr.** 5:5, 8:34-35 (2), 9:40-41 (2), 23:20; **2 Chr.** 34:20; **Mic.** 1:1 KJB), "Micah's" (**Jdg.** 18:18,22,31 KJB), "Michah" (**1 Chr.** 24:24-25 (3) KJB), "Michaiah" (**2 Chr.** 18:14 KJB), "Micah" (**Jdg.** 17:1,4,9-10 (2) KJB), "Micaiah" (**2 Chr.** 18:8 KJB), "Micah" (**Jer.** 26:18 KJB), "Michaiah" (**2 Kin.** 22:12; **Neh.** 12:35,41 KJB),

"Micaiah" (**1 Kin.** 22:8-9 (2),13-15 (3),24-26 (3),28; **2 Chr.** 18:7,12-13 (2),23-25 (3),27 KJB), "Michaiah" (**Jer.** 36:11,13 KJB), & "Michaiah" (**2 Chr.** 13:2, 17:7 KJB)) besides the singular "Michael' "the archangel", aka. "Jesus" (**Dan.** 10:13,21, 21:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7 KJB).

No, it would not be blasphemy for a created being to have the same name as the heavenly Person / Being "Michael / Jesus", any more than the person "Jacob" was renamed "Israel" by God, which is actually a name of the only begotten Son of the Father (**Mat.** 2:13-15,19-21; **Hos.** 11:1 KJB), or than the person "Solomon", having the name "peace", and being a son of King Davd, making him the 'prince of peace', just as Jesus is the great "Prince of Peace" (**Isa.** 9:6 KJB). In a modern-day example, thousands of people (amongst mankind), are called "Jesus" (especially among the America's, like Mexico, united States, &c.). Instead of being blasphemy, it actually honours the one from whom the other is name after, so long as the one so named lives up to the character of the one named after, otherwise it would be a shame and disgrace of an honourable name / character.

The greatest example of this, is that the Son has the name of the Father, in His own name (**Exo.** 23:21; **Jhn.** 5:43 KJB). The author of this present work has a father, who is named after his own earthly father, and thus is a "jr." of the family name. Since those who follow God, are called to be God's holy children, or "saints" (whether amongst mankind of earth, **Gen.** 6:2,4; **Psa.** 82:6; **Isa.** 8:16,18; **Hos.** 1:10; **Zec.** 14:5; **Jhn.** 1:12; **Rom.** 1:7, 8:14,19; **1 Cor.** 1:2; **Gal.** 4:6; **Php.** 2:15; **Heb.** 2:13; **1 Jhn.** 3:1-2; **Rev.** 15:3 KJB; or amongst the heavenly hosts, **Deu.** 33:2; **Job** 1:6, 2:1, 38:7; **Jud.** 1:14 KJB), what privilege then that even some are called by the name of their LORD God (JEHOVAH Elohiym; whether of the Person / Being of the Father, or the Person / Being of the Son, or of the Person / Being of the Holy Ghost / Spirit), by having a portion of said name in their own name, so that they aspire with all their heart (**Deu.** 6:5; **Mat.** 22:37; **Mar.** 12:30; **Luk.** 10:27 KJB), to be "like the most High", not in the manner of satan (**Isa.** 14:14 KJB), but rather in His (God's) divine character (**2 Pet.** 1:4; **1 Jhn.** 3:2 KJB) of eternal love (**1 Jhn.** 4:8,16 KJB).

Even the "Christian" (**Act.** 11:26 KJB, to glorify their namesake, **Col.** 3:7; **2 Thes.** 1:2 KJB) is so named after being "anointed" (**Isa.** 61:1; **Luk.** 4:18 KJB) of the Holy Ghost, as "Jesus the Christ" (**Mat.** 16:20 KJB) also was, and so too are the followers to be baptized "in the name" (singular; JEHOVAH) of all Three Persons / Beings (plural Entities; Elohiym; **Mat.** 28:19 KJB), which happens even using just the name of "Jesus Christ" (**Act.** 2:38, "Lord Jesus", **Act.** 8:16, 19:5; **1 Cor.** 6:11, "Jesus Christ our Lord", **1 Cor.** 1:2 KJB), for the name of "Jesus Christ" carries all Three of the eternal heavenly Trio's family name, **[1]** His Father's – JEHOVAH, **[2]** His own – Jesus (JEHOVAH is my Saviour / Salvation), and **[3]** the Holy Ghost of JEHOVAH – "anointed" ("Christ" / Messiah / Messias) with the sacred mind of JEHOVAH, by the Holy Spirit.

Many persons (amongst mankind, and even including at least one heavenly being, "Gabri**el**") have names which have the name of God, or the word for God (JEHOVAH, JAH (**Psa.** 68:4 KJB), also EL, &c), in them. For instance (non-exhaustive, **Je**sus, Gabri**el**, Abdi**el**, Ab**iah**, Abi**el**, Abi**jah**, Beal**iah**, Chenan**iah**, Dani**el**, **Eli**j**ah**, Ezeki**el**, Hezek**iah**, Isa**iah**, Isra**el**, Jedid**iah**, **Jeho**shaphat, Jerem**iah**, **Jo**ab, Jo**el**, **Jo**hn (reversal of Noah), **Jo**seph, **Jo**shua, Kusha**iah**, La**el**, Matth**ew**, Mic**iah**, Nathana**el**, Nehem**iah**, Obad**iah**, Peni**el**, Repha**el**, Salathi**el**, **Theo**philus, Uri**ah**, Vani**ah**, Zechari**ah**, Zephani**ah**, etc.):

NAME	MEANING
Joshua / Jesus	JEHOVAH is my Saviour / Salvation
Gabriel	Mighty man of God, God is my strength
Abdiel	Servant of my God
Abiah	Father is JEHOVAH
Abiel	God is my Father
Abijah	JEHOVAH is my Father
Bealiah	JEHOVAH is my Master
Chenaniah	JEHOVAH establishes
Daniel	God is my Judge
Elijah / Elias	JEHOVAH is my God
Ezekiel	God will strengthen
Hezekiah	JEHOVAH is my Strength
Isaiah	JEHOVAH is Salvation
Israel	Prince (ruler, overcomer) with God
Jedidiah	Beloved of JEHOVAH
Jehoshaphat	JEHOVAH has judged
Jeremiah	JEHOVAH will raise
Joab	JEHOVAH is Father
Joel	JAH (JEHOVAH) is God
John (Johannan) (reversal of Noah, Noe)	JEHOVAH is gracious
Joseph	God will add / increase (to me)
Kushaiah	Bow of JEHOVAH
Lael	Belonging to God
Matthew (MatthitJah)	Gift of JEHOVAH
Micaiah / Michael	Who is like unto JEHOVAH
Nathanael	Gift of God
Nehemiah	JEHOVAH comforts
Obadiah	Servant of JEHOVAH
Peniel	Face of God, Facing God
Rephael	God heals / cures
Salathiel	I have asked God
Theophilus	Friend of God
Uriah	JEHOVAH is my Light / Flame
Vaniah	JEHOVAH is (to be) praised
Zechariah / Zacharias	JEHOVAH Remembers
Zephaniah	JEHOVAH has treasured

~

Amadeus (non-Bible)	Lover of God
Bogdan (non-Bible)	Given of God / God gives

~

Surely, the LORD God, would have long ago stopped such practice, or declared against such in plain unmistakable language of rebuke, in several places of scripture (KJB), if such a thing were actually wrong to do, or a sin, or blasphemous, or even offensive to God. Instead, every being so named, is to be as a sign post, pointing upward to their Father in heaven.

> Psalms 115:1 KJB - **Not unto us**, O LORD, **not unto us**, **but unto thy name give glory**, for thy mercy, *and* for thy truth's sake.

Jesus Himself, came to make known and to declare the name / character of the Father:

John 17:6 KJB - **I (Jesus) have manifested thy name unto the men which thou gavest me out of the world**: thine they were, and thou gavest them me; and they have kept thy word.

John 17:26 KJB - And **I (Jesus) have declared unto them thy name, and will declare *it***: that the love wherewith thou hast loved me may be in them, and I in them.

A name in the scripture stands for one's character, and so is purposeful in revealing more about whom is loved and served by the one bearing these names:

1 Samuel 25:25 KJB - Let not my lord, I pray thee, regard this man of Belial, *even* **Nabal: for as his name *is*, so is he; Nabal *is* his name, and folly *is* with him**: but I thine handmaid saw not the young men of my lord, whom thou didst send.

Proverbs 22:1 KJB - **A *good* name *is* rather to be chosen than great riches**, *and* loving favour rather than silver and gold.

Ecclesiastes 7:1 KJB - **A good name *is* better than precious ointment**; and the day of death than the day of one's bi**rth.**

There are only two ways in which our names may be seen, **[1]** in glorification of self and thus satan or **[2]** in glorification of God, do we make our name great, or will God make our name great unto His glory?

[1] self and thus satan:

Genesis 11:4 KJB - And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and **let us make us a name**, lest we be scattered abroad upon the face of the whole earth.

Daniel 1:7 KJB - Unto whom the prince of the eunuchs **gave names**: for he gave unto Daniel *the name* of **Bel**teshazzar; and to Hananiah, of **Shadrach**; and to Mishael, of **Meshach**; and to Azariah, of Abed**nego**.

John 5:43 KJB - I am come in my Father's name, and ye receive me not: **if another shall come in his own name**, him ye will receive.

[2] God:

Genesis 12:2 KJB - And I will make of thee a great nation, and **I will** bless thee, and **make thy name great**; and thou shalt be a blessing:

Daniel 1:6 KJB - "... Dani**el**, Hanan**iah**, Misha**el**, and Azar**iah** ..."

Now, it is also seen similarly in the books of **Daniel** when coming to the names of these children:

Israel – God prevails or Prevails with God: (**Gen.** 32:28 KJB)
Judah – "I will praise the Lord" (**Gen.** 29:35 KJB)
Daniel – "God is my judge" (**Gen.** 14:18, 49:16 KJB)
Hananiah – "Jehovah has favored (or is gracious)" (**Gen.** 43:29; **Psa.** 68:4, 77:11 KJB)
Mishael – "like unto God" (**Gen.** 3:11, 14:18 KJB)
Azariah – "whom Jehovah has helped" (**Gen.** 49:25; **Psa.** 68:4, 77:11 KJB)

Thus, it is seen (similar to that which is found in "**CHAPTER 3 ~ Michael the archangel – What's in a Name?**") that these are the story of Redemption through Jesus:

> 'Those who "prevail with God" will say "I will praise the LORD" forever, for the true Merciful and Just "God is my Judge" in the day of judgment, and He is "Jehovah, (whom) has favored or is gracious (unto)" us, desiring that we should be made "like unto God", remade in His image, according to His will, for we are they "whom Jehovah has helped" that we might become overcomers in Him.'

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Question 08. If "Jesus" is "Michael the archangel", how could "Michael and his angels" (Rev. 12:7-9 KJB) overcome "by the blood of the Lamb" in Revelation 12:10-12 KJB?

Answer 08. The question has a 'built in' (or a priori), confusion, or misidentification, of persons, events and the timing for each. Before considering this question further, it is highly recommended that "**CHAPTER 5 ~ Revelation 12, The Great Controversy & The Unbreakable Parallelism (Chiasm)**", be read (or re-read).

Not only is **Revelation** 12 built in a parallel structure, but it is also in an historical order, with an enlarge and repeat motif beginning at about 1/3 of the way through. In other words, as a person reads **Revelation** 12:1-6 KJB, they will find that **Revelation** 12:7-17 KJB enlarges, and repeats, on the particular points of **Revelation** 12:5-6 KJB. Many generally familiar with **Revelation** 12:7-9, might ask, How can **Rev.** 12:7-9 (and subsequent) KJB, be an enlarge and repeat of **Rev.** 12:5-6 KJB, when it clearly details the original battle between Michael / Son of God and Dragon / Lucifer in Heaven even before the earth was created? The answer is quite simple. **Revelation** 12:7-9 KJB utilizes the original war in Heaven at about the time that the earth was created (**Isa.** 14:12-15; **Eze.** 28:12-17 KJB), as also describing the war upon the earth about the Heavenly kingdom (**Isa.** 14:16-23; **Eze.** 28:18-19 KJB), with the same two combatants, and their followers (as History repeats itself; **Ecc.** 1:9, 3:15 KJB). In other words, **Rev.** 12:7-9 is about two events, not just the one:

> **[1]** **Rev.** 12:7-9 KJB is indeed referencing the original war in Heaven (3rd, **2 Cor.** 12:2,4; **Rev.** 2:7 KJB) at about the time the earth was created (*earth was "good", "very good" & "finished", for Lucifer / satan was not yet upon it in **Gen.** 1:1-2:3 KJB; it only addresses the creation of Earth, and it's two heavens (ie. 'sky / atmosphere' and local Sol system; **Gen.** 1:1,6-8,14-19; **2 Kin.** 23:5 KJB), not the 3rd Heaven and its unfallen worlds along with the unfallen beings that were already in existence (**Job** 38:7; **Mat.** 18:10-14; **Luk.** 15:3-7; **Rev.** 12:12 KJB), having been created by God 'ages' before the Earth was), as mentioned in **Isa.** 14:12-15; **Eze.** 28:12-17; **2 Pet.** 2:4; **Jud.** 1:6 KJB, &c.
>
> **[2]** **Rev.** 12:7-9 KJB is especially also speaking about the continuation of that original war in Heaven (3rd) as it was brought to Earth, even to Canaan (type of Heaven), by both combatants (**Gen.** 3:1-5,14-15,21; **Isa.** 14:16-23; **Jer.** 31:15; **Eze.** 28:18-19; **Dan.** 10:13,21, 12:1; **Zec.** 3:1-2; **Mat.** 2:1-18, 4:1-11; **Luk.** 4:1-13, 10:18; **Jhn.** 8:44; **Jud.** 1:9; **Rev.** 2:4-5 KJB, &c.), about the Heavenly kingdom (**Luk.** 10:20; **Heb.** 12:23 KJB).

Revelation 12:1-6 KJB utilizes several symbols to show the history of the Hebrew peoples, and Israel (Israelites), from the time of the 12 Patriarchs (sons of Jacob / Israel), when the Kingdom was set up in the promised land of Canaan (a type of Heaven), unto the time of the Messiah (Jesus), and afterwards.

Without having to deeply identify every single symbol here (as it would be far too lengthy to do so), a general explanation will be provided:

Revelation 12:1-6 reveals a specific time period. The word "Heaven" is a symbol for the promised land of Canaan, in which the "woman" (God's peoples) being clothed in God's glory, or light, or righteousness, is witnessed standing upon the solid foundation of the rock, being God's word, or covenant, and also the system of shadows and types in the Sanctuary service, and ruling as a kingdom, being crowned with the 12 Sons of Jacob / Israel, or Patriarchs. This 'woman', has long been awaiting the promised "seed" (**Gen.** 3:15 KJB), or Messiah (Christ), and finally through hope, faith, and love 'she' finally conceives (through an individual, **Isa.** 7:14 KJB), accepting God's word into her heart, but goes through a long period of struggle (captivity, &c.), until the Messiah is brought forth (**Isa.** 9:6 KJB) about 4 BC. The Dragon (satan working through Imperial (Pagan) Rome (7th Head, the previous being the 1 Head of Babylon, the 1 Head of Medo-Persia, the 4 Heads of Grecia) and King Herod) seeks to destroy the promised child before He is born (**Mat.** 2:18 KJB), along with the "tail" (false prophets, false messiahs, &c; **Isa.** 9:5 KJB) corrupt "1/3" (symbolic) of the peoples, from a heavenly mindset to a carnal earthly mindset. The scene changes after the birth of the Messiah (anointed, AD 27, the beginning of the 70th week of Daniel; **Dan.** 9:24-27 KJB), unto His ascension into Heaven after His victory at Calvary (AD 31, the midst of the 70th week of **Daniel**). The peoples of God (the Christians), afterwards flee persecution, and remain in the wilderness (1,260 years; AD 538 - AD 1798).

Revelation 12:7-9 KJB, simply goes back and enlarges upon **Revelation** 12:5-6 KJB and then continues from there with further details. Michael (Who is like unto God?) is the original symbolic Heavenly name of the Son of the Father, aka "Jesus" in the NT texts, along with His "angels" (messengers, or disciples, and Apostles, whom He sends forth two by two (**Mar.** 6:7; **Luk.** 10:1 KJB), which combat the "Dragon", or satan, and his followers, as they "cast out" devils, out of the peoples (**Luk.** 17:21 KJB), in the name of Jesus (**Luk.** 10:17-20 KJB), in the promised land of Canaan (type of Heaven), which is a repetition of the original war in the 3rd Heaven. The "prince" (ruler) of evil is "cast out" (**Jhn.** 12:31 KJB) of the heart, and "cast down" (from ruling position on earth, as Jesus is the new or last Adam (**1 Cor.** 15:45 KJB), holding "dominion"), by the very events of Calvary (AD 31), which is when "salvation", and "strength" (**Rom.** 5:6; **Rev.** 12:10 KJB) comes to fallen mankind (who was dead in trespasses and in sins; **Eph.** 2:1; **Col.** 2:13 KJB), so that they may obtain the victory over sin, satan, and selfishness by "the blood of the Lamb (Jesus; **Gen.** 3:15,21; **Jhn.** 1:29,36 KJB)". Afterwards, the Dragon / devil being defeated by Michael / Jesus, seeks to persecute (**Act.** 11:19, 18:2 KJB) the followers (Christians; **Act.** 11:26 KJB) of Jesus Christ, because He had escaped, being ascended back to the 3rd Heaven. The Dragon / devil then chases the peoples of God into the wilderness, where they exist for a long time (1,260 years; AD 538 - AD 1798), at the end of which they are faced with final terrible confrontation, or spiritual war, or Great Controversy over the commandments of God, and the testimony (witness, martyrdom) of Jesus Christ; or in other words obedience to God by grace through faith (**Eph.** 2:8-10 KJB), demonstrating that, as Jesus lived in the likeness of sinful (fallen) flesh, and yet without sin (**Rom.** 8:3; **Heb.** 4:15 KJB), so too, can His followers "overcome" (**Jhn.** 16:33; **1 Jhn.** 5:4-5; **Rev.** 2:7,11,17,26, 3:5,12,21, 21:7 KJB) by "the faith of (not merely in) Jesus" (**Rev.** 14:6-13 KJB), by the "blood" (His life) in the same flesh (**Rev.** 12:11 KJB).

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Question 09. Is "Michael" ever associated with Salvation or Deliverance in Scripture, as "Jesus" is?

Answer 09. Yes. In both the books of **Daniel** & the **Revelation**, "Michael" is associated with deliverance and salvation (both words related, see **2 Sam.** 19:9; **1 Chr.** 11:14; **Psa.** 33:16 KJB), because He is the only begotten Son of the Father, the very one Who is like unto God His Father, and Greatest Messenger:

Daniel 12:1 KJB - And **at that time shall Michael stand up, the great prince which standeth for the children of thy people**: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and **at that time thy people shall be delivered**, every one that shall be found written in the book.

> Luke 13:25 KJB - When **once the master of the house is risen up**, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, **Lord, Lord**, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Revelation 12:7 KJB - And there was war in heaven: **Michael** and his angels **fought against the dragon**; and **the dragon fought and his angels**,

Revelation 12:8 KJB - **And prevailed not**; neither was their place found any more in heaven.

Revelation 12:9 KJB - **And the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: he was cast out into the earth, **and his angels were cast out with him**.

Revelation 12:10 KJB - **And I heard a loud voice saying in heaven**, **Now is come salvation**, and strength, and the kingdom of our God, and **the power of his Christ**: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 KJB - And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 KJB - **Therefore rejoice, *ye* heavens, and ye that dwell in them**. Woe to the inhabiters of the earth and of the sea! **for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time**.

"Michael" "the archangel" (aka "Jesus") is also associated with the resurrection (deliverance (**Psa.** 89:48; **Hos.** 13:14 KJB) & salvation from death and the grave) of Moses, just as at the great first resurrection (resurrection of the righteous):

Psalms 89:48 KJB - What man *is he that* liveth, and shall not see **death? shall he deliver his soul from the hand of the grave**? Selah.

Hosea 13:14 KJB - **I will ransom them from the power of the grav**e; **I will redeem them from death**: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Jude 1:9 KJB - Yet **Michael the archangel**, when **contending with the devil he disputed about the body of Moses**, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Romans 5:14 KJB - Nevertheless **death reigned from Adam to Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Matthew 17:3 KJB - And, behold, **there appeared unto them Moses** and Elias talking with him.

Matthew 17:4 KJB - Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and **one for Moses**, and one for Elias.

Mark 9:4 KJB - And **there appeared unto them** Elias with **Moses**: and they were talking with Jesus.

Mark 9:5 KJB - And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and **one for Moses**, and one for Elias.

Luke 9:30 KJB - And, behold, **there talked with him** two men, which were **Moses** and Elias:

Luke 9:31 KJB - **Who appeared in glory**, and spake of his decease which he should accomplish at Jerusalem.

Luke 9:33 KJB - And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and **one for Moses**, and one for Elias: not knowing what he said.

1 Thessalonians 4:16 KJB - For **the Lord himself** shall descend from heaven with a shout, **with the voice of the archangel**, and with the trump of God: **and the dead in Christ shall rise first**:

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Question 10. Doesn't the "book of Enoch" mention "Michael" the "archangel", as simply one of several created members of the heavenly hosts, and doesn't that prove that "Michael" is not the only begotten Son of the Father, aka "Jesus"?

Answer 10. Yes & No.

Yes, the so-called (*, **) "(1st) book of Enoch" does indeed have an imaginary character "Michael" that it identifies as, "... one of the holy angels, to wit, he that is set over the best part of mankind and over chaos." (The Complete Book of (1) Enoch, Standard English Version, Chapter 7, the Holy Angels, 5., pg. 30 (PDF), by Dr. Jay Winter - https://ia801001.us.archive.org/19/items/TheCompleteBookOfEnochStandardEnglishVersionJayWinter/The%20Complete%20Book%20of%20Enoch%2C%20Standard%20English%20Version%20-%20Jay%20Winter.pdf)

* It is actually an eclectic (multiple sources pieced together), pseudepigraphic (written by another, and not actually written by the "Enoch" of **Gen.** 5:18-19,21-24; **Luk.** 3:37; **Heb.** 11:5; **Jud.** 1:14 KJB), as well as a gnostic (occult knowledge which reverses the gospel), apocryphal (occultic, hidden) and heretical (teaches false doctrines, practices) text.

** "Three books are traditionally attributed to Enoch, including the distinct works 2 Enoch and 3 Enoch. None of the three are considered to be canonical scripture by most Jewish or Christian church bodies." - https://en.wikipedia.org/wiki/Book_of_Enoch

In demonstration of the pseudepigraphic nature of the text, as well as a plain error, in Chapter LX (60), called "LX. Book of Noah – a Fragment", the very first paragraph, of points 1 & 2 (translated by R.H. Charles (1917)). reads:

"1. In the year five hundred, in the seventh month, on the fourteenth day of the month in the life of †Enoch†. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand,

were disquieted with a great disquiet. 2. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him." - https://sacred-texts.com/bib/boe/boe063.htm

Anyone which knows their Bible (KJB), understands the plain and clear error written in that paragraph, and "Michael" is mentioned in that same chapter. The actual "Enoch" of the Bible, never lived on earth into his 500th year. The scriptural "Enoch" lived 365 years on earth, and then God took him (similar to Elijah) into Heaven (**Gen.** 5:23-24; **Heb.** 11:5 KJB).

Genesis 5:23 KJB - And **all the days of Enoch were three hundred sixty and five years**:

Genesis 5:24 KJB - And **Enoch walked with God**: **and he *was* not; for God took him**.

Hebrews 11:5 KJB - **By faith Enoch was translated that he should not see death; and was not found, because God had translated him**: for before **his translation** he had this testimony, that he pleased God.

Additionally, "Enoch" did not even live during the 500th year from the beginning of the Creation, with Adam. "Enoch" actually existed, on earth, for 365 years of life, from the 622nd to 987th year from the beginning of the Creation. This may easily be seen by reading **Genesis** 5 KJB, and calculating the ages given, along with the births and deaths, and adding them up, or by the following charts:

Here – https://www.creationism.org/videos/KentHovind/HovindCollegeCourses_LongevityChart.pdf

Here – https://archive.org/details/creationkenthovindthelongevitychartofthepatricarchs

In Chapter LXV (65), called "Enoch foretells to Noah the Deluge and his own Preservation.", which itself is another error, since the scriptural "Enoch" was already taken from the earth by God, before Noah was even born. Noah lived from the 1056th to the 2006th year from the beginning of the Creation, with Adam. This means that there was a gap of 69 years between the Biblical "Enoch" being taken from the earth, and Noah being born. "Enoch" could never then foretell, personally, to "Noah" the coming of the global flood. Yet, consider what this Chapter says at its outstart:

"1. And in those days Noah saw the earth that it had sunk down and its destruction was nigh. 2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me.' 3. And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?' 4. And thereupon there was a great commotion, on the earth, and a voice was heard from heaven, and I fell on my face. 5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'" - https://sacred-texts.com/bib/boe/boe068.htm

The fictional 'Noah' of (1st) 'Enoch' calls upon his grandfather? 'Noah' has a summoning ritual to call back 'Enoch'? Where is any of that in the Bible, which cannot be broken (**Jhn.** 10:35 KJB)? Nowhere. The Bible (KJB) states,

Isaiah 8:20 KJB - To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Again, in Chapter XXI (21), called "Preliminary and final place of punishment of the fallen angels (stars).", section 6, it reads:

"6. These are of the number of the stars [of heaven], which have transgressed the commandment of the (p. 47) Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.'" - https://sacred-texts.com/bib/boe/boe024.htm

The Bible (KJB) does not teach the binding of fallen angels for "ten thousand years", as all fallen angels are to be consumed unto annihilation (smoke and ashes), in the second death, at the end of the 7,000th year (see **Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10,20,28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4,20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB, &c.), for satan and the other fallen angels, along with wicked impenitent mankind, had 6 'days' (**Psa.** 84:10, 90:4; **2 Pet.** 3:8; **Rev.** 12:12 KJB) or 6000 years, in which to accomplish their "works" of sin, and be finished (**Jam.** 1:15 KJB), and the 7,000th will be of rest, at the end of which, comes their execution.

In Chapter XX (20), called "Name and Functions of the Seven Archangels.", there exists the names of several made-up beings that are not found in the Bible (KJB):

"1. And these are the names of the holy angels who watch. 2. Uriel, one of the holy angels, who is over the world and over Tartarus. 3. Raphael, one of the holy angels, who is over the spirits of men. 4. Raguel, one of the holy angels who †takes vengeance on† the world of the luminaries. 5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind [[and]] over chaos. 6. Saraqâêl, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. Remiel, one of the holy angels, whom God set over those who rise." - https://archive.sacred-texts.com/bib/boe/boe023.htm

The fictional characters, "Uriel", "Raphael", "Raguel", "Saraqâêl", "Remiel" do not exist in scripture (KJB), and neither does the idea of 'seven archangels', though the idea of "seven angels (messengers)" does exist (**Rev.** 8:2,6, 15:1,6-8, 16:1, 17:1, 21:9 KJB), but upon closer inspection of those texts, they are related to **Rev.** 1:16,20, 2:1-3:22 KJB, and the "angels" (messengers) of those "churches", which are of mankind. The other two, "Gabriel" and "Michael", do exist as named beings in the Bible, but are differing in their descriptions, and functions from that which is describe in (1) 'Enoch'. In God's word (KJB), "Michael" is not a created being of the heavenly hosts, but is instead the uncreated, infinite, eternal only begotten Son of the Father, as demonstrated by the material in this work. These are not the only fictional characters in (1) 'Enoch', as many other made-up (and some borrowed, as "Azazel"; **Lev.** 16:8 (2),10 (2),26 HOT; H5799, or "Asteraôth"; **Gen.** 14:5; **Jos.** 9:10, 12:4, 13:12,31; **Jdg.** 2:13, 10:6; **1 Sam.** 7:3-4, 12:10, 31:10; **1 Kin.** 11:5,33; **2 Kin.** 23:13; **1 Chr.** 6:71 KJB; H6255, H6253, H6252, H6251, H1045) names, are given therein, such as "Asmodeus," "Azael," "Lamechalal," "Baruchiachel," "Marmarath," "Balthial," "Bazazeth," &c.

In Chapters VI (6), VII (7), IX (9), X (10), & XII (12) of '1 Enoch' there exists such a horrendous and false doctrine, so contrary to the Bible's Everlasting Gospel, that it frustrates this author to no end to see that so many who have called upon the name of the Lord Jesus Christ, and take the name "Christian", still accept what those Chapters, in their carnal, wicked & violent imagination claim to portray as sacred history. In Chapter VI (6):

"1. And it came to pass when **the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children**.' 3. And **Semjâzâ, who was their leader**, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' 4. And they all answered (p. 35) him and said: 'Let us all swear an oath, and all bind ourselves by

mutual imprecations not to abandon this plan but to do this thing.' 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. **And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. 8. These are their chiefs of tens**." - https://sacred-texts.com/bib/boe/boe009.htm

In Chapter VII (7):

"1. **And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them**, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. **And they became pregnant, and they bare great giants, whose height was three thousand ells**: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. the giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones." - https://sacred-texts.com/bib/boe/boe010.htm

In Chapter IX (9):

"... 6. **Thou seest what Azâzêl hath done**, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: 7. **And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. 8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. 9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness**. ..." - https://sacred-texts.com/bib/boe/boe012.htm

In Chapter X (10):

"... 4. And again the Lord said to Raphael: 'Bind **Azâzêl** hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. 6. And on the day of the great judgement he shall be cast into the fire. And heal **the earth which the angels have corrupted**, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that **the Watchers have disclosed and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl**: to him ascribe all sin.' 9. And to Gabriel said the Lord: ..."

"... 'Proceed **against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle**: for length of days shall they not have. 10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' 11. And the Lord said unto Michael: 'Go, **bind Semjâzâ and (p. 38) his associates who have united themselves with women so as to have**

defiled themselves with them in all their uncleanness. 12. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. 13. In those days they shall be led off to the abyss of fire: 〈and〉 to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. 15. And **destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind**. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: ⌈and it shall prove a blessing; the works of righteousness and truth⌋ shall be planted in truth and joy for evermore. ..." - https://sacred-texts.com/bib/boe/boe013.htm

In Chapter XII. (12):

"1. Before these things **Enoch** was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. 2. And **his activities had to do with the Watchers**, and his days were with the holy ones.

3. And I, Enoch was blessing the Lord of majesty and the King of the ages, and lo! **the Watchers called me**—**Enoch the scribe**—and said to me: 4. '**Enoch, thou scribe of righteousness, go, †declare† to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives**: "Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch **as †they† delight themselves in †their† children**, 6. The murder of †their† beloved ones shall †they† see, and over **the destruction of †their† children** shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."'" - https://sacred-texts.com/bib/boe/boe015.htm

The Bible (KJB) absolutely nowhere teaches that the created intelligences ("angels") of / from heaven, fallen, or unfallen, had carnal, fleshly, sexual relations with women, in 'marriage' ("wives") or not ("fornication"); nor teach any of the other evil derivatives (devil-human-hybrids, physical lines of descendants of satan (Serpent Seed theology), alien conspiracies (Reptilian Masters), super-human races, evolutionary model and makeup wresting scripture [false evolutionary model 'Neanderthal' breeding with various 'divergent' stock]). It is (they are) a vile and foul doctrine of the basest sort, originating in the mind of the devil himself, the purpose of which is to blaspheme God, to "wrest" (**Psa.** 56:5; **2 Pet.** 3:16 KJB), and make a mockery of, the scriptures, and to destroy the Everlasting Gospel (**Rev.** 14:6-13 KJB).

In twisting and "abusing" (**Jdg.** 19:25 KJB) the scriptures (as a "teat", should bring forth "milk" (**Job** 21:24; **Psa.** 22:9; **Isa.** 28:9, 60:16, 66:11; **Joe.** 2:16; **1 Cor.** 3:2; **Heb.** 5:12-13; **1 Pet.** 2:2 KJB), they instead bruise and crush (**Exo.** 23:3,8,21,34 KJB), so causing "sour drink" (**Isa.** 28:1-8; **Hos.** 4:18 KJB) to spew (spue, **Jer.** 25:27 KJB) forth), those who advocate that the Bible does indeed teach such a horrendous and malicious doctrine, point to several primary texts (**Gen.** 6:1-7; **Job** 1:6, 2:1, 38:7 KJB) and several secondary ones (those texts involving "giants", as well as texts like **Mat.** 24:37-38; **Luk.** 17:26-30; **Jud.** 1:7 KJB).

There are numerous scriptural (KJB) reasons why the teaching of angelic beings mating with the females amongst mankind is grossly false, and came from "seducing spirits, and doctrines of devils" (**1 Tim.** 4:1 KJB).

[1] The created heavenly hosts, as "Gabriel", or 'Herald' (a personal nickname for the other heavenly intelligence seen with Gabriel on occasion), or the "four beasts" ("four living creatures"),

"Cherub," "Cherubims," "Seraphims," "four and twenty elders" ("ancients"), "sons of God" (off world from earth), "host of Heaven" ("Sabaoth"), "morning stars," (heavenly) "thrones," "dominions," "principalities," "powers," "rulers of," "Arcturus with his sons," "Orion," "the chambers of the south," "Pleiades," or "seven stars" ('seven sisters'), "Mazzaroth," "kingdom" (above), "the whole family in heaven," "all that are in them," "ye heavens, and ye that dwell in them," "great cloud of witnesses," "from a far country, from the end of heaven," "all things created, that are in heaven," "visible and invisible," "many mansions," (unfallen worlds), the "place" or "home" of "paradise" or "Eden" (above), the "congregation, in the sides of the north," the "ninety and nine," "which went not astray," "which need no repentance," "that do his commandments," or even the fallen sinful "angels" (aka "devils"), as "Lucifer / Heyel," &c., all do **not** have the same nature ("flesh", "body", genetic makeup) as mankind.

'Angel-kind' (from Heaven (3rd), which are celestial) are differing (foreign to earth, terrestrial) in nature (body, flesh, **Heb.** 2:16 KJB) than man-kind (which was made of "the dust of the ground" **Gen.** 2:7 KJB), just as 'man-kind' are differing (in body, flesh) than 'beast-kind', 'fowl-kind', 'fish-kind'. It is the reason that man-kind, even if it corrupts itself (**Lev.** 18:23, 20:15 KJB) by trying to produce offspring with that which has another nature on earth, cannot do so. "Kind" can only produce with same "kind", and this is an immutable and inviolable rule of God, directly built into all creation. **Genesis** 1:1-2:4 KJB demonstrates that JEHOVAH Elohiym made differing "kinds" or "sorts" of bodies and flesh, just for earth, but the heavenly (beyond this earth) are even different from the earthly, and Paul, under the inspiration of the Holy Ghost, restates this rule in **1 Corinthians** 15:

> Hebrews 2:16 KJB - For verily **he took not on *him the nature of* angels**; but **he took on *him* the seed of Abraham**.
>
> 1 Corinthians 15:38 KJB - But God giveth it a **body** as it hath pleased him, and to every seed **his own body**.
>
> 1 Corinthians 15:39 KJB - **All flesh *is* not the same flesh**: but *there is* **one *kind of* flesh of men**, **another flesh of beasts**, **another of fishes**, *and* **another of birds**.
>
> 1 Corinthians 15:40 KJB - ***There are* also celestial bodies**, **and bodies terrestrial**: but **the glory of the celestial *is* one**, and **the *glory* of the terrestrial *is* another**.

[2] Nowhere in scripture (KJB) are the heavenly hosts, ever said to be able to 'procreate,' 'generate,' or 'reproduce' "after their kind"; and neither are "fruitful" (**Gen.** 1:28, 9:1 KJB), or able to "bring forth abundantly" (**Gen.** 9:7 KJB), nor are able to "multiply" (**Gen.** 1:28, 9:1 KJB) or "beget" (**Gen.** 17:20; **Deu.** 4:25 KJB), or "increase" (**Deu.** 6:3; **1 Chr.** 27:23 KJB), neither have any "seed" (**Gen.** 1:11,12,29, 3:15, 4:25 KJB), or "children" (**Gen.** 3:16 KJB) or "child" (**Gen.** 16:11 KJB), "sons" or "daughters" (**Gen.** 5:4 KJB), or able to bring forth "fruit" (**Gen.** 1:11,12,29, 30:2 KJB), since angels are not made of "earthly" (**2 Cor.** 5:1 KJB), that is to say, "terrestrial" (**1 Cor.** 15:40 KJB) materials, but instead, are of "celestial" or Heavenly (not of this earth; foreign or 'alien', "strange flesh" ("σαρκος ετερας", "sarkos heteras", 'hetero(differing)-flesh'); **Jud.** 1:7; **1 Cor.** 15:40 KJB) ones.

Jesus is clear that it is only the "children" "of this world" which "marry, and are given in marriage", and not the other worlds above, or even the world to come:

> Luke 20:34 KJB - And Jesus answering said unto them, **The children of this world marry, and are given in marriage**:

If someone says otherwise, the burden of proof now lies with them, and they need to produce the exact and specific texts (in the mouth of two or three witnesses; **Deu.** 19:15; **Mat.** 18:16; **2 Cor.** 13:1 KJB) that are explicit, otherwise they have lost their position before it even began, no matter how many other words come out of their mouths (fallacy of "smoke screen"). Read the following:

Gen. 1:11-12,20,22,28-29, 3:15, 4:25, 7:3, 8:17, 9:1,7,9, 12:7, 13;15, 17:6,20, 26:22, 28:3, 30:2, 35:11, 41:52, 48:4, 49:22; **Exo.** 1:7, 21:22; **Lev.** 26:9; **Deu.** 7:13, 28:4,11,18,53, 30:9; **Psa.** 21:10, 127:3, 128:3, 132:11; **Isa.** 13:18, 14:29; **Jer.** 23:3; **Lam.** 2:20; **Eze.** 19:10; **Dan.** 4:14; **Hos.** 9:16, 13:15; **Mic.** 6:7; **Luk.** 1:42; **Act.** 2:30; **Jam.** 5:7 KJB

"multiply" – **Gen.** 1:22,28, 3:16, 6:1, 8:17, 9:1,7, 16:10, 17:2,20, 22:17, 26:24, 28:3, 35:11, 48:4; **Exo.** 1:10, 7:3, 23:39, 32:13; **Lev.** 26:9; **Deu.** 7:13, 8:1,13, 13:17,16,17, 28:63, 30:5,16; **1 Chr.** 4:27; **Job** 29:18; **Jer.** 30:19, 33:22; **Eze.** 16:7, 36:10,11,30, 37:26; **Amo.** 4:4; **2 Cor.** 9:10; **Heb.** 6:14 KJB

"bring forth" – **Gen.** 1:11,20,24, 3:16,18, 8:17, 9:7; **Exo.** 3:10,11, 7:4, 8:3,18; **Lev.** 24:14,24, 25:21, 26:10; **Num.** 20:8; **Deu.** 14:28, 17:5, 22:15; **Jos.** 2:3; **Jdg.** 6:18, 19:22; **2 Kin.** 10:22, 19:3, 23:4; **Ezr.** 1:8; **Job** 14:9, 15:35, 38:32, 39:1,2,3; **Psa.** 37:6, 92:14, 104:14, 144:13; **Pro.** 27:1; **Isa.** 5:2,4, 23:4, 33:11, 37:3, 41:21, 42:1,3, 43:8,9, 45:8, 55:10, 59:4, 65:9,23, 66:8,9; **Jer.** 12:2, 51:44; **Eze.** 12:4, 17:8,23, 28:12, 31:6, 47:12; **Hos.** 9:13,16; **Mic.** 4:10; **Zep.** 2:2; **Zec.** 3:8, 4:7; **Mat.** 1:21,23, 3:8, 7:18; **Mar.** 4:20; **Luk.** 1:31, 3:8, 6:43,8:15, 15:22; **Jhn.** 15:2,16; **Rom.** 7:4,5 KJB

"brought forth" – **Gen.** 1:11,21, 14:18, 24:53, 30:39, 38:25, 40:10, 41:47; **Exo.** 3:12, 12:39, 19;17, 32:11; **Lev.** 22:27, 25:42,55, 26:45; **Num.** 17:8; **Deu.** 9:12,26, 33:14; **Jos.** 10:23; **Jdg.** 5:25; **Rth.** 2:18; **1 Sam.** 12:8; **2 Sam.** 12:30,31; **1 Kin.** 8:16, 9:9; **2 Kin.** 10:26, 11:12; **2 Chr.** 1:17, 6:5, 29:23; **Ezr.** 1:7; **Job** 21:30; **Psa.** 7:14, 90:2, 105:30,43; **Pro.** 8:24,25; **Isa.** 5:2, 26:18, 45:10, 51:18, 66:7,8; **Jer.** 20:3, 32:21, 38:22, 50:25, 51:10; **Eze.** 12:7, 14:22, 17:6, 38:8, 47:8; **Mic.** 5:3; **Hag.** 2:19; **Mat.** 1:25, 13:8,26; **Mar.** 4:8,29; **Luk.** 1:57, 2:7, 12:16; **Act.** 5:15, 25:17,23; **Jam.** 5:18; **Rev.** 12:5,13 KJB

"fruitful" – **Gen.** 1:22,28, 8:17, 9:1,7, 17:6,20, 26:22, 28:3, 35:11, 41:52, 48:4, 49:22; **Exo.** 1:7; **Lev.** 26:9; **Psa.** 107:34, 128:3, 148:9; **Isa.** 5:1, 10:18, 17:6, 29:17, 32:12,15,16; **Jer.** 4:26, 23:3; **Eze.** 17:5, 19:10; **Hos.** 13:15; **Act.** 14:17; **Col.** 1:10 KJB

"loins" – **Gen.** 35:11, 37:34, 46:26; **Exo.** 1:5, 12:11, 28:42; **Deu.** 33:11; **2 Sam.** 20:8; **1 Kin.** 2:5, 8:19, 12:10, 18:46, 20:31, 20:32; **2 Kin.** 1:8, 4:29, 9:1; **2 Chr.** 6:9, 10:10; **Job** 12:18, 31:20, 38:3, 40:7,16; **Psa.** 38:7, 66:11, 69:23; **Pro.** 31:17; **Isa.** 5:27, 11:5, 20:2, 21:3, 32:11, 45:1; **Jer.** 1:17, 13:1,2,4,11, 30:6, 48:37; **Eze.** 1:27, 8:2, 21:6, 23:5, 29:7, 44:18, 47:4; **Dan.** 5:6, 10:5; **Amo.** 8:10; **Nah.** 2:1,10; **Mat.** 3:4; **Mar.** 1:6; **Luk.** 12:35; **Act.** 2:30; **Eph.** 6:14; **Heb.** 7:5,10; **1 Pet.** 1:13 KJB

"beget" – **Gen.** 17:20; **Deu.** 4:25, 28:41; **2 Kin.** 20:18; **Ecc.** 6:3; **Isa.** 39:7; **Jer.** 29:6; **Eze.** 18:10,14, 47:22 KJB

"begetteth" – **Pro.** 17:21, 23:24; **Ecc.** 5:14 KJB

"begotten" – **Gen.** 5:4; **Lev.** 18:11; **Num.** 11:12; **Deu.** 23:8; **Jdg.** 8:30; **Job** 38:28; **Psa.** 2:7; **Isa.** 49:21; **Hos.** 5:7; **Jhn.** 1:14,18, 3:16; **Act.** 13:33; **1 Cor.** 4:15; **Phl.** 1:10; **Heb.** 1:5, 5:5, 11:17; **1 Pet.** 1:3; **1 Jhn.** 4:9, 5:1,18; **Rev.** 1:5 KJB

"pisseth against the wall" - **1 Sam.** 25:22,34; **1 Kin.** 14:10, 21:21; **2 Kin.** 9:8 KJB

"pisseth against a wall" - **1 Kin.** 16:11 KJB

See also, **"fruit"** - (184 verses, 208 matches), **"seed"** - (254 verses, 280 matches), **"child"** - (183 verses, 205 matches), **"children"** - (1524 verses, 1822 matches), **"increase"** - (87 verses, 88 matches), &c. KJB, KJC.

[3] The heavenly hosts among themselves do not marry, neither are given in marriage, nor are of the same "flesh and blood" as mankind is, and neither can "change" their flesh nature, only God can cause that; **Jer.** 13:23; **1 Cor.** 15:50-58 KJB) and those who are resurrected unto life eternal, shall be like unto them, as they are now:

Matthew 22:30 KJB - For in the resurrection they **neither marry, nor are given in marriage**, but **are as the angels of God in heaven**.

Mark 12:25 KJB - For when they shall rise from the dead, **they neither marry, nor are given in marriage**; but **are as the angels which are in heaven**.

Luke 20:34 KJB - And Jesus answering said unto them, **The children of this world marry, and are given in marriage**:

Luke 20:35 KJB - But they which shall be accounted worthy to obtain **that world**, and **the resurrection** from the dead, **neither marry, nor are given in marriage**:

Luke 20:36 KJB - Neither can they die any more: for **they are equal unto the angels**; and are the children of God, being the children of the resurrection.

Ephesians 6:12 KJB - For **we wrestle not against flesh and blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

[4] The fallen heavenly intelligences, are never said, in scripture (KJB), to be able to procreate, but are said to "possess" (control a mind, or mind upon mind; **2 Chr.** 30:8; **Rom.** 6:13,16 KJB):

Romans 6:16 KJB - Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Possessed – **Mat.** 4:24, 8:16,28,33, 9:32, 12:22; **Mar.** 1:32, 5:15,16,18; **Luk.** 8:36; **Act.** 8:7, 16:16; **which deals with control over, dominion over and ownership of** – **Num.** 21:24,35; **Deu.** 3:12, 4:47, 30:5; **Jos.** 1:15, 12:1, 13:1, 19:47, 21:43, 22:9; **Jdg.** 3:13, 11:21,22; **2 Kin.** 17:24; **Neh.** 9:22,24,25; **Psa.** 139:13; **Pro.** 8:22; **Isa.** 63:18; **Jer.** 32:15,23; **Dan.** 7:22; **Act.** 4:32; **Rom.** 6:16; **1 Cor.** 7:30 KJB

The Heavenly hosts, whether loyal to God, or fallen and liars about God, are not aethereal beings of wispy vapours, but are real tangible corporeal beings (**1 Cor.** 15:38-40; **Jud.** 1:7 KJB). Possession does not involve (as false Hollywood portrays) such fallen beings literally jumping into (phasing into) a body of mankind, but instead involves mankind accepting the words and ideas, or even character of the fallen angels, into their heart, which allows the

fallen to then control more and more of those persons, even to their very limbs and members, and even speech. Just as a person "enters" into conversation with another, the devil so "enters" an individual likewise, once the person accepts the ideology of satan; just like modern-day 'mesmerism,' 'alpha-trance,' 'hypnosis,' even 'centering,' or 'clearing'.

Consider Judas Iscariot as an example (**Luk.** 22:3; **Jhn.** 13:2,27 KJB):

> John 13:2 KJB - And supper being ended, **the devil having now put into the heart of Judas Iscariot**, Simon's *son,* **to betray** him;
>
> Luke 22:3 KJB - **Then entered Satan into Judas surnamed Iscariot**, being of the number of the twelve.
>
> John 13:27 KJB - And after the sop **Satan entered into him**. Then said Jesus unto him, That thou doest, do quickly.

Consider the man once possessed by "Legion" (**Mar.** 5:15 KJB):

> Mark 5:15 KJB - And they come to Jesus, and see **him that was possessed with the devil**, and **had the legion**, sitting, and clothed, and **in his right mind**: and they were afraid.

[5] The fallen hosts of Heaven, such as satan and his followers, have a physical nature (**Psa.** 104:4; **Act.** 20:34; **Heb.** 1:7,14 KJB, for with physical "hands" have they previously "ministered") as well as an intellect (spiritual), that can, and will be (future tense) destroyed, but only by fire at the end of this present world (**Isa.** 24; **Rev.** 20, &c.), and could not be destroyed by the waters of the flood, though they feared for their existence then:

> Matthew 25:41 KJB - Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting **fire, prepared for the devil and his angels**:
>
> Matthew 8:29 KJB - And, behold, **they cried out**, saying, What have **we** to do with thee, Jesus, thou Son of God? art thou come hither to **torment us before the time**?
>
> Malachi 4:1 KJB - For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble**: and **the day that cometh shall burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.
>
> Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: **thou shalt be a terror, and never *shalt* thou *be* any more**.
>
> Psalms 37:10 KJB - For **yet a little while, and the wicked *shall* not *be***: yea, thou shalt diligently consider **his place, and it *shall* not *be***. (see also **Dan.** 2:35; **Heb.** 12:17; **Rev.** 20:11 KJB)

Therefore, consider how the false doctrine teaches that those that were of the amalgamation of heavenly host and mankind, had two natures, heavenly (cannot be destroyed by waters of the flood) and earthly (can be and was destroyed by the waters of the flood). Complete contradiction.

Likewise, think upon those who teach that the heavenly hosts are aethereal, non-corporeal, inter-dimensional beings, either without physical bodies, or bodies that defy the physical laws of God

(phasing), and ask, How then would such be afraid of such a global flood, or how would they even be hurt, harmed, or destroyed by the physical fire in **Revelation** 20 which covers the whole earth? How could that which many claim are merely 'spirit' (like as the pagan idea of 'shades', or 'ghosts', stemming from the erroneous and dangerous ideology of 'immortal soul / spirit' as of Platonic dualism, or even satan in **Gen.** 3:4 KJB) be turned into "smoke" and "ashes", or even be affected by, or even affect, physical things (like getting a woman pregnant, or becoming burnt up)? Silly, isn't it.

Romans 1:22 KJB - Professing themselves to be wise, they became fools,

[6] The '1 Enoch' teaches that the heavenly (apostate) hosts "took unto themselves wives" (which it identifies as "sin"), and yet according to the Bible (KJB), a "wife" (**1 Cor.** 7:33-34 KJB) only comes about through "marriage" (**Heb.** 13:4 KJB; of which only the children of this world can do; **Luk.** 20:34 KJB), which is defined as one "man" (the "flesh" of mankind, for no other flesh would do or work; **Gen.** 2:20 KJB) uniting in holy union with one "woman" (the "flesh" of mankind; **Eph.** 5:28-33 KJB) under the blessing of the LORD God Almighty (**Gen.** 2:22-24 KJB). This can be because all of mankind share the same nature, even "blood":

Genesis 3:20 KJB - And Adam called his wife's name **Eve**; because she was the mother of **all** living.

Acts 17:26 KJB - And hath **made of one blood all nations of men for to dwell on all the face of the earth**, and hath determined the times before appointed, and the bounds of their habitation;

How can any living intelligence of the heavenly hosts enter into a marriage with a woman of mankind, when they do not even have the same nature or "blood"? How can Eve be called the mother of "all" living upon the earth (not only by Adam, but by the Holy Ghost no less), if, as '1 Enoch' falsely claims that heavenly intelligences (not of this earth) entered into physical union with women, and brought forth chimeras? Eve was not the mother of those heavenly intelligences, neither of their natures. The Bible speaks truth. '1 Enoch' (along with 2 and 3) speaks falsehoods.

'1 Enoch' steals from **Gen.** 6:2-4 KJB (and makes a mishmash of those with **Job** 1:6, 2:1, 38:7 KJB) and privately (**Gen.** 40:8; **1 Pet.** 4:11; **2 Pet.** 1:20 KJB) re-interprets the words, "sons of God" to incorrectly mean, 'heavenly hosts', when that phrase in **Genesis** 6 means no such thing, but contextually refers back to the events from **Gen.** 3-5 KJB, with those who since the fall of Adam, among mankind, accepted the Gospel (**Gen.** 3:15,21 KJB) and began "to call upon the name of the LORD" (**Gen.** 4:26 KJB), living near the Garden of Eden on earth, in the country, and those, like Cain, who rejected the Lamb (**Gen.** 4:3,5-16 KJB), and who also "went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden" (**Gen.** 4:16 KJB), and lived in their cities (**Gen.** 4:17 KJB).

The context of the texts of **Job** (**Job** 1:6, 2:1, 38:7 KJB) have nothing to do with the context, timing, or location of the events in **Genesis** 6 with the global flood in the days of Noah. **Job** 1:6, 2:1 KJB deal with events well post-flood, by heavenly (faithful) beings that rule the unfallen worlds above, and **Job** 38:7 KJB deals with events long before the flood, when the earth was being created by God, & the heavenly (faithful) beings rejoicing at it. **Genesis** 3 already refers to the "serpent" and **Job** 1:6, 2:1 KJB already refers to the fallen angel Lucifer / Heylel as "satan", not a "son of God".

Just as the word "Eden" refers to two individual places; one on earth (**Gen.** 2:8 KJB), and the other, the original heavenly paradise of God (**Eze.** 28:13; **2 Cor.** 12:2,4; **Rev.** 2:7 KJB), so too, the

phrase “sons of God”, has several meanings in scripture, and refer to different beings with completely distinct natures.

The events of **Job** are given post-Flood, around the time of Abraham, when men still lived around (**Gen.** 25:7-8 KJB) or over 200 years of age (**Gen.** 11:18-19; **Job** 1:2-3, 42:16 (12-17) KJB). **Job** and Eliphaz mention the Flood of Noah, in several places, throughout their speaking, along with some other interesting passages (about 'cavemen' and ice):

[Eliphaz:]

> **Job** 22:15 KJB - Hast thou marked the old way which **wicked men** have trodden?
>
> **Job** 22:16 KJB - Which were **cut down out of time, whose foundation was overflown with a flood**:
>
> **Job** 22:17 KJB - **Which said unto God, Depart from us**: and what can the Almighty do for them?

[Job:]

> **Job** 26:5 KJB - **Dead *things* are formed from under the waters, and the inhabitants thereof**.
>
> **Job** even mentions those who dwelt in caves; **Job** 24:8, 30:6 KJB;
>
> God mentions the ice (after the flood); **Job** 38:29-30 KJB.

The only texts in **Job** which are clearly dealing directly with the timeframe of the flood, are **Job** 22:15,16,17, 26:5 KJB, and please notice it speaks of “men” (mankind, not angelic or heavenly beings).

What then does the phrase “sons of God” mean in **Genesis** 6, if they are referring to “men” (mankind), and not to heavenly beings? Go back to the formation of mankind, Adam and his fall, and redemption, and the events that followed, in **Genesis** 1-5 KJB.

Adam (and thus also Eve) was originally created in the “image of God” (**Gen.** 1:26,27 KJB), and Adam was called, as the ruling Head of mankind, “the son of God” (**Luk.** 3:38 KJB). It is plainly given in **Genesis** 3, that after Adam and Eve had sinned, they were given a promise (the Gospel, **Gen.** 3:15 KJB), and were then clothed by God with the skin (**Gen.** 3:21 KJB) of “the Lamb slain from the foundation of the world” (**Rev.** 13:8 KJB; representing, by shadow and type, the loving Sacrifice of God and the Atonement for man-kind). Afterward they were expelled from the Garden of Eden on earth (**Gen.** 3:23-24 KJB) so that there would be no such thing as immortal sinners (**Gen.** 3:2 KJB). Once they were removed from earthly “Paradise”, Adam and Eve sired children in their holy marriage; Cain and Abel (**Gen.** 4:1-2 KJB) at the first, and later also others, “sons and daughters” (**Gen.** 5:4 KJB), which of the fallen flesh nature, having come after the fall and sin of Adam & Eve, came in Adam’s own “image” (**Gen.** 5:3 KJB). Cain, having been born of such union of the flesh, could only be born of the flesh (**Jhn.** 3:6 KJB), and not “born of the spirit”, unless he accepted the offer of the Lamb of God.

The sacrifice of a lamb, in its temporary shadow and type, was continued and kept by fallen man-kind, in the hope of the coming "seed of the woman", the Redeemer (**Gen.** 3:15, 4:2,4,26 KJB), who was the everlasting reality and substance of the promise (**Gen.** 3:15,21 KJB).

However, during the "process of time" of continued offerings, Abel's brother Cain, ceased to follow in the specific example and type given of the "slain Lamb" by God Himself, but rather chose, in this one aspect, his own method and means of "offering" to God – that being the "fruit of the ground" (**Gen.** 4:3 KJB). This represented Cain's own "works", which came from the "cursed" ground. Yet Abel's "offering" where he "brought of the firstlings of his flock and the fat thereof" as the required (of God) "offering" (**Gen.** 4:4 KJB), which came from his belief of God's promise, or covenant, and in the faith of the Redeemer to come (**Gen.** 3:5; **Mat.** 23:35; **Heb.** 11:4 KJB), was accepted by the LORD.

Cain, sadly, refused the offer of God's mercies, and is seen refusing to bring a "lamb", and ends up murdering his brother Abel over it (**Gen.** 4:5,8; **1 Jhn.** 3:12 KJB). Even then God attempted to reason with the stubborn and hardened heart, but Cain, after refusing God's mercy, was "mark(ed)" (**Gen.** 4:15 KJB), and "went out from the presence of the LORD" (**Gen.** 4:16 KJB, see also **Job** 22:17 KJB), and would marry a like-minded sister (a daughter of Adam, after the flesh, not the Spirit, thus a daughter of mankind, and not of God) for "wife" (**Gen.** 4:17 KJB) and live in the land of Nod (wandering away from God in spirit, nomadic, restlessness), and so builds the first human (Godless; rejecting JEHOVAH Elohiym) "city" (**Gen.** 4:17 KJB). His carnal (fleshly, image of fallen mankind) descendants are listed in **Gen.** 4:17-24 KJB.

Though Abel became the first martyr on earth for the truth of God's perfect character, Adam and Eve, had more children, such as "Seth" (**Gen.** 4:25 KJB), and though originally in "his (Adam's fallen, not God's) image" (**Gen.** 5:3; **Rom.** 1:23 KJB), it would not stay that way. It was at this time, that "then began men to call upon the name of the LORD." (**Gen.** 4:26 KJB), which would be "born again" (from Heaven above, by the Holy Ghost; **Jhn.** 3 KJB), and so be called "sons of God" (**Jhn.** 1:12; **Rom.** 8:14,19; **Php.** 2:15; **1 Jhn.** 3:1-2 KJB), because spiritually, in their heart and mind (**Col.** 3:10 KJB), they had accepted the promise of Jesus Christ, the "seed of the woman" to come, and were in spirit / heart / mind, remade "in the image of God" (**2 Cor.** 4:4 KJB).

Thus, two groups of mankind were witnessed (**Heb.** 11:4,5, 12:1 KJB) upon the earth; the carnal, and the spiritual:

[1.] Carnal, natural, flesh, earthly, unfaithful

> 1 John 3:12 KJB - Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
>
> Galatians 5:19 KJB - Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,
>
> Galatians 5:20 KJB - Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
>
> Galatians 5:21 KJB - Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

[2.] Spiritual, supernatural, spirit, heavenly, faithful

> John 1:12 KJB - But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
>
> Galatians 4:6 KJB - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
>
> Philippians 2:15 KJB - That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;
>
> Colossians 3:10 KJB - And have put on the new *man,* which is renewed in knowledge after the image of him that created him:
>
> 1 John 3:1 KJB - Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
>
> 1 John 3:2 KJB - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Cain's descendants, who followed in his way (**Jud.** 1:11 KJB), increased in their wickedness, in rebellion and murder (**Gen.** 4:23 KJB) even using the LORD's mercy as their excuse (**Gen.** 4:24 KJB), and it is truly witnessed in Cain's great, great, great grandson "Lamech" (**Gen.** 4:18 KJB), who is the first one in the history of mankind, to take unto himself, "two wives" (**Gen.** 4:19 KJB); being the sin of polygamy, contrary to God's will and plan for marriage, which was / is for a man to have only one wife (**Gen.** 2:24 KJB). These evil things grew, and increased among them, as many followed in Lamech's and Cain's path, seeing no immediate danger or wrath from God. No longer desiring to obey God's will, they captured by force of might and "violence" (**Gen.** 6:11 KJB) all their carnal hearts desired, just as Muhammad (Abu al Qasim) would also do in his days (circa AD 622-632; see the Sīrat Rasūl-Allāh, or al-Sirat al-Nabawiyah of Ibn Ishaq, redacted by Ibn Hishām, 'Abd al-Malik; translated into English by Alfred Guillaume).

The "sons of God", those amongst mankind that had called upon the name of the LORD, had primarily stayed near to the East gate of the earthly garden of Eden (**Gen.** 3:24, 4:3 KJB), but eventually some began to move outward and began to look upon the city-dwellers, and "saw" their "fair" and beautiful "daughters" ('sisters'; **Gen.** 6:2 KJB), and forgetting God momentarily, considered only their immediate wants. They began to refuse to acknowledge God's will about whom they should marry, and so "took them wives of all which they chose" (**Gen.** 6:2 KJB), and because of this intermingling, their wives ("daughters of men", the unconverted), who were idolators (**Gen.** 4:22 KJB), turned away their heart even further from God, and were thus influenced by their idolatry and practices, so corrupting them.

While this slow insidious creep into apostasy was happening amongst the "sons of God", there were others, who were faithful, true and righteous before God, such as the Biblical prophet Enoch (**Jud.** 1:14 KJB), the "seventh from Adam" (**Gen.** 5:1-24; **Luk.** 3:37 KJB) who had "walked" (**Gen.** 5:2,24 KJB) with the LORD in the "ways of God" (**Deu.** 8:6, 10:12; **2 Sam.** 22:22; **Psa.** 18:21; **Mic.** 6:8 KJB). He was not the only one, for there were others, like Methuselah, and Noah.

Noah, was accounted a “just man”, a “preacher of righteousness” (**2 Pet.** 2:5; **Psa.** 119:172 KJB), being “perfect in his generations” (**Gen.** 6:9 KJB), unlike the rebellious and apostate who had begun to “multiply” (**Gen.** 6:1 KJB). Noah only married one wife, and remained faithful to her and to God, and continued to keep the faith in the promise of the coming Redeemer, the “seed” (**Gen.** 3:15 KJB). He was found “righteous before” God, in a wicked and adulterous generation (**Gen.** 7:1; **Mat.** 24:37-38; **Luk.** 17:26-30 KJB), whom most were unevenly yoked in their marriage (**2 Cor.** 6:14 KJB), or practicing polygamy (multiple marriages), or committing adultery and worse (“God gave them up unto vile affections: for even their women did change the natural use into that which is against nature “ (**Rom.** 1:26 KJB), and “... men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” (**Rom.** 1:27 KJB), as they pleased, thus “... the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (**Gen.** 6:5 KJB), “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” (**Gen.** 6:12 KJB)

In those days “giants” existed **before** the marriages of apostasy (**Gen.** 6:4a KJB), and afterwards even more so (**Gen.** 6:4b-7 KJB). Man-kind, in general, were already of great stature from the time of Adam, but as mankind mingled themselves, certain traits began to become more and more prominent among them, with some becoming smaller and weaker, and some more fierce and imposing.

The same began to exist among the beasts, with certain traits being bred to the fore and so manifest more profusely, and with others things were being bred out (like playfulness, submissiveness, &c.), and so, “all flesh had corrupted (God’s) way upon the earth” (**Gen.** 6:12 KJB). Amalgamations, distortions, defects, and aberrations, began to appear more and more, amongst both man-kind (like unto what would exist later after the flood, giantism, pygmy, dwarfism, Hapsburgs (mandibular prognathism), cruelty, hypertrichosis, over / under bite, elephantiasis, &c) and beast, bird, fish-kind (hip dysplasia, too much hair, hairless, too much skin, viciousness, nervousness, ‘toy’ (essentially pygmy for animals), extremities (long body, short legs), &c.).

Yet the physical, was not the only noticeable difference, as the spiritual was also being changed by the apostate marriages. While the word “giants” is translated from the Hebrew **H5303**, “הנפלים”, “haN'filiym”, and does mean “giants”, it also means “a feller, or a bully or tyrant” (Strong’s Concordance), or one who casts others down by force, or falls away from another, for it stems from **H5307**, “נפל”, “nâphal”, which means “to fall (away, down) ...” (Strong’s Concordance). Thus, a great falling away, or apostasy, from God, brought such evil upon the world, that God had to wipe it out, otherwise no flesh of this earth should be saved (**Mat.** 24:22; **Mar.** 13:20 KJB). The same things that were taking place then, are taking place even now (**Ecc.** 1:9, 3:15 KJB).

There are no mentions, whatsoever, of heavenly beings in **Genesis** 6-9 KJB, except for God (and even the Greek Hexapla of Origen, uses “υἱοὶ τοῦ θεοῦ” (sons (of) the God) in **Genesis** 6:2,4 (compare to **Rom.** 8:19 GNT TR, “υιων του θεου”), and not “ἄγγελοι τοῦ θεοῦ” (angels (of) the God), as in **Job** 1:6, 2:1, 38:7 Hexapla). The entire context of **Genesis** 6 begins and deals with “men” (**Gen.** 6:1 KJB), who is “flesh” (**Gen.** 6:12 KJB) of this “earth” (**Gen.** 6:5 KJB). Lest **Job**’s texts be forgotten (**Job** 22:15,16,17, 26:5), it also speaks of “wicked men” and not heavenly beings, as falsely attested by ‘1 Enoch’, during the timeframe of the flood. Evil fallen angels, whose origins of nature are “celestial” (**1 Cor.** 15:40 KJB) were involved behind the scenes in earthly man’s apostasy to be sure, in both instructions and possessions, but they themselves in no way could enter into the physical relationship of mankind.

All of mankind, including apostate mankind ("giants"), perished in the global flood (**Gen.** 7:17-24; **2 Pet.** 3:5-6 KJB), except for the "eight" (**1 Pet.** 3:20 KJB, Noah, Noah's wife, his three sons - Shem, Ham and Japheth and their singular wives, totaling three) survivors who had been aboard Noah's ark, while every single apostate angel from heaven survived. Now think carefully about the Everlasting Gospel if the Bible's history is not true, but '1 Enoch' is.

The problem of intermixing and intermarrying (amongst the 'people, children and sons of God' (of this earth) with the 'daughters of men, gentiles, land, nations, world', &c.), having multiple wives leading into overt apostasy against God Almighty and directly into the bondage of sin, adultery, fornication and idolatry is given all throughout scripture (KJB) from beginning to end:

See Lamech (Cain's great, great, great grandson, the first recorded polygamist):

> Genesis 4:19 KJB - And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

See the "sons of God" apostasy with "the daughters of men":

> Genesis 6:1 KJB - And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
>
> Genesis 6:2 KJB - That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

See Abraham and Isaac in **Gen.** 24:3,37 KJB.

See Esau and Jacob in **Gen.** 26:34,35, 28:8,9 (comparing to Jacob in **Gen.** 27:46, 28:1,6], 36:2 KJB.

See Isaac and Jacob in **Gen.** 27:46, 28:1,6 KJB.

See Jacob and Hamor in **Gen.** 34:9,14 KJB.

See Moses in **Exo.** 34:15,16 KJB.

See in **Deu.** 17:17 KJB.

See Balaam in **Num.** 25:1,2,3 KJB.

See in **Jdg.** 3:5,6,7 KJB.

See Samson the Judge in **Jdg.** 14:1,2,3 KJB.

See the **Chronicles** in **1 Chr.** 5:24,25 KJB.

See **Ezra** in **Ezr.** 9:1,2,11,12 KJB.

See **Nehemiah** in **Neh.** 9:2, 10:28,29,30, 13:23,25,26,27 KJB.

See Solomon in **1 Kin.** 11:1,2,3,4,5,6,7,8 KJB.

Many "sons of God" "looked" / "saw" ("saw the daughters of men that they *were* fair" and "took them wives of all which they chose"; **Gen.** 6:2 KJB) and "beheld" (just as did Samson, "she pleaseth me well", or King David who went after Bathsheba, the wife of Uriah the Hittite (his friend), and through covetousness had Uriah killed in action "from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon" (**2 Sam.** 11:2, 12:9 KJB), just as Solomon who "multiplied wives" and "loved many strange women" and also of all Israel who took of the "daughters of the land", and then "lusted and coveted" and so were ensnared being 'vex(ed), beguiled, to commit trespass against the LORD, to commit fornication, eat things sacrificed unto Idols, and worshipped idols' (**Num.** 25:18, 31:16; **Rev.** 2:14 KJB):

> Jude 1:11 KJB - **Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core.

See also the words of Jesus, as it was in the days of Noah and Lot (**Job** 21:7,14, 22:15,16,17; **Mat.** 24:37,38; **Luk.** 17:26,27; **2 Pet.** 2:5, 3:3,6 KJB).

In the greater overall picture, there is a like message and call for the "people of God" also today to "come out" of spiritual "Babylon" (that "great whore" – Papacy, and all Christian Apostasy, **Rev.** 17:1, 19:2 KJB), just as God had done with physical natural Babylon; **Jer.** 51:9; **Isa.** 52:11 KJB). See also **2 Cor.** 6:14,15,16,17,18; **Rev.** 18:4 KJB.

For "giants" of men, after the flood, see (**Gen.** 10:8,9, 14:5, 15:20; **Num.** 13:32,33; **Deu.** 2:11,20,21, 3:11,13, 9:2; **Jos.** 12:4, 13:12, 15:8, 17:15, 18:16; **2 Sam.** 5:18,22, 21:16,18,19,20,22; **1 Chr.** 11:23, 14:9, 20:4,5,6; **Isa.** 17:5, 45:14 KJB).

For "men of reknown" see (**Num.** 1:16, 16:2, 26:9; **1 Chr.** 5:24, 12:30 KJB).

For "sons", "children", "father" of the good, see (**Gen.** 6:2,4; **Deu.** 14:1; **2 Sam.** 7:14; **Isa.** 8:18, 9:6, 63:16, 64:8; **Hos.** 1:10; **Mat.** 5:9,45 6:9; **Luk.** 3:38, 6:35,36, 11:2, 20:26; **Jhn.** 1:12, 11:52, 12:36; **Rom.** 1:7, 8:14,16,17,19,21, 9:8, 9:26 (citing **Hos.** 1:10); **1 Cor.** 1:3; **2 Cor.** 1:2, 6:18; **Gal.** 1:4, 3:26, 4:6,7; **Eph.** 5:1; **Php.** 1:2, 2:15, 4:20; **Col.** 1:2; **1 Thes.** 1:1, 3:11,13; **2 Thes.** 1:1,2, 2:16; **Tit.** 1:4; **Php.** 1:3; **Heb.** 2:10,13 (citing **Isa.** 8:18), 12:7,9; **1 Pet.** 1:3; **1 Jhn.** 1:3, 3:1,2, 5:2 KJB.

For "sons", "children", "father" of the evil, see (**Gen.** 3:15; **Mat.** 13:38; **Jhn.** 8:42,44; **Act.** 13:10; **Rom.** 6:16, 9:8; **Eph.** 2:2, 5:6; **Col.** 3:6; **Heb.** 12:8; **1 Pet.** 3:19 (compare to **Psa.** 142:7; **Isa.** 42:6,7, 61:1; **Luk.** 4:18), 3:20; **1 Jhn.** 3:8,10,12, 4:4,5,6,7,8 KJB.

In a few loose ends, some might ask, why then does **Gen.** 6:2,4 KJB not say "sons of Seth"? It should not, for a son of Seth would simply be a carnal physical descendant that is unconverted, made in Adam's fallen "image". The phrase "sons of God" speaks not to the nature of flesh, but to the spiritual change, from Adam's fallen "image" to that of the mind / heart taking upon itself the new nature, "the image of God", being "born again". Some "which believe for a while" (**Luk.** 8:13 KJB), and "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost" (**Heb.** 6:4 KJB), "And have tasted the good word of God, and the powers of the world to come," (**Heb.** 6:5 KJB), but being tempted of the devil, for their fleshly desires, through "daughters of men", and deceived thereby, fell "away" (**2 Thes.** 2:3; **Heb.** 6:6 KJB), "depart(ed) from the faith, giving heed to seducing spirits, and doctrines of devils" (**1 Tim.** 4:1 KJB) and so were forever lost (for the Bible nowhere teaches once saved always saved; just ask King Saul (OT), or Ananias and Sapphira (NT)).

One final dangling idea is brought up in regards the text of **Jud.** 1:7 KJB, in regards the events of Lot, and the two "angels", who looked like "men" in the days of Sodom and Gomorrah (**Gen.** 18-19 KJB). The persons which adhere to the libelous and filthy doctrine which '1 Enoch' claims to expound as 'truth', further claim that the "men of the city (Sodom)", "old and young" (for perversion knows no age limit, or sex; **Gen.** 19:9 KJB) would seek intercourse with the heavenly beings and that this would prove the possibility of such a physical union. Have they never read the accounts in either location? Though the two angelic beings (**Gen.** 19:1 KJB) indeed outwardly looked like wayfaring men (**Gen.** 18:2 KJB), they did not have the nature of mankind. No heavenly being, neither their "strange (foreign to this earth, and man-kind) flesh", was ever laid hands on by the persons in Sodom. For the words "going after" (**Jud.** 1:7 KJB) never mean to "obtain". There is not one instance in all of scripture which supports that nasty, degrading, and fallacious testimony of '1 Enoch' in regards the events surrounding the global flood in the days of Noah. Even the parallelism of **Jude** and **1 & 2 Peter** preclude the idea (for more details, see **Appendices**). Let all who still cling to such after this scriptural (KJB) evidence, be completely ashamed and confounded until they repent.

As an additional side note, for relatively modern (compared to the Flood) physical giants, see ("Robert Wadlow," "Martin Van Buren Bates," "Anna Haining (Swan) Bates," "Pier Gerlofs Donia," "Angus Mor MacAskill," "John William Bud Rogan," "Zeng Jinlian," "Maximus Thrax," "Jane Bunford," "Patagonian Giants," "Orestes" and "Theseus" (Herodotus), "Ajax" (Pausanias), Arabian Giant "Gabara" (Pliny), "Andronicus II," "Elea'zer" (Josephus)). As for spiritual apostasy see the Vatican – Papacy ("antichrist" (English, in the place of Christ so opposing Christ), "αντιχριστος" (koine Greek; antichristos), "vicarius christi" (Latin)) and apostate Protestantism in the united States which clings to Roman doctrines and practices.

[7] The final point upon this subject, is that some claim that **Jud.** 1:14-15 KJB is a direct citation from two portions of '1 Enoch', namely, where it is written in Chapter LX (60), vs 8:

> "the seventh from Adam" - https://sacred-texts.com/bib/boe/boe063.htm

and from Chapter I (1), vs 9:

> "9. And behold! He cometh with ten thousands of ⌈His⌋ holy ones
> To execute judgement upon all,
> And to destroy ⌈all⌋ the ungodly:
>
> And to convict all flesh
> Of all the works ⌈of their ungodliness⌋ which they have ungodly committed,
> And of all the hard things which ungodly sinners ⌈have spoken⌋ against Him." -
> https://sacred-texts.com/bib/boe/boe004.htm

Compare to **Jude** 1:14-15 KJB:

> Jude 1:14 KJB - And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
>
> Jude 1:15 KJB - To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Both are referring back to **Genesis** 5:1-24 (possibly **Luk.** 3:37-38 KJB also, as the scriptural (KJB) Enoch is accounted as being the 7th generation of mankind, inclusive of Adam) as well as **Deuteronomy** 33:2 KJB, among other OT texts on the second Advent, and the judgment to take place at that time, such as (**Exo.** 16:7-8; **Psa.** 9:7-8, 37:6, 50:1-6, 98:9, 149:7-9; **Ecc.** 12:13-14 KJB):

> Luke 3:37 KJB - Which was *the son* of Mathusala, which was *the son* of **Enoch**, which was *the son* of **Jared**, which was *the son* of **Maleleel**, which was *the son* of **Cainan**,
>
> Luke 3:38 KJB - Which was *the son* of **Enos**, which was *the son* of **Seth**, which was *the son* of **Adam**, which was *the son* of God.
>
> Deuteronomy 33:2 KJB - And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and **he came with ten thousands of saints**: from his right hand *went* a fiery law for them.
>
> Psalms 149:7 KJB - **To execute vengeance** upon the heathen, *and* punishments upon the people;
>
> Psalms 149:8 KJB - To bind their kings with chains, and their nobles with fetters of iron;
>
> Psalms 149:9 KJB - **To execute upon them the judgment written**: **this honour have all his saints**. Praise ye the LORD.
>
> Exodus 16:7 KJB - And **in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD**: and what *are* we, that ye murmur against us?
>
> Exodus 16:8 KJB - And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that **the LORD heareth your murmurings which ye murmur against him**: and what *are* we? your murmurings *are* not against us, but against the LORD.

The two, **Jude** 1:14-15 KJB and '1 Enoch' are similar, though not an exact match, especially when compared to the Syriack (Aramaic) fragments among the caves at Qumran -
https://www.deadseascrolls.org.il/explore-the-archive/image/B-298328
https://www.deadseascrolls.org.il/explore-the-archive/manuscript/4Q201-1

4Q201 Fragment 1 Column 1.

> 1[... visio]n of Enoch to [the] cho[sen ...]
> 2[... he took up] his discourse [and s]aid [...]
> 3[...] and from the words of [the Watchers] and all the holy ones [...]
> 4[... Not for thi]s generation but for a [di]stant gene[ration] do I spe[ak ...]
> 5[The] Holy [G]reat One will come out of [his dwelling ...]
> 6[...] the [Gr]eat One, and he will shine [in the strength of his] might [...]
> 7[... end]s of the earth, and [a]ll the end[s of the earth] shall qu[ake ...]
> 8[...] hills [...]

4Q204 Fragment 1 Column 1.

15[... he will come with myri[ads of his] holy ones [...]
16[... to judge all f]lesh for [their] works [of ...]
17[...] great and harsh [...]

The missing portions, as read today, are actually filled in from the text of the NT **Jude** 1:14-15 KJB, as well as the late Greek "Codex Panopolitanus", and the very late Ethiopic texts. In other words, what is presently known of this individual portion of '1 Enoch' is a scrambled mishmash of fragments, languages, and texts, as '1 Enoch, Chapter 1', is assumed to be originally written in Syriack (Aramaic), as found in varied piece-meal fragments, written or transcribed by several unknown or unnamed authors or copyists, with an unknown "transmission" (hence the "pseudepigrapha" label attached), among the Qumran caves (*area of the Dead Sea Scrolls, &c.), then later translated into Greek (see "Codex Panopolitanus" (Cairo Papyrus 10759; aka "Codex Gizeh" or "Akhmim fragments"); paleographically 'dated' 6-7th century AD), for example), and then into Ethiopic, of which language the work is now only known to 'survive' in 'whole' with a possible exception of a Syriack (Aramaic) scroll from Qumran cave 11 in the hands of a private owner.

* Cited from - https://en.m.wikipedia.org/wiki/List_of_the_Dead_Sea_Scrolls

- 4QEna or 4Q201a
- 6QpapGiants or pap6QEnGiants or 6Q8 "Book of Giants"
- 1QEnGiantsa or 1Q23 "Book of Giants"
- 1QEnGiantsb or 1Q24 "Book of Giants"
- 2QEnGiants or 2Q26 "Book of Giants"
- Wadi Qumran Cave 7 yielded a Greek copy of a scroll of Enoch (Muro, Ernest A., "The Greek Fragments of Enoch from Qumran Cave 7 (7Q4, 7Q8, &7Q12 = 7QEn gr = Enoch 103:3–4, 7–8)," Revue de Qumran 18 no. 70 (1997)).
- "According to former chief editor of the DSS editorial team John Strugnell, there are at least four privately owned scrolls from Cave 11, that have not yet been made available for scholars. Among them is a complete Aramaic manuscript of the Book of Enoch (Shanks, Hershel (July–August 1994). "An Interview with John Strugnell". Biblical Archaeology Review. Archived from the original on 6 July 2010).

The 'scholarly' (**Mal.** 2:12 KJB) 'dates' that are given to the various manuscripts (mss.; at least the Syriack (Aramaic), and Greek) are all based upon "paleographical" analysis, and, as far as this author is aware, not radiocarbon dating, or other radiometric-dating methods, at least to the date of this present writing (AD July 2024). If this author is mistaken about that latter part, please excuse, as this author did research as far as was possible and concluded no such 'scientific' dating technique was utilized upon them. Even if the materials were radiocarbon dated, the 'dates' produced, would be based upon several unprovable assumptions, and the conclusion would end in selected 'dates' that already matched the 'accepted' 'paleographical' assumed dates. Any other 'dates' produced by said 'method(s)' not already matching the 'accepted dates' would simply be ignored or tossed, as is generally the case with most radiocarbon dating when compared to preconceived 'dates' obtained by other 'assumptive methods' of 'guessulation' (coined, this author), or 'thumbnology' (coined, 'Walter. J. Veith'; "Heritage of Israel").

Paleography is already of itself highly assumptive conjecture and guesswork at best to begin with; is generally non-substantive, but mostly (not entirely) subjective, being typically based in the a-priori biases or experiences of the 'scientist(s)' utilizing such 'methods' of / for 'dating'. This author likens such 'method(s)' to the 'found laundry on the floor 'sniff-test'' to 'date' the age.

Taking a 'whiff' or two, and based upon the criteria already existing in the mind to judge the item(s), an 'age' is assumed for how long the dirty laundry had been laying there. What could go wrong with such 'scientific' analysis? Much everything. Yet, many simply just accept such 'dates' pulled out of thin air and the imagination of guesswork, such as that of J. T. Milik, and others, where they assume 'dates' based upon the 'magick' and, somewhat pseudoscience of, "paleography" to the years circa 250-200 BC to 1 BC, and some portions up to AD 100 (underlined supplied):

> "... The dates of the 4QEn manuscripts are spread over the second and first centuries B.C.: En^{a} was written in the first half, En^{b} in the middle, and En^{f} (represented by only one fragment, written by the same copyist as that of $4QTestLevi^{b}$) in the third quarter of the second century; En^{e} was written in the first half, En^{g} in the middle, and En^{c} (of which En^{d} seems to be a more or less contemporary copy) in the last third of the first century. **<u>However approximate these dates may be (and I would be the first to</u> [page 5,7] <u>acknowledge that there is a fairly wide margin of error</u>**), it is significant in every respect that, apart from one manuscript of the Astronomical Book ($Enastr^{b}$) and some copies of the Book of Giants, no manuscript of 4QEn has been found in the beautiful 'classical' writing of the Herodian era or from the last period of the Essene occupation of Hirbet Qumrân. ..." - Jozef T. Milik, The Books of Enoch Aramaic Fragments of Qumran Cave 4 edited by J. T. Milik with the collaboration of Matthew Black, Oxford At The Clarendon Press, 1976, pages 5 & 7 (chart on page 6) - https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/5/mode/1up https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/6/mode/1up https://archive.org/details/MILIKEnochInAramaicQumranCave4/page/7/mode/1up

Well, "approximate ... dates ... [being] acknowledge[d] [as] ... a fairly wide margin of error" is not by means an accurate, concrete, tested, repeated or demonstrable fact of any kind. One author even says, "suggested" (Book of Watchers: History of Documents and Research, Chapter 2, pg. 15 - https://ms.augsburgfortress.org/downloads/9781451490329_Chapter%202%20excerpt.pdf?redirected=true). Those 'accepted' 'dates' are the collective mental infatuation and brain fog of a fallen (sinful) human being. The texts could just as well have been created in that particular script in the 1st century or later AD and then placed there at any time after. Every 'scholar' on the subject merely places their guess onto the 'field', or assumes a guess already given by someone else. It would be laughable, if it weren't so sad that this is the complete mess that passes as 'science' these days. This author does not accept any of those 'dates' as valid, or substantive.

It is also widely known or acknowledged that the author(s) of '1 Enoch' utilizes, or creates, a lot of 'midrash' (a sort of written Rabbinic commentary) upon already existing texts, like the OT (TaNaKh, or portion; as the Torah) of the Bible. "Enoch" of scripture is therefore not the author.

Another thing to note in difference is that the "Watchers" of '1 Enoch' are wicked and disobedient, where as the "watcher and an holy one" (**Dan.** 4:13,17,23 KJB) of scripture is good, even the Son of God, who came from a "far country" (**Isa.** 13:5; **Jer.** 4:16; **Mat.** 25:14 KJB):

> "**holy one**": **2 Kin.** 19:22; **Job** 6:10; **Psa.** 16:10, 71:22, 78:41, 89:18,19; **Isa.** 1:4, 5:19,24, 10:17,20, 12:6, 17:7, 29:29,23, 30;11,12,15, 31:1, 37:23, 40:25, 41:14,16,20, 43:3,14,15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9,14; **Jer.** 50:29, 51:5; **Eze.** 39:7; **Hos.** 11:9; **Hab.** 1:12, 3:3; **Mar.** 1:24; **Luk.** 4:34; **Act.** 2:27, 3:14, 13:35; **1 Jhn.** 2:20 KJB.
>
> "**watched**": **Jer.** 31:28-29; **Dan.** 9:14 KJB.
>
> "**watch**": **Gen.** 31:49; **Job** 14:16; **Jer.** 31:28, 44:27 KJB.

So, the question comes back full circle, Did **Jude** cite '1 Enoch', or did '1 Enoch' in a later compilation, cite **Jude**, or did both simply refer to another unknown circulating midrash on the OT texts cited, that is currently non-extant (not still existing; or not known to be extant at this time), or did both simply come to similar statements by some other means (Godly or devilish)?

[1.] If **Jude** truly cited a portion of a circulating midrashic text to refute errors of specific persons going around spreading heresy ("these filthy dreamers", "they corrupt themselves", "these speak evil", "Woe unto them!", "These are spots" &c.), and so prove a point using their own text with which they are familiar, such as a '1 Enoch', as might be known in their day; would that prove that all the material in what was in that current text, or in the present text, be sanctified as inspired of God, and so be scripture to be taken as infallible truth?

No. Paul, himself utilized similar methods, when speaking to Gentiles, and quoted several Greek philosophers, but that does not mean all that those philosophers wrote is truth:

[A.] Cilician poet Aratus (in his Phaenomena) and likewise Cleanthes of Assos (in his hymn to Jupiter / Zeus):

> Acts 17:28 KJB - For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
> - http://en.wikipedia.org/wiki/Aratus
> - http://en.wikipedia.org/wiki/Cleanthes

[B.] Thau of Meuander (aka: Menander, cited from the Thaïs):

> 1 Corinthians 15:33 KJB - Be not deceived: evil communications corrupt good manners. - http://en.wikipedia.org/wiki/Menander

[C.] Cretan poet Epimenides of Knossos on 'Oracles' and also quoted by the poet Callimachus (in his Hymn to Zeus / Jupiter):

> Titus 1:12 KJB - One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.
> - http://en.wikipedia.org/wiki/Epimenides

[D.] Various (possibly Epicurean) 'Dictums' in **1 Cor.** 12-14, which Paul usually separates with his main "but" when correcting erroneous doctrines and practices being held by the Corinthian church. - http://en.wikipedia.org/wiki/Epicureanism

Solomon collected or gathered many works (**1 Kin.** 4:32 KJB), such as true proverbs:

[A.] Ecclesiastes 12:9 KJB - And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

[B.] Proverbs 30:1 KJB - The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

[C.] Proverbs 31:1 KJB - The words of king Lemuel, the prophecy that his mother taught him.

David said something from "the proverb of the ancients" (**1 Sam.** 24:13 KJB):

> 1 Samuel 24:13 KJB - As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

So, even if **Jude** actually quoted what is now known in '1 Enoch, Chapter 1, vs. 9', and from 'Chapter 60, vs. 8', it must be seriously noted by any researcher that **Jude** **never** once quoted any other portion '1 Enoch', and that includes the entire sections on the so-called 'watchers' and their deviant sexual escapades with women amongst mankind during the days of Noah, just prior to the flood. That evidence is inescapable, undeniable and irrefutable, unlike the hodge-podge presumptions and baseless assertions of those who argue in favor of those uncited portions as actual history at the time just before the deluge (wherein they might even attempt **Jud.** 1:6 KJB, but the chiasm inherent in the text itself refutes it).

[2.] If '1 Enoch' truly is the patchwork and eclectic skullduggery that it seems to be, and it actually borrowed from **Jude**, having been written at a later date AD, then the entire point of those who argue in favor of its factualness, is moot. **Jude** would not actually believe in Jewish "fables" anyway, for his epistle (letter) actually parallels **Peter**'s epistles (see Appendices), and scripture cannot contradict itself (**Jhn.** 10:35 KJB):

> 1 Timothy 1:4 KJB - **Neither give heed to fables** and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*
>
> 1 Timothy 4:7 KJB - But **refuse profane and old wives' fables**, and exercise thyself rather unto godliness.
>
> 2 Timothy 4:4 KJB - And **they shall turn away *their* ears from the truth, and shall be turned unto fables**.
>
> Titus 1:14 KJB - **Not giving heed to Jewish fables**, and commandments of men, **that turn from the truth**.
>
> 2 Peter 1:16 KJB - For **we have not followed cunningly devised fables**, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

[3.] If both **Jude**, and the author(s) of '1 Enoch' were citing an older circulating midrash on the texts mentioned, that is no longer extant, this also would not make **Jude** agree with the way in which the currently extant (Ethiopic (15^{th} – 19^{th} centuries AD), Greek (6^{th} – 7^{th} century AD), Syriack (Aramaic), claimed as 3^{rd} century BC to 1^{st} century AD) '1 Enoch' portrays the events pre-flood, for the two writings are clearly not agreeing to the same things.

[4.] If by some other means that both **Jude** and '1 Enoch' arrived at similar words, this again falls into the category that it would make no difference in regards to the statuses of both in relation to canonicity (scripturally, there are only 66 inspired and preserved books; **Exo.** 25:31-40, 37:17-24; **Lev.** 24:5-6; **Deu.** 8:3; **2 Sam.** 3:10; **Psa.** 12:6-7, 77:13, 119:105; **Isa.** 1-66 (1:2, 40:3-4, 66:22-24); **Mat.** 4:4, 24:35; **Mar.** 13:31; **Luk.** 4:4, 21:33; **2 Cor.** 3:2-3, 11:24; **Col.** 1:13; **Heb.** 11:5 KJB), and neither would it change the fact that both are clearly differentiated in their beliefs, so that a person cannot claim that they share a similar beginning or origin, doctrine of judgment, gospel, angelology (angels), ecclesiology (church history), soteriology (salvation), or eschatology (end times).

So many other defects, errors and false doctrines with '1 Enoch' could be provided, that an entire book, if not an entire series of books, not just a few brief pages, could be written upon the subject. A few closing remarks upon this before ending this consideration.

The material of '1 Enoch' teaches the false and dangerous doctrine (originating with satan through the medium of the serpent in the earthly garden of Eden; **Gen.** 3:4 KJB) of immortal soul / spirit theology, which has already been touched upon, but as it accepts that ideology, it necessarily also adheres to the blasphemous theology of eternal torment. This absolutely denies the words of scripture (KJB), and destroys the plan of salvation, or redemption in Christ Jesus, even denying the Lord Jesus Christ's suffering, shed blood and death:

> 2 Peter 2:1 KJB - But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them**, and bring upon themselves swift destruction.

What is meant by the statement that such a teaching denies Jesus? Simple. The Bible says that the "wages of sin is death" (**Rom.** 6:23 KJB), though there is a season of torment beforehand, that is simply the path of travel unto the destination of death (**Jhn.** 3:16; **1 Cor.** 5:21; **Php.** 2:8; **Jam.** 1:15 KJB):

> John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.
>
> Philippians 2:8 KJB - And being found in fashion as a man, he humbled himself, and became obedient **unto death**, even **the death of the cross**.
>
> James 1:15 KJB - Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death**.
>
> 2 Corinthians 5:21 KJB - For **he (God) hath made him (Jesus)** ***to be*** **sin for us**, who knew no sin; that we might be made the righteousness of God in him.

The "torment" (pain, suffering) for sin, is limited (time), unto death (the final destination, eternity of being dead from which there is no resurrection; the 2nd death, the wages of sin; **Rom.** 6:23; **Jam.** 1:15 KJB), and based upon their deeds done in life (**Ecc.** 12:13-14 KJB), just like the flood (some suffered and died near instantly, while some suffered long, and were in torments for weeks to months, finally dying of starvation, drowning), and is not quite yet (**Mat.** 8:29 KJB). Jesus took the penalty for sin upon Himself (**Rom.** 8:3 KJB), and he was "tormented" (**Heb.** 11:37 KJB), having "once suffered" for a limited time and then "died" upon the cross. If the wages for sin is 'eternal torment' and not "death" as the Bible says, then Jesus did **not** pay that penalty, and mankind is not "bought", but still owe payment in full, but thanks be to God, Jesus did pay the true penalty for sin and has so "bought" mankind; if only they would believe.

> 1 Peter 3:18 KJB - For **Christ** also **hath once suffered for sins**, the just for the unjust, that he might bring us to God, **being put to death in the flesh**, but quickened by the Spirit:
>
> Romans 5:6 KJB - For when we were yet without strength, in due time Christ died for the ungodly. (see also **Rom.** 8:34, 14:15; **1 Cor.** 8:11, 15:3 KJB)
>
> 2 Corinthians 5:14 KJB - For the love of **Christ** constraineth us; because we thus judge, that **if one died for all, then were all dead**:

Do the scriptures (KJB) teach annihilation of the finally impenitent in the second death which comes at the end of the 1,000 year period of **Isa.** 24; **Rev.** 20? Yes.

Job 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4, 18:20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB

The question then becomes, "Will satan, and his fallen angels be destroyed permanently, or will they continue to exist for ever in unending torments?" Let the scripture (KJB) answer:

Malachi 4:1 KJB - For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble**: and the day that cometh shall **burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Malachi 4:3 KJB - And ye shall tread down **the wicked; for they shall be ashes** under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at **thee: thou shalt be a terror, and never *shalt* thou *be* any more**.

Psalms 104:35 KJB - **Let the sinners be consumed out of the earth, and let the wicked be no more**. Bless thou the LORD, O my soul. Praise ye the LORD.

Daniel 2:35 KJB - Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that **no place was found for them**: and the stone that smote the image became a great mountain, and filled the whole earth.

Revelation 20:11 KJB - And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and **there was found no place for them**.

There is not one verse using the words 'eternal torment', nor any idea thereof either (for even olam's (**H5769**), or aiwn's (**G165**; see **Rev.** 20:10; **Psa.** 37:20, 73:17-19, 77:13 KJB), can come to an end, with only one that doesn't (**Isa.** 45:17; **Eph.** 3:1 KJB). God is "longsuffering" with the wicked, but does **not** eternally suffer the wicked to continue in their misery, blasphemy and sin. The 'eternal torment' teaching of satan blasphemes the loving, merciful & just character of God (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB), with his own evil character (**Exo.** 34:6; **Job** 4:17; **Isa.** 45:21; **Rom.** 9:22; **2 Pet.** 3:9; **1 Jhn.** 4:18; **Rev.** 15:3 KJB).

All of this was provided upon '1 Enoch' to demonstrate its complete unreliability in matters of sacred history, truthfulness, doctrines, transmission, authorship, age, inspiration, preservation and so forth. So, when it comes to the matter of the mention of "Michael" the "archangel" in its texts, why should it be trusted about what it ('1 Enoch') claims about this heavenly being, when in all the other matters, it fails the scriptural tests (**Isa.** 8:20; **1 Pet.** 4:11 KJB)? This author believes and cherishes the Bible (KJB) as the word and words of God, and casts out '1 Enoch' (along with 2 & 3, and all other such nonsense like it) as a false prophet, in the name of Jesus Christ, to the forsaken desert wildernesses of devils to be consumed of owls, satyrs and dragons (**Isa.** 13:19-22, 34:13-15 KJB), and by the all-consuming fire to come upon all the earth.

Chapter 10

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Messengers of the LORD & The Church in the Wilderness & The Reformation

Now that much 'food for thought' has been provided about "Michael the archangel" from the scripture (KJB) in comparisons, parallels, and descriptions, as well as from lexicons, concordances, and dictionaries for simple definitions of words, and their uses, it is now the time to turn to the vast record of sacred history, and see what others (from Jews and Christians to secularists) have written or said about the subject. The following entries that will be herein provided are by far from the complete and total knowledge on the subject, though what will be given is representative, and may be added unto by any studious person who will continue to diligently search the extant historical records in the world's various languages and places.

It must be seriously and duly noted, stated, admitted and acknowledged at the outset, that **any** source given in this portion of the book, rare though the citation may be, that actually **downplays** or **denies** the Eternal Uncreated Deity & Existence as Creator & Redeemer, the Personhood / Being and Everlasting Godhood (even Godhead; **Jhn.** 1:1-3; **Col.** 2:9; **1 Tim.** 3:16 KJB), and / or manhood (the likeness of sinful (fallen) flesh; **Act.** 2:30; **Rom.** 1:3, 8:3; **1 Tim.** 2:5; **Heb.** 2:14-18 KJB) of Jesus Christ (or even that of the Person / Being Holy Ghost / Spirit; **Jhn.** 16:13; **1 Tim.** 4:1 KJB; or, of the Eternal Heavenly Trio; **Mat.** 28:19; **1 Jhn.** 5:7-8 KJB), in any way, is expressly condemned not only by this author, but even more so by the Holy Bible (KJB) itself. No such theology that denies those sacred truths is ever promoted, or advocated, by this author, to be correct, but is always soundly condemned as heresy (**2 Pet.** 2:1 KJB), and is to be shown to be so, as error, in the love of Jesus Christ (**Rev.** 3:19 KJB) that all may repent of sin, and turn to the love of the truth (**2 Thes.** 2:10 KJB) as it is in the only begotten Son of the God the Father.

This particular **Chapter** is not for the faint of heart, nor for the indolent and haphazard student of sacred history, for within are the direct quotations & citations, in original languages, where possible (with some translations into English), of many Christians of a plethora of 'denominations', Bible scholars, Jews, scientists, historians, concordances, lexicons, dictionaries, Bible commentaries, movements, and individual leaders, as well as followers. At no point, are any of the following references by mankind, apart from scripture, to be taken as the word, or words, of God, or are to be accepted as infallible; and neither are they to be the foundation of any person's belief/s or practice/s. The Bible (KJB) is the final authority in all matters of faith and practice, and if what any of the following sources declare are found to not be in harmony with the sacred Scriptures (**Isa.** 8:20; **1 Thes.** 5:21; **1 Pet.** 4:11 KJB), then it is to be thrown aside and cast upon the dunghill of the rubbish of vain traditions, practices and sayings of fallen mankind.

As just stated, there are varying persons and groups to be cited yet, but from the beginning, it will be a given that "Roman Catholicism", as well as those identifying themselves as "Orthodoxy" (as Christians; Greek, Oriental, Eastern, Russian, &c.), or are essentially "catholic" in their reasonings and sources, along with their accepted 'church fathers', 'patriarchs', 'scholars' or 'saints' (as they often rely upon such, as Irenaeus, Tertullian, Augustine, Aquinas, &c.), do **not** teach that "Michael the archangel" is the only begotten Son of God the Father, but vigorously and strenuously deny such ideology in spite of the many others, who, even in print and speech, disagreed with them. They instead teach an "angelology" which states that "Michael the archangel" is simply a created being of the Heavenly Hosts, separate from the Son, and is not to be worshipped in the sense of "latria", but may be "venerated" in all manner of "dulia".

However, "Catholicism" will often times identify the "angel of the LORD", as mentioned in several instances in scripture, as the Son of God, and in so doing brings about a separation between the "angel of the LORD" and "Michael the archangel". In point of fact, this was one of the very issues of sharp contention between those of the Reformation and those of Roman Catholicism. Martin Luther, Philip Melanchthon, Genevans and many others had gone back to the study of the scriptures, as well as translating the Bible from one language to another, and they saw, in general (though varied themselves to be sure; **1 Thes.** 4:16; **Jud.** 1:9), that the Bible identified that "Michael the archangel" is the very Eternal JEHOVAH God, and only-begotten Son of the Father, being in the office of the Uncreated "angel (messenger) of the LORD (Father)".

Another group, that needs to be addressed, are those who presently identify themselves as the "Watch Tower and Tract Society" ("WTS"), also known as the "Jehovah's Witnesses", or "JW's". These, having originated with the early Advent movements of the mid to late 1800's in North America, particularly the united States, broke off from the main movement of the "Great Awakening", post AD 1844 (the time of the "Great Disappointment), into their own circles, which originally were called "bible students", and afterward went through several transitions. These claimed to go back to the study of the scriptures, but instead they actually moved half-way back to Roman Catholicism in several (not all) of their teachings, denying much of the Reformation and the work of the Person / Being of the Holy Ghost / Spirit. Like the Reformation, these **do** presently teach that "Michael the archangel" is the Son of the Father, but like Roman Catholicism, **also** teach that "Michael" is a created being, and not eternal, nor Deity. In other words, they teach that the "angel of the LORD", "Michael", "Jesus" is the 'first created' being of the Father, who then at the command of the Father created 'all [other] things' (see their New World Translation (NWT, which utilizes Roman Catholic manuscripts, like Codex Aleph (Sinaiticus), Codex B (Vaticanus), Codex A (Alexandrinus) as well as the current UBS 5th, and Nestle-Aland 28th apparatuses)), or KIT ((Kingdom Interlinear Translation); thereby both adding to and taking away from scripture (**Deu.** 4:2, 12:32; **Pro.** 30:6; **Jer.** 26:2; **Rev.** 22:18-19 KJB)). This group is not officially cited here as it is entirely Arian in nature, but is represented by this paragraph.

One final group to be considered is "The Church of Jesus Christ of Latter-day Saints", or also known as "Mormons", or "LDS". This group likewise arose during the early AD 1800's and was originally led by a man called "Joseph Smith" (until his death in AD 1844). The "LDS" have several books, beyond the King James Bible, that they accept as authoritative and inspired, such as the "Book of Mormon – A New Testament of Jesus Christ", "Doctrine & Covenants", "The Pearl of Great Price", "The Book of Abraham", "the Book of Moses", as well as their Quorum of 70 & 12, and Eldership, and head "prophet" which succeeded "Joseph Smith", &c. These officially teach that:

> "In the spirit world Adam was called Michael the archangel (see D&C 27:11; Jude 1:9). ..." - https://www.churchofjesuschrist.org/study/manual/gospel-principles/chapter-6-the-fall-of-adam-and-eve?lang=eng
>
> "11 And also with Michael, or Adam, the father of all, the prince of all, the ancient of days;" - https://www.churchofjesuschrist.org/study/scriptures/dc-testament/dc/27?lang=eng&id=11#p11

The plethora of overt occult authors and materials will not be cited in this work, as the main bulk of the mystics all teach that "Michael" is just a created being of the heavenly host, having some function or other particular to their individual niche groups or persons. It is not the intent of this **Chapter**, or **Book**, to give them any credence or validity whatsoever, as they are in contact (sometimes direct, other times, indirect) with fallen angels, which continually lie and present mixed truths, which are mingled with deception, all of which denies the basic and foundational truth/s of the scripture (KJB).

> Psalms 86:11 KJB - Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180) was the bishop of Sardis near Smyrna in western Anatolia.

Cureton's Spicilegium Syriacum, containing remains of Bardesan, Meliton, Ambrose and Mara Bar Serapion. Now first edited, with an English translation and notes, by the **Rev.** William Cureton, M.A. F.R.S. Chaplain in Ordinary to the Queen, Rector of St. Margaret's, and Canon of Westminster. London: Francis and John Rivington, St. Paul's Churchyard and Waterloo Place. M DCCC LV. (1855.), pages 53-54:

> "... **[Page 53]** From Meliton the Bishop; On Faith.
>
> We have made collections from the Law and the Prophets relative to those things which have been declared respecting our **Lord Jesus Christ**, that we may prove to your love, that He is perfect reason, the Word of God; who was begotten before the light; **who was Creator together with the Father**; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the law was the Law; among the priests Chief priest; amongst kings Governor; among prophets the Prophet; **among the angels Archangel**; in the Voice the Word; among spirits Spirit; in the Father **the Son**; in God **God**- the king forever and ever. For this was He who was pilot to Noah; who conducted Abraham; who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was captain with Moses, who was the divider of the inheritance with Jesus the Son of Nun, who in David and the prophets foretold his own sufferings, who was incarnate in the Virgin, who was born at Bethlehem, (33) who was wrapped in swaddling clothes in the manger, who was seen of the shepherds, who was glorified of the angels, who was worshipped of the Magi, who was pointed out by John, who assembled the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by **[Page 53-54]** Judas, who was laid hold on by the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged upon the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended to heaven, who sitteth on the right hand of the Father, who is the rest of those that are departed, the recoverer of those who were lost, the light of those who are in darkness, the deliverer of those who are captives, the guide of those who have gone astray, the refuge of the afflicted, the bridegroom of the Church, the charioteer of the Cherubim, **the captain of the angels**, **God who is of God**, **the Son who is of the Father**, **Jesus Christ**, the King for ever and ever. Amen. ..."
> - https://archive.org/stream/spicilegiumsyria00cureuoft#page/53/mode/1up
> - https://archive.org/stream/spicilegiumsyria00cureuoft#page/54/mode/1up

Justin Martyr (c. AD 100 – AD 165), is considered a saint by the Roman Catholic Church, the Anglican Church, and the Eastern Orthodox Church.

Justinus' des Philosphen und Märtyrers Apologien von P. Joannes Maria Pfättisch O.S.B. Zweite Auflage von P. Justus Schnurrer O.S.B. Oberstudiendirektor des Gymnasiums in Ettal; Text. Munster i. W. Verlag der Aschendorffschen Verlagsbuchhandlung. 1933. Pgs n97-n100, internal pgs 69-72, begin at line 11, #62-63:

> "... **[Greek; Page n97; internally page 69, line 11, #62]** 62. καὶ τὸ λουτρὸν δὴ τοῦτο ἀκούσαντες οἱ δαίμονες διὰ τοῦ προφήτου κεκηρυγμένον ἐνήργησαν καὶ ῥαντίζειν ἑαυτοὺς τοὺς εἰς τὰ ἱερὰ αὐτῶν ἐπιβαίνοντας καὶ προσιέναι αὐτοῖς μέλλοντας, λοιβὰς καὶ κνίσας ἀποτελοῦντας· τέλεον δὲ καὶ λούεσθαι ἐπιόντας πρὶν ἐλθεῖν ἐπὶ τὰ ιερά, ἔνθα ἵδρυνται, ἐνεργοῦσι. καὶ γὰρ τὸ ὑπολύεσθαι ἐπιβαίνοντας τοῖς ἱεροῖς καὶ τοῖς αὐτοῖς τοὺς θρησκεύοντας κελεύεσθαι ὑπὸ τῶν ἱερατευόντων ἐκ τῶν συμβάντων Μωσεῖ τῷ εἰρημένῳ προφήτῃ μαθόντες οἱ δαίμονες ἐμιμήσαντο. κατ᾽ ἐκεῖνο γὰρ τοῦ καιροῦ, ὅτε Μωσῆς ἐκελεύσθη κατελθὼν εἰς Αἴγυπτον ἐξαγαγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν, ποιμαίνοντος αὐτοῦ ἐν τῇ Ἀῤῥαβικῇ γῇ πρόβατα τοῦ πρὸς μητρὸς θείου, ἐν ἰδέᾳ πυρὸς ἐκ βάτου

προσωμίλησεν αὐτῷ ὁ ἡμέτερος Χρήστὸς καὶ εἶπεν· "Ὑπό- **[Page n97-98; internally Page 69-70]** λυσαι τὰ ὑποδήματά σου καὶ προσελθὼν ἄκουσον." ὁ δὲ ὑπολυσάμενος καὶ προσελθὼν ἀκήκοε κατελθεῖν εἰς Αἴγυπτον καὶ ἐξαγάγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν καὶ δύναμιν ἰσχυρὰν ἔλαβε παρὰ τοῦ λαλήσαντος αὐτῷ ἐν ἰδέᾳ πυρὸς Χρὶστοῦ καὶ κατελθὼν ἐξήγαγε τὸν λαὸν ποιήσας μεγάλα καὶ θαυμάσια, ἃ εἰ βούλεσθε μαθεῖν, ἐκ τῶν συγγραμμάτων ἐκείνου ἀκριβῶς μαθήσεσθε.

63. Ἰουδαῖοι δὲ πάντες καὶ νῦν διδάσκουσι τὸν ἀνωνόμαστον θεὸν λελαληκέναι τῷ Μωσεῖ. ὅθεν τὸ προφητικὸν πνεῦμα διὰ Ἡσαΐου τοῦ προμεμηνυμένου προφήτου ἐλέγχον αὐτούς, ὡς προεγράψαμεν, εἶπεν· "Ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαός με οὐ συνῆκε." καὶ Ἰησοῦς δὲ ὁ Χριστός ὅτι οὐκ ἔγνωσαν Ἰουδαῖοι τί πατὴρ καὶ τί υἱός, ὁμοίως ἐλέγχων αὖτοὺς καὶ αὐτὸς εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ οἷς ἂν ἀποκαλύψῃ ὁ υἱός." **ὁ λόγος δὲ τοῦ θεοῦ ἐστιν ὁ υἱός αὐτοῦ, ὡς προέφημεν. καὶ ἄγγελος δὲ καλεῖται καὶ ἀπόστολος**· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται, μηνύσων, ὅσα ἀγγέλλεται, ὡς καὶ αὐτὸς ὁ κύριος ἡμῶν εἶπεν· "Ὁ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με." καὶ ἐκ τῶν τοῦ Μωσέως δὲ συγγραμμάτων φανερὸν τοῦτο γενήσεται. Λέλεκται δὲ ἐν αὐτοῖς οὕτως· "**καὶ ἐλάλησε Μωσεῖ ἄγ-** **[Page n98-99; internally Page 70-71]** **γελος θεοῦ ἐν φλογί πυρὸς ἐκ τῆς βάτου καὶ εἶπεν· Ἐγώ εἰμι ὁ ὤν, θεός Ἀβραάμ, θεός Ἰσαάκ, θεός Ἰακώβ, ὁ θεός τῶν πατέρων σου**. Κάτελθε εἰς Αἴγυπτον καὶ ἐξάγαγε τὸν λαόν μου." Τὰ δ' ἐπόμενα ἐξ ἐκείνων βουλόμενοι μαθεῖν δύνασθε· οὐ γὰρ δυνατὸν ἐν τούτοις ἀναγράψαι πάντα. ἀλλ' εἰς ἀπόδειξιν γεγόνάσιν οἵδε οἱ λόγοι, ὅτι υἱὸς θεοῦ καὶ ἀπόστολος Ἰησοῦς ὁ Χριστός ἐστι, πρότερον λόγος ὢν καὶ ἐν ἰδέᾳ πυρὸς ποτὲ φανείς, ποτὲ δὲ καὶ ἐν εἰκόνι ἀσωμάτων· νῦν δὲ διὰ θελήματος θεοῦ ὑπὲρ τοῦ ἀνθρωπείου γένους ἄνθρωπος γενόμενος ὑπέμεινε καὶ παθεῖν, ὅσα αὐτὸν ἐνήργησαν οἱ δαίμονες διατεθῆναι ὑπὸ τῶν ἀνοήτων Ἰουδαίων. Οἵτινες ἔχοντες ῥητῶς εἰρημένων ἐν τοῖς Μωσέως συντάγμασι· "**καὶ ἐλάλησεν ἄγγελος τοῦ θεοῦ τῷ Μωσεῖ ἐν πυρί φλογὸς ἐν βάτῳ καὶ εἶπεν· Ἐγώ εἰμι ὁ ὤν, ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεός Ἰακώβ**," τὸν τῶν ὅλων πατέρα καὶ δημιουργον τὸν ταῦτα εἰπόντα λέγουσιν εἶναι. ὅθεν καὶ τὸ προφητικὸν πνεῦμα ἐλέγχον αὐτοὺς εἶπεν. "Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαός με οὐ συνῆχε." καὶ πάλιν ὁ Ἰησοῦς, ὡς ἐδηλώσαμεν, παρ' αὐτοῖς ὢν εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ οἷς ἂν ὁ υἱὸς ἀποκαλύψῃ." Ἰουδαῖοι οὖν ἡγησάμενοι ἀεὶ τὸν πατέρα τῶν ὅλων λελαληκέναι **τῷ Μωσεῖ, τοῦ λαλήσαντος αὐτῷ ὄντος υἱοῦ τοῦ θεοῦ, ὃς καὶ ἄγγελος καὶ ἀπόστολος κέκληται**, δικαίως ἐλέγχονται καὶ διὰ τοῦ προφητικοῦ πνεύματος καὶ δὶ **[Page n99-100; internally Page 71-72]** αὐτοῦ τοῦ Χριστοῦ, ὡς οὔτε τὸν πατέρα οὔτε τὸν υἱὸν ἔγνωσαν. Οἱ γὰρ τὸν υἱὸν πατέρα φάσκοντες εἶναι ἐλέγχονται μήτε τὸν πατέρα ἐπιστάμενοι, μηθ' ὅτι ἐστὶν υἱὸς τῷ πατρί τῶν ὅλων γινώσκοντες· ὃς λόγος καὶ πρωτότοκος ὢν τοῦ θεοῦ καὶ θεός ὑπάρχει. **καὶ πρότερον διὰ τῆς τοῦ πυρός μορφῆς καὶ εἰκόνος ἀσωμάτου τῷ Μωσεῖ καὶ τοῖς ἑτέροις προφήταις ἐφάνη**· νῦν δ' ἐν χρόνοις τῆς ὑμετέρας ἀρχῆς, ὡς προείπομεν, διὰ παρθένου ἄνθρωπος γενόμενος κατὰ τὴν τοῦ πατρὸς βουλὴν ὑπὲρ σωτερίας τῶν πιστευόντςν αὐτῷ καὶ ἐξουθενηθῆναι καὶ παθεῖν ὑμέμεινεν, ἵνα ἀποθανὼν καὶ ἀναστὰς νικήσῃ τὸν θάνατον. τὸ δὲ εἰρημένον ἐκ βάτου τῷ Μωυσεῖ: Ἐγώ εἰμι ὁ ὤν, ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακὼβ καὶ ὁ θεὸς τῶν πατέρων σου, σημαντικὸν τοῦ καὶ ἀποθανόντας ἐκείνους μένειν καὶ εἶναι αὐτοῦ τοῦ Χριστοῦ ἀνθρώπους: καὶ γὰρ πρῶτοι τῶν πάντων ἀνθρώπων ἐκεῖνοι περὶ θεοῦ ζήτησιν ἠσχολήθησαν, Ἀβραὰμ μὲν πατὴρ ὢν τοῦ Ἰσαάκ, Ἰσαὰκ δὲ τοῦ Ἰακώβ, ὡς καὶ Μωυσῆς ἀνέγραψε. ..."

- https://archive.org/stream/MN41580ucmf_1#page/n97/mode/1up
- https://archive.org/stream/MN41580ucmf_1#page/n98/mode/1up
- https://archive.org/stream/MN41580ucmf_1#page/n99/mode/1up
- https://archive.org/stream/MN41580ucmf_1#page/n100/mode/1up

Justin Martyr - The First Apology, Chapters LXII (62) & LXIII (63) (English)

"Chapter LXII.—Its imitation by demons.

And the devils, indeed, having heard this washing published by the prophet, instigated those who enter their temples, and are about to approach them with libations and burnt-offerings, also to sprinkle themselves; and they cause them also to wash themselves entirely, as they depart [from the sacrifice], before they enter into the shrines in which their images are set. And the command, too, given by the priests to those who enter and worship in the temples, that they take off their shoes, the devils, learning what happened to the above-mentioned prophet Moses, have given in imitation of these things. For at that juncture, when Moses was ordered to go down into Egypt and lead out the people of the Israelites who were there, and while he was tending the flocks of his maternal uncle130 in the land of Arabia, our Christ conversed with him under the appearance of fire from a bush, and said, "Put off thy shoes, and draw near and hear." And he, when he had put off his shoes and drawn near, heard that he was to go down into Egypt and lead out the people of the Israelites there; and he received mighty power from Christ, who spoke to him in the appearance of fire, and went down and led out the people, having done great and marvellous things; which, if you desire to know, you will learn them accurately from his writings.

Chapter LXIII.—How God appeared to Moses.

And all the Jews even now teach that the nameless God spake to Moses; whence the Spirit of prophecy, accusing them by Isaiah the prophet mentioned above, said "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know Me, and My people do not understand."[131] And Jesus the Christ, because the Jews knew not what the Father was, and what the Son, in like manner accused them; and Himself said, "No one knoweth the Father, but the Son; nor the Son, but the Father, and they to whom the Son revealeth Him."[132] **Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle**; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, "He that heareth Me, heareth Him that sent Me."[133] **From the writings of Moses also this will be manifest; for thus it is written in them, "And the Angel of God spake to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of thy fathers**; go down into Egypt, and bring forth My people."[134] And if you wish to learn what follows, you can do so from the same writings; for it is impossible to relate the whole here. But so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of God, having become man for the human race, He endured all the sufferings which the devils instigated the senseless Jews to inflict upon Him; who, though they have it expressly affirmed in the writings of Moses, "**And the angel of God spake to Moses in a flame of fire in a bush, and said, I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob**," yet maintain that He who said this was the Father and Creator of the universe. Whence also the Spirit of prophecy rebukes them, and says, "Israel doth not know Me, my people have not understood Me."[135] And again, Jesus, as we have already shown, while He was with them, said, "No one knoweth the Father, but the Son; nor the Son but the Father, and those to whom the Son will reveal Him."[136] The Jews, accordingly, being throughout of opinion that it was the Father of the universe who **spake to Moses, though He who spake to him was indeed the Son of God, who is called both Angel and Apostle**, are justly charged, both by the Spirit of prophecy and by Christ Himself, with knowing neither the Father nor the Son. For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son; who also, being the first-begotten Word of God, is even God. **And of old He appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets**; but now in the times of your reign,[137] having, as we before said, become Man by a virgin, according to the counsel of the Father, for the salvation of those who believe on Him, He endured both to be set at nought and to suffer, that by dying and rising again He might conquer death. And that which was

said out of the bush to Moses, “I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob, and the God of your fathers,”[138] this signified that they, even though dead, are yet in existence, and are men belonging to Christ Himself. For they were the first of all men to busy themselves in the search after God; Abraham being the father of Isaac, and Isaac of Jacob, as Moses wrote.”
- https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000028.JustinMartyr.TheFirstApology.html;chunk.id=00000127
- https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000028.JustinMartyr.TheFirstApology.html;chunk.id=00000129
- https://www.earlychristianwritings.com/text/justinmartyr-firstapology.html

The First Apology of Justin Martyr addressed to the Emperor Antoninus Pius, prefaced by some account of the writings and opinions of Justin Martyr, by **John Kaye**, formerly Lord Bishop of Lincoln. Edinburgh, John Grant. 1912., pages 50 (& notation), 77 (part), 78-81

“... **[English; Page 50; Introduction by John Kaye]** With reference to the part borne by him in conducting the gospel economy, **He is styled, as we have already seen**, the Minister, 1 and **the Angel or Messenger of God**. 2 ...”

“... **[Greek, English; Page 50, notation 2, by John Kaye]** 2 **καὶ ἄγγελος καλεῖται καὶ ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται μηνύσων ὅσα ἀγγέλλεται**. Apol. I. p. 95D (79). See p. 60 A (15). Dial. pp. 275 C, 276 D, 283 C, D. **μεγάλης βουλῆς ἄγγελον**, pp. 301 C, 321 A, 355 B, 356 C. In p. 251 B, we find an enumeration of the names given to Christ in Scripture. Βασιλεὺς, ἱερεὺς, θεὸς, κύριος, **ἄγγελος**, ἄνθρωπος, ἀρχίστράτηγος, λίθος, παιδίον. See also pp. 313 C, 327 C, 355 B. αἰώνιος ἡμῖν νόμος καὶ τελευταῖος ὁ χριστὸς ἐδόθη, pp. 228 B, 242 A, 261 C, 271 C, 346 C. ...” - https://archive.org/stream/firstapologyofju00justuoft#page/n61/mode/1up

“... **[English; Page 77]** LXXXI ... **[Page 77-78]** ... And whereas their adorers are commanded by priests to put off their shoes before they presume to enter the temples **[Page 78-79]** to worship these demons,[1] this is evidently done to mimic what they found commanded the prophet Moses; for while Moses was feeding the sheep of his father-in-law in Arabia, he was commanded to go down into Egypt, and to bring out the people of Israel; and our **Christ talked with him out of the bush in the appearance of fire**, and said, “Put off thy shoes, and come and hear” (Ex. iii. 5). And accordingly he put off his shoes, and went and heard that he was to go down into Egypt, and conduct the Israelites from thence; and being appointed with prodigious power by **Christ Who conversed with him out of the bush of fire**, he went and brought the people out, doing great and astonishing actions; the particulars of which, if you have a mind to it, you may see in his own writings.

LXXXII. But all the modern Jews teach that it was the unnameable God who thus conversed with Moses, upon which account the prophetic Spirit, by the mouth of the prophet Isaiah, reprehends them in these words already quoted, “The ox knoweth the owner, and the ass his master's crib; but Israel doth not know me, My people hath not understood me” (**Isa.** i. 3). And because the Jews were ignorant what the Father and the Son were, Jesus Christ Himself thus corrects them, “No man knoweth the Father but the Son, nor the Son, but them to whom the Son will reveal Him” (Matt. xi. 27). But as I have said, **the Logos of God is His Son, and is also called Angel and Apostle; for He Himself did deliver**, **[Page 79-80]** **as an angel or messenger**,[1] **what the world was to know**, **and acted as an apostle**, **as one sent to interpret the divine will**, as our Lord Himself has testified, “He that heareth me, heareth Him that sent me” (Matt. x. 40). The same is also evident from the Mosaic writings, where we have these words, “**And the angel of God spake unto Moses in a flame of fire out of the midst of a bush, and said, I Am that I Am, the God of Abraham, the God of Isaac,**

and the God of Jacob, the God of your fathers; go down into Egypt, and bring up My people from thence" (Ex. iii. 2, 14, 15). If you are desirous of knowing what follows, I must refer you to the Scriptures themselves, for it is not possible to transcribe all into a discourse of this nature.

LXXXIII. But **these words were spoken to demonstrate the Son of God and Apostle to be our Jesus Christ, who is the pre-existing Logos; Who appeared sometimes in the form of fire, sometimes in the likeness of angels**, and in these last days was made man by the will of God for the salvation of mankind, and was contented to suffer what the devils could inflict upon him by the infatuated Jews; who, notwithstanding they have these express words in the writings of Moses, "**And the angel of the Lord spake with Moses in a flame of fire out of the bush, and said, I Am that I Am, the Self-existent, the God of Abraham, the God of Isaac, and the God of Jacob**;" notwithstanding this, I say, they affirm these words to be spoken by God the Father and Maker of all things. For which oversight the prophetic Spirit thus charges them, "Israel hath not known me, My people have not understood me;" and as I have said, Jesus taxed them again for the same thing while He was amongst them, "No man hath known the **[Page 80-81]**

[[Page 80 notation [1], by John Kaye] [1] **Christ is called the Angel** (Exod. iii. 2), but nowhere the Apostle (as Dr. Grabe observes), but in the Epistle to the Hebrews, iii. I, from whence he justly concludes that this Epistle was known to, and approved by, Justin Martyr. **[end Page 80 notation [1], by John Kaye]]**

[Page 81] Father but the Son, nor the Son, but them to Whom the Son will reveal Him." The Jews therefore, for maintaining that it was the Father of the universe Who had the conference with Moses, when **it was the very Son of God Who had it, and Who is styled both Angel and Apostle**, are justly accused by the prophetic Spirit, and Christ Himself, for knowing neither the Father nor the Son; for they who affirm the Son to be the Father are guilty of not knowing the Father, and likewise of being ignorant that the Father of the universe has a **Son, Who being the Logos and First-begotten of God is God**.[1] **And He it is Who heretofore appeared to Moses and the rest of the prophets, sometimes in fire and sometimes in the form of angels** ..."
- https://archive.org/stream/firstapologyofju00justuoft#page/77/mode/1up
- https://archive.org/stream/firstapologyofju00justuoft#page/78/mode/1up
- https://archive.org/stream/firstapologyofju00justuoft#page/79/mode/1up
- https://archive.org/stream/firstapologyofju00justuoft#page/80/mode/1up
- https://archive.org/stream/firstapologyofju00justuoft#page/81/mode/1up
- http://www.ccel.org/ccel/schaff/anf01.toc.html

Justin Martyr, Dialogue with Trypho:

S. Justini, Philosophi et Martyris cum Tryphone Judaeo Dialogus. Pars Altera, colloquium Secundi Diei Continens. edited, with a corrected text and English Introduction and Notes, by the **Rev.** W. Trollope, M.A. Pembroke College, Cambridge. Cambridge: printed by and for J. Hall, opposite the Pitt Press; and G. Bell, 186, Fleet Street, London. M.DCCC.XLVII. (1847), Pages n97, n99, internally Page 86, 88:

"... **[Greek; Page n97, internally Page 86]** CXIII. ... **[Page n99; internally Page 88; Line 24; beginning 3rd word from the Left]** ... **Ὅτι γάρ Ἰησοῦς ἦν ὁ Μωσεῖ καὶ τῷ Ἀβραὰμ καὶ τοῖς ἄλλοις ἁπλῶς πατριάρχαις φανεὶς καὶ ὁμιλήσας**, τῷ τοῦ πατρὸς θελήματι ὑπηρετῶν, ἀπέδειξα· ..."
- https://archive.org/stream/sjustiniphilosop00justuoft#page/n99/mode/1up

Ante-Nicene Christian Library: Translations of the Writings of the Fathers down to A.D. 325. Edited by the **Rev.** Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. II. Justin Martyr And Athenagoras. Edinburgh: T. And T. Clark, 38, George Street. MDCCCLXVII. (1847), pages 240, 241:

> "... **[English; Page 240]** Chap. CXIII. — Joshua was a figure of Christ. ... **[Page 241; Line 13, beginning with the last word from the Left]** ... For I have proved that **it was Jesus who appeared to and con-versed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father** ..."
> - https://books.google.com/books?id=mYBPAAAAYAAJ&pg=pa240#v=onepage&q&f=false
> - https://books.google.com/books?id=mYBPAAAAYAAJ&pg=pa241#v=onepage&q&f=false
> - http://www.newadvent.org/fathers/01284.htm

Justin Martyr in Dialogue with Trypho, Chapter 56. God who appeared to Moses is distinguished from God the Father:

> "... **one of those three is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes** [messages to be brought], then in regard to **Him who appeared to Abraham on earth in human form in like manner as the two angels** who came with Him, and who was God even before the creation of the world ..."

> "... **He is the Lord who received commission from the Lord** who [remains] in the heavens, i.e., the Maker of all things, to inflict upon Sodom and Gomorrha the [judgments] which the Scripture describes in these terms: '**The Lord rained down** upon Sodom and Gomorrha sulphur and fire **from the Lord out of heaven**.' ..." - http://www.newadvent.org/fathers/01285.htm

Justin Martyr in Dialogue with Trypho, Chapter 58. The same is proved from the visions which appeared to Jacob:

> "... It is again written by Moses, my brethren, that **He who is called God and appeared to the patriarchs is called both Angel and Lord**, in order that from this you may understand Him to be minister to the Father of all things ..." - http://www.newadvent.org/fathers/01285.htm

Justin Martyr in Dialogue with Trypho, Chapter 59. God distinct from the Father conversed with Moses:

> "Justin: Permit me, further, to show you **from the book of Exodus how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses**. ..." - http://www.newadvent.org/fathers/01285.htm

Justin Martyr in Dialogue with Trypho, Chapter 61. Wisdom is begotten of the Father, as fire from fire:

> "... now **the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For He can be called by all those names, since He ministers to the Father's will** ..." - http://www.newadvent.org/fathers/01285.htm

Justin Martyr in Dialogue with Trypho, Chapter 126. The various names of Christ according to both natures. It is shown that He is God, and appeared to the patriarchs:

> "Justin: But if you knew, Trypho, **who He is that is called at one time the Angel of great counsel, and a Man by Ezekiel**, and like the Son of man by Daniel, and a Child by Isaiah, and **Christ and God to be worshipped by David**, and Christ and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not

have blasphemed Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God. For Moses says somewhere in Exodus the following: '**The Lord spoke to Moses, and said to him, I am the Lord, and I appeared to Abraham, to Isaac, and to Jacob, being their God**; and my name I revealed not to them, and I established my covenant with them.' And thus again he says, '**A man wrestled with Jacob**,' **and asserts it was God**; narrating that Jacob said, 'I have seen God face to face, and my life is preserved.' And it is recorded that he called the place where He wrestled with him, appeared to and blessed him, the Face of God (Peniel). And **Moses says that God appeared also to Abraham near the oak in Mamre, when he was sitting at the door of his tent at mid-day**. Then he goes on to say: 'And he lifted up his eyes and looked, and, behold, **three men stood before him**; and when he saw them, he ran to meet them.' Genesis 18:2 After a little, one of them promises a son to Abraham: 'Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am old? Is anything impossible with God? At the time appointed I will return, according to the time of life, and Sarah shall have a son. And they went away from Abraham.' Again he speaks of them thus: 'And the men rose up from thence, and looked toward Sodom.' Genesis 18:16 Then to Abraham He who was and is again speaks: 'I will not hide from Abraham, my servant, what I intend to do.' Genesis 18:17

And what follows in the writings of Moses I quoted and explained:

From which I have demonstrated that **He who is described as God appeared to Abraham, to Isaac, and to Jacob, and the other patriarchs, was appointed under the authority of the Father and Lord, and ministers to His will**.

Then I went on to say what I had not said before:

And so, when the people desired to eat flesh, and Moses had lost faith in **Him, who also there is called the Angel**, and who promised that God would give them to satiety, **He who is both God and the Angel, sent by the Father**, is described as saying and doing these things. For thus the Scripture says: 'And the Lord said to Moses, Will the Lord's hand not be sufficient? You shall know now whether my word shall conceal you or not.' Numbers 11:23 And again, in other words, it thus says: 'But the Lord spoke unto me, You shall not go over this Jordan: the Lord your God, who goes before your face, He shall cut off the nations.' ..." - http://www.newadvent.org/fathers/01289.htm

Justin Martyr in Dialogue with Trypho, Chapter 127. These passages of Scripture do not apply to the Father, but to the Word:

"... Christ, but [saw] Him who was according to His will **His Son, being God, and the Angel because He ministered to His will**; whom also it pleased Him to be born man by the Virgin; who also was fire when He conversed with Moses from the bush. ..."
- http://www.newadvent.org/fathers/01289.htm

Justin Martyr in Dialogue with Trypho, Chapter 129. That is confirmed from other passages of Scripture:

"... And that **Christ being Lord, and God the Son of God, and appearing formerly in power as Man, and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom**, has been demonstrated fully by what has been said. ... **sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men)** ... And that this

power which **the prophetic word calls God, as has been also amply demonstrated, and Angel** ..." - http://www.newadvent.org/fathers/01289.htm

Quintus Septimius Florens Tertullianus, anglicised as **Tertullian** (c. AD 160 – c. AD 225 AD), a Latin writer on scripture from Carthage in the Roman province of Africa:

QUINTI SEPTIMII FLORENTIS TERTULLIANI LIBER ADVERSUS JUDAEOS. CAPUT IX.

"... **[Latin]** Deum enim patrem nemo vidit umquam, et vixit (Exod., XXXIII, 20): et ideo constat ipsum Dei filium Moysi esse locutum, et dixisse ad populum ..."

"... Populum enim introducturus erat Jesus in terram repromissionis, non Moyses. **Angelum quidem dixit eum**, ob magnitudinem virtutum quas erat editurus; quas virtutes fecit Jesus Nave, et ipsi legitis; et ob officium prophetae, nuntiantis scilicet divinam voluntatem; sicuti et praecursorem Christi Joannem, futurum angelum appellat per prophetam **Spiritus, dicens ex persona Patris: Ecce ego mitto angelum meum ante faciem tuam , id est Christi, qui praeparabit viam tuam ante te (Mal., I, 3). Nec novum est Spiritui sancto angelos appellare eos quos ministros suae virtutis Deus praefecit: idem enim Joannes non tantum angelus Christi vocatus est**, 0623B sed et lucerna, lucens ante Christum. Paravi enim lucernam Christo meo, David praedicat (Psal. CXXXI, 17). Quare ipse Christus veniens adimplere prophetas, dicit ad Judaeos: Ille fuit, inquit, lucerna ardens et lucens (Joan., V, 35): utpote, qui non tantum vias ejus parabat in eremo (Joan., I, 23), sed et agnum Dei demonstrando (Ibid., 29), illuminabat mentes hominum praeconio suo, ut eum esse intelligerent agnum quem Moyses passurum nuntiabat (Exod., XII). Sic et Jesus, ob nominis sui futurum sacramentum: id enim nomen suum confirmavit, quod ipse ei indiderat, quia non **angelum**, nec Ausen, sed Jesum eum jusserat exinde vocari. **Sic igitur utrumque nomen competit Christo Dei, ut et Jesus appellaretur**. ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000063.Tertullian.AnAnswertotheJews.html;chunk.id=00000021

TERTULLIAN, AN ANSWER TO THE JEWS, (Adversus Iudaeos), Chapter IX.—Of the Prophecies of the Birth and Achievements of Christ.

"... **[English]** For He who ever spake to Moses was the Son of God Himself; who, too, was always seen.169 ..."

"... For Joshua was to introduce the people into the land of promise, not Moses. **Now He called him an "angel,**" on account of the magnitude of the mighty deeds which he was to achieve (which mighty deeds Joshua the son of Nun did, and you yourselves read), and on account of his office of prophet announcing (to wit) the divine will; just as withal **the Spirit**, speaking in the person of the Father, **calls the forerunner of Christ, John, a future "angel," through the prophet: "Behold, I send mine angel before Thy"—that is, Christ's—"face, who shall prepare Thy way before Thee."173 Nor is it a novel practice to the Holy Spirit to call those "angels" whom God has appointed as ministers of His power. For the same John is called not merely an "angel" of Christ**, but withal a "lamp" shining before Christ: for David predicts, "I have prepared the lamp for my Christ;"174 and him Christ Himself, coming "to fulfil the prophets,"175 called so to the Jews. "He was," He says, "the burning and shining lamp;"176 as being he who not merely "prepared His ways in the desert,"177 but withal, by pointing out "the Lamb of God,"178 illumined the minds of men by his heralding, so that they understood Him to be that Lamb whom Moses was wont to announce as destined to suffer. Thus, too, (was the son of Nun called) Joshua, on account of the future mystery179 of his name: for that name (He who spake with Moses) confirmed as His own which Himself had conferred on him, because He had bidden him thenceforth be called, not "**angel**"

nor "Oshea," but "Joshua." Thus, **therefore, each name is appropriate to the Christ of God—that He should be called Jesus as well** (as Christ). ..." - https://catholiclibrary.org/library/view?docId=Synchronized-EN/anf.000063.Tertullian.AnAnswertotheJews.html;chunk.id=00000021

Titus Flavius Clemens (Greek: Κλήμης ὁ Ἀλεξανδρεύς; c. 150 – c. 215), also known as **Clement of Alexandria**, who was a theologian who taught at the Catechetical School of Alexandria.

Clementis Alexandrini Opera, ex Recensione Gulielmi Dindorfii; Vol. I. (1) Protrepticus. Paedagogus. Oxonii, E Typographeo Clarendoniano. M. DCCC. LXIX (1869), [Greek] page 144, line 4, 4th word, left:

"... **[Greek; Page 144; Line 4, starting at 4th word from the Left]** **Τὸν κύριον αὐτὸν** ὀνομάζει παιδίον, τοῦτο διὰ Ἡσαΐου θεσπίζον τὸ πνεῦμα "ἰδοὺ παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ, **καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος**." τί οὖν τὸ παιδίον τὸ νήπιον, οὗ κατ᾽ εἰκονα ἡμεῖς οἱ νήπιοι; διὰ τοῦ αὐτοῦ προφήτου διηγεῖται το μέγεθος αὐτοῦ "θαυμαστὸς συμβουλος, θεὸς δυναστης, πατὴρ αἰώνιος, ἄρχων εἰρήνης, τῷ πληθύνειν τὴν παιδείαν, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἐστι πέρας." **ὦ τοῦ μεγάλου θεοῦ**, ὦ τοῦ τελείου παιδίου· υἱὸς ἐν πατρὶ καὶ πατὴρ ἐν υἱῷ· ..."
- https://archive.org/stream/clementisalexand01clem#page/144/mode/1up

Ante-Nicene Christian Library, A Collection of all the works of the fathers of the Christian Church, prior to the Council of Nicea, edited by the **Rev.** Alexander Roberts, D.D., author of 'Discussions on the Gospels,' etc.; and James Donaldson, LL.D., author of 'A critical history of Christian literature and doctrine, from the death of the Apostles to the Nicene Council,' and rector of the Royal High School, Edinburgh. The First Four Volumes: — The Apostolic Fathers, in One Volume; Justin Martyr and Athenagoras, in One Volume; Tatian, Theophilus, and the Clementine Recognitions, in One Volume; and Clement of Alexandria, Volume First, are now ready. Works Published by T. & T. Clark, Edinburgh; page 130

"... **[English translation; page 130]** The Spirit calls **the Lord Himself** a child, thus prophesying by Esaias: "Lo, to us a child has been born, to us a son has been given, on whose own shoulder the government shall be; **and His name has been called the Angel of great Counsel**." Who, then, is this infant child? He according to whose image we are made little children. By the same prophet is declared His greatness: "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace; that He might fulfil His discipline: and of His peace there shall be no end."[1] **O the great God**! O the perfect child! ... [1]**Isa.** Ix. 6."
- https://archive.org/stream/writingsofclemen01clem#page/130/mode/1up
- https://earlychristianwritings.com/text/clement-instructor-book1.html
- http://www.newadvent.org/fathers/02091.htm

Irenaeus (AD early 2nd century – c. AD 202), a bishop of Lugdunum in Gaul, then a part of the Roman Empire (now Lyon, France)

Sancti Irenaei, Episcopi Lugdunensis, Libros quinque adversus haereses, textu Graeco in locis nonnullis locupletato, versione Latina cum codicibus claramontano ac arundeliano denuo collata, praemissa de placitis gnosticorum prolusione, fragmento necnon Graece, Syriace, Armeniace, commentatione perpetua et indicibus variis. W. Wigan Harvey, S.T.B. collegii regalis olim soctus. Tom. II. Cantabrigiae, Typis Academicis. M.DCCC.LVII. (1857), page 21:

"... **[Latin; Page 21; Line 6]** Vere igitur cum Pater sit Dominus, et Filius vere sit Dominus, merito Spiritus sanctus Domini appellatione signavit eos. Et iterum in eversione Sodomitarum **Scriptura**

ait: ***Et pluit*** [2]***Do-minus super Sodomam et Gomorrham ignem et sulfur a Domino de coelo*****. Filium enim hic significat, qui et Abrahae collocutus sit, a Patre accepisse** [3]**potestatem judicandi Sodomitas propter iniquitatem eorum**. ..."
- https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n31/mode/1up

Irenaeus, bishop of Lyons: Against Heresies Book III, Chapter 6, page n145:

"... **[English; Page n145, Against Heresies (Book III, Chapter 6) paragraph "1.", Line 7, 10th word from the Left]** Since, therefore, the Father is truly Lord, and **the Son truly Lord**, the Holy Spirit has fitly designated them by the title of Lord. And again, referring to the destruction of the Sodomites, the Scripture says, "Then **the Lord** rained upon Sodom and upon Gomorrah fire and brimstone from the Lord out of heaven." Genesis 19:24 For it here points out that **the Son, who had also been talking with Abraham, had received power to judge the Sodomites for their wickedness**. ..." -
https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up
- http://www.newadvent.org/fathers/0103306.htm

Sancti Irenaei, Episcopi Lugdunensis, Libros quinque adversus haereses, textu Graeco in locis nonnullis locupletato, versione Latina cum codicibus claramontano ac arundeliano denuo collata, praemissa de placitis gnosticorum prolusione, fragmento necnon Graece, Syriace, Armeniace, commentatione perpetua et indicibus variis. W. Wigan Harvey, S.T.B. collegii regalis olim soctus. Tom. II. Cantabrigiae, Typis Academicis. M.DCCC.LVII. (1857), pages 22-23, Cap. VI. "2.":

"... **[Latin; Page 22; Cap. VI. "2."]** 2. Nemo igitur alius, quemadmodum praedixi, Deus nominatur, aut Dominue appellatur, nisi qui est omnium Deus et Dominus, qui et Moysi dixit: *Ego sum, qui sum. Et sic dices filiis Israel: Qui est, misit me ad vos*: et hujus Filius Jesus Christus Dominus noster, qui filios Dei facit credentes in nomen suum. [1]Et iterum, loquente Filio ad Moysen: Descendi, inquit, **[Page 22-23]** eripere populum hunc. Ipse est enim qui descendit, et ascendit propter salutem homi**num.** ..."
- https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n32/mode/1up
- https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n33/mode/1up

Irenaeus, bishop of Lyons: Against Heresies Book III, Chapter 6, page n145:

"... **[English; Page n145; Against Heresies (Book III, Chapter 6) paragraph "2."]** 2. Wherefore, as I have already stated, no other is named as God, or is called Lord, except Him who is God and Lord of all, who also said to Moses, "I AM THAT I AM. And thus shalt thou say to the children of Israel: He who is, hath sent me unto you;" and His Son Jesus Christ our Lord, who makes those that believe in His name the sons of God. And again, when the Son speaks to Moses, He says, "I am come down to deliver this people." For it is He who descended and ascended for the salvation of men. ..." -
https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up
- http://www.newadvent.org/fathers/0103306.htm

Sancti Irenaei, Episcopi Lugdunensis, Libros quinque adversus haereses, textu Graeco in locis nonnullis locupletato, versione Latina cum codicibus claramontano ac arundeliano denuo collata, praemissa de placitis gnosticorum prolusione, fragmento necnon Graece, Syriace, Armeniace, commentatione perpetua et

indicibus variis. W. Wigan Harvey, S.T.B. collegii regalis olim soctus. Tom. II. Cantabrigiae, Typis Academicis. M.DCCC.LVII. (1857), pages 172-173, Book IV., Cap. XX. "1.":

> "... **[Latin; Page 172; beginning from "1.", Line 7, beginning from 3rd word from the Left]** *Si enim crederetis Moysi, crederetis et mihi: de me enim ille scripsit*; scilicet quod inseminatus est ubique in Scripturis ejus Filius Dei; aliquando quidem cum Abraham [6]loquens, cum eodem comesurus: aliquando cum Noe, dans ei [7]mensuras: aliquando **[Page 172-173]** autem quaerens Adam: aliquando autem Sodomitis inducens judicium: et rursus cum [1]videtur, et in viam dirigit Jacob: et de rubo loquitur cum Moyse. Et non est numerum dicere in quibus a Moyse ostenditur Filius Dei ..."
> - https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n182/mode/1up
> - https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n183/mode/1up

Irenaeus, bishop of Lyons: Against Heresies Book IV, Chapter 10 (same as Latin, Book IV. Chapter XX.), page n213:

> "... **[English; Page n213; Line 5, 17th word from the Left, or 2nd from Right]** 1. ... "For if ye had believed Moses, ye would also have believed Me; for he wrote of Me;" [saying this,] no doubt, because the Son of God is implanted everywhere throughout his writings: at one time, indeed, speaking with Abraham, when about to eat with him; at another time with Noah, giving to him the dimensions [of the ark]; at another; inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible, and directs Jacob on his journey, and speaks with Moses from the bush. And it would be endless to recount [the occasions] upon which the Son of God is shown forth by Moses. ..." -
> https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n213/mode/1up
> - http://www.newadvent.org/fathers/0103410.htm

Sancti Irenaei, Episcopi Lugdunensis, Libros quinque adversus haereses, textu Graeco in locis nonnullis locupletato, versione Latina cum codicibus claramontano ac arundeliano denuo collata, praemissa de placitis gnosticorum prolusione, fragmento necnon Graece, Syriace, Armeniace, commentatione perpetua et indicibus variis. W. Wigan Harvey, S.T.B. collegii regalis olim soctus. Tom. II. Cantabrigiae, Typis Academicis. M.DCCC.LVII. (1857), page 342, Book V., Cap. V. "2.":

> "... **[Latin; Page 342; Line 7 from the Latin, 3rd word from the Left]** Hic **est autem Filius Dei**, quemadmodum Scriptura ait dixisse Nabuchodonozor regem: Nonne tres viros misimus in caminum? et ecce ego video quatuor deambulantes in medio ignis, **et quartus similis est Filio Dei**. ..."
> - https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n342/mode/1up

Irenaeus, bishop of Lyons: Against Heresies Book V, Chapter 5, "2.", page n287:

> "... **[English; Page n287, 10th Line from "2."; beginning from the 8th word from the Left, "2."]** 2. ... Now **this is the Son of God**, as the Scripture represents Nebuchadnezzar the king as having said, Did not we cast three men bound into the furnace? And, lo, I do see four walking in the midst of the fire, and **the fourth is like the Son of God**. ..." -
> https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n287/mode/1up
> - http://www.newadvent.org/fathers/0103505.htm

Eusebius Pamphilus (AD 260/265 – AD 339/340), also called Eusebius of Caesarea and Eusebius Pamphili, was a Roman historian, of Greek descent, became a bishop at Caesarea.

The Ecclesiastical History of Eusebius Pamphilus, Bishop of Caesarea, in Palestine. Translated from the original, by **Rev.** C. F. Cruse, A.M. Assistant Professor in the University of Pennsylvania. — And A Historical View of The Council of Nice; with a Translation of Documents, by the **Rev.** Isaac Boyle, D.D. New-York: Published by T. Mason and G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-Street — J. Collord, Printer. 1839. Section: Ecclesiastical History of Eusebius Pamphilus. Book I. Chapter II. Summary view of the pre-existence and divinity of our Saviour and Lord Jesus Christ. Pages n49, n50, n51, n52 internally pages 15, 16, 17, 18:

> "... **[Page n49; internally Page 15]** Chapter II. Summary view of the pre-existence and Divinity of our Lord and Saviour Jesus Christ ... the prince and leader of the spiritual and immortal host of heaven, the angel of the mighty council, the agent to execute the Father's secret will, the maker of all things with the Father ... the Lord and God and King of all created things ..."
> - https://archive.org/stream/ecclesiasticalh02boylgoog#page/n49/mode/1up
>
> "... **[Page n50; internally Page 16]** The Lord God, therefore, appeared as a common man to Abraham, whilst sitting at the oak of Mamre. And he, immediately falling down, although he plainly saw a man with his eyes, nevertheless worshipped him as God, and entreated him as Lord. He confesses, too, that he is not ignorant who he is in the words, "Lord, the judge of all the earth, wilt not thou judge righteously?" ..."
> - https://archive.org/stream/ecclesiasticalh02boylgoog#page/n50/mode/1up
>
> "... **[Page n51; internally Page 17]** Of Him, Moses obviously speaks as the second after the Father, when he says, "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord." Him also again appearing to Jacob in the form of man, the sacred Scriptures call by the name of God, saying to Jacob, "Thy name shall no longer be called Jacob, but Israel shall be thy name, because thou hast prevailed with God." Whence also Jacob called the name of that place the vision of God, saying, "I have seen God face to face, and my soul has lived." To suppose these divine appearances the forms of subordinate angels and servants of God, is inadmissable; since, as often as any of these appeared to men, the Scriptures do not conceal the fact in the name, expressly saying that they were called not God nor Lord, but angels, as would be easy to prove by a thousand references. Joshua also, the successor of Moses, calls him as the ruler of celestial angels and archangels, of supernal powers, and as the power and wisdom of God, intrusted with the second rank of sovereignty and rule over all, "the captain of the Lord's host," although he saw him only in the form and shape of man. For thus it is written: "And it came to pass when Joshua was by Jericho, that he lifted up his eyes, and looked, and behold there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries. And he said, Nay but as captain of the Lord's host am I now come. And Joshua fell on his face to the earth, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host, said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy." Josh. V.
>
> Here then you will perceive from the words themselves, that this is no other than the one that also communicated with Moses."
> - https://archive.org/stream/ecclesiasticalh02boylgoog#page/n51/mode/1up
>
> "... **[Page n52; internally Page 18]** Since the Scriptures in the same words, and in reference to the same one says, "When the Lord saw that he drew near to see, the Lord called to him from the midst of the bush, saying, Moses, Moses. And he answered, Here am I. But he said, Draw not nearer, loose

thy shoes from off thy feet, for the place on which thou standest is holy ground. And he said to him, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." ..."
- https://archive.org/stream/ecclesiasticalh02boylgoog#page/n52/mode/1up
- http://www.newadvent.org/fathers/250101.htm

Ambrose of Milan (AD 339 – AD 397), aka. Aurelius Ambrosius, a bishop of Milan, promoting Roman Catholicism, and is considered a 'saint' of the Catholic church.

Ambrose of Milan, In Epistolam Beati Pauli Ad Thessalonicenses Primam; Caput IV; Ver. 14-17

"**[Latin]** (Vers. 14-17.) Hoc enim vobis dicimus in verbo Domini, quia nos qui vivimus, qui subrelicti sumus in adventum Domini, non praeveniemus eos qui dormierunt. Quoniam ipse Dominus in jussu, et voce Archangeli, et tuba Dei descendet de coelo, et hi qui in Christo mortui sunt, resurgent primi: deinde nos qui vivimus, qui relinquimur, una cum illis rapiemur in nubibus obviam Domino in aera, et sic semper cum Domino erimus. Quare consolamini vos invicem in his verbis. Sensu Domini loqui se profitetur, cum dicit: Hoc vobis dicimus in verbo Domini. Ut enim fidam spem et ratam gloriam resurrectionis sanctis promissae demonstret, ordinem ipsum, quomodo futura sit, exponit, 0450B nutu judicis Christi, sancto Spiritu intimante; ut ipsa spe qui charos suos praemiserunt, non doleant, addiscentes quia in adventu Domini priores resurgent, qui in Christo moriuntur. **Ipse enim Christus Dominus voluntate Patris, quasi primus angelus de exercitu 282 coelesti, sicut continetur in Apocalypsi Joannis apostoli (Apoc. XII, 7 et seq.) , descendet de coelo ad gerendum bellum nomine Dei contra antichristum. Quo exstincto, jussu ejus resurgent mortui. Hoc est ergo in tuba Dei descendere, nomine Dei bellum gerere; est enim, ut ipse dixit ad Jesum filium Nave (Josue V, 14) , dux et princeps exercitus Domini, propter quod archangelus dicitur. Cum autem in tuba Dei descendet, Deus est; quia utrumque continent Scripturae, sicut in Exodo, quem 0450C angelum in flamma apparuisse Moysi legimus, statim ipsum in subjectis esse Deum agnoscimus, id est, Filium Dei, dicente eadem Scriptura: Et accedens, inquit, Moyses avertit se; quia non potuit considerare in faciem Dei (Exod. III, 6) . Deus ergo est, quia Filius Dei verus est Deus: dux autem et princeps ideo, quia caput omnium est; quia per ipsum omnia**. Resurgentibus ergo primis, qui in Christo mortui sunt, deinde nos qui vivimus, rapiemur una cum illis bajulis nubibus obviam Christo in aera; ..." - https://catholiclibrary.org/library/view?docId=Fathers-OR/PL.017.html;chunk.id=00002787

"**[English, Google Translate assistance Translation with KJB]** (Vers. 14-17.) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. He professes to speak in the sense of the Lord, when he says: For this we say unto you by the word of the Lord. For in order to demonstrate the faithful hope and the promised glory of the resurrection promised to the saints, he explains the order itself, how it will be, 0450B pointing towards the judgments of Christ, spoken by the Holy Spirit; so that those who have loved ones gone before **[to death / sleep / grave]** may not grieve, may learn that at the coming of the Lord, the former who have died in Christ, will rise again. **For Christ himself, the Lord, by the will of the Father, as the first angel [**'**Prime Angel**' **– Archangel, Michael] of the heavenly host, as contained in the Apocalypse of John the Apostle (Revelation 12:7 et seq.), will descend from heaven to wage war in the name of God against the antichrist. When this has come to its end, the dead rise again at his command. This, then, is to descend with the trumpet of God, to wage war in the name of God; for he is, as he said to Joshua the son of Nun (Joshua 5:14), the commander and chief**

[Captain] <u>of the Lord's army</u> [host], <u>for which reason he is called an archangel. But when he descends with the trumpet of God, he is God; because both are contained in the Scriptures, as in Exodus, where we read that an angel appeared to Moses in a flame, we immediately recognize that he is God in those places, that is, the Son of God, as the same Scripture says: And coming near, he says, Moses turned away; because he could not look upon the face of God (Exodus 3:6). Therefore he is God, because the Son of God is true God; because through him all things</u> [exist and consist]. Those who have died in Christ will be the first to rise, and then we who are alive will be caught up together in those clouds to meet Christ in the air. ..."

Augustine of Hippo (AD 13 November 354 – AD 28 August 430), theologian, philosopher and bishop of Hippo Regius (present-day Annaba, Algeria) in the Roman province of Africa.

Aurelii augustini de civitate dei primi libri incipiunt rubrice. by N. Jensen. 1475. Liber XVII. Caput XXXV - De trium prophetarum vaticinio, id est, Aggaei, Zachariae et Malachiae. Pages n461 (Right Column; Line 8, 9th word from Left, or last word beginning "Ma" on Right) -n462:

"... **[Latin, Page n461; Right Column; Line 8, 9th word from Left, or last word beginning "Ma" (Malachias) on Right]** 3. Malachias prophetans Ecclesiam, quam per Christum cernimus propagatam, Judaeis apertissime dicit ex persona Dei: Non est mihi voluntas in vobis, et munus non suscipiam de manu vestra. Ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus, et in omni loco sacrificabitur et offeretur nomini meo oblatio munda: quia magnum nomen meum in gentibus, dicit Dominus (Malach. I, 10). Hoc sacrificium per sacerdotium Christi secundum ordinem Melchisedech, cum in omni loco a solis ortu usque ad occasum Deo jam videamus offerri, sacrificium autem Judaeorum, quibus dictum est, Non est mihi voluntas in vobis, nec accipiam de manibus vestris munus, cessasse negare non possunt; quid adhuc exspectant alium Christum, cum hoc quod prophetatum legunt et impletum vident, impleri non potuerit, nisi per ipsum? Dicit enim paulo post de ipso ex persona Dei: Testamentum meum erat cum eo vitae et pacis: et dedi ei ut timore timeret me, et a facie nominis mei revereretur. Lex veritatis erat in ore ipsius, in pace dirigens ambulavit mecum, et multos convertit ab iniquitate: quoniam labia sacerdotis custodient scientiam, et legem inquirent ex ore ejus; quoniam angelus Domini omnipotentis est (Id. II, 5-7). Nec mirandum est, quia omnipotentis Dei angelus dictus est Christus Jesus. Sicut enim servus propter formam servi, in qua venit ad homines; sic et angelus propter Evangelium, quod nuntiavit hominibus. Nam si graeca ista interpretemur, et Evangelium bona nuntiatio est, et angelus nuntius. De ipso quippe iterum dicit: **[Page n461-n462]** Ecce 0595 mitto angelum meum, et prospiciet viam ante faciem meam: et subito veniet in templum suum Dominus quem vos quaeritis, et angelus testamenti quem vos vultis. Ecce venit, dicit Dominus omnipotens : et quis sustinebit diem introitus ejus? aut quis resistet in aspectu ejus? (Malach. III, 1, 2) Hoc loco et primum et secundum Christi praenuntiavit adventum: primum scilicet, de quo ait, Et subito veniet in templum suum; id est, in carnem suam, de qua dixit in Evangelio, Solvite templum hoc, et in triduo resuscitabo illud (Joan. II, 19): secundum vero, ubi ait, Ecce venit, dicit Dominus omnipotens, et quis sustinebit diem introitus ejus, aut quis resistet in aspectu ejus? Quod autem dicit, Dominus quem vos quaeritis, et angelus testamenti quem vos vultis, significavit utique etiam Judaeos secundum Scripturas quas legunt, Christum quaerere, et velle. Sed multi eorum, quem quaesierunt et voluerunt, venisse non agnoverunt, excaecati in cordibus suis praecedentibus meritis suis. Quod sane hic nominat testamentum, vel supra, ubi ait, Testamentum meum erat cum eo; vel hic, ubi eum dixit angelum testamenti: novum procul dubio Testamentum debemus accipere, ubi sempiterna; non vetus, ubi temporalia sunt promissa: ..."
- https://archive.org/stream/augustinidecivitatedei00jensuoft#page/n461/mode/1up
- https://archive.org/stream/augustinidecivitatedei00jensuoft#page/n462/mode/1up
- https://catholiclibrary.org/library/view?docId=Synchronized-EN/Augustine.CityofGod.en.html;chunk.id=00001099

Augustine, The City of God; Book XVIII; Chapter 35. - Of the Prophecy of the Three Prophets, Haggai, Zechariah, and Malachi.

> "... **[English]** Malachi, foretelling the Church which we now behold propagated through Christ, says most openly to the Jews, in the person of God, "I have no pleasure in you, and I will not accept a gift at your hand. For from the rising even to the going down of the sun, my name is great among the nations; and in every place sacrifice shall be made, and a pure oblation shall be offered unto my name: for my name shall be great among the nations, saith the Lord."1178 Since we can already see this sacrifice offered to God in every place, from the rising of the sun to his going down, through Christ's priesthood after the order of Melchisedec, while the Jews, to whom it was said, "I have no pleasure in you, neither will I accept a gift at your hand," cannot deny that their sacrifice has ceased, why do they still look for another Christ, when they read this in the prophecy, and see it fulfilled, which could not be fulfilled except through Him? And a little after he says of Him, in the person of God, "My covenant was with Him of life and peace: and I gave to Him that He might fear me with fear, and be afraid before my name. The law of truth was in His mouth: directing in peace He hath walked with me, and hath turned many away from iniquity. For the Priest's lips shall keep knowledge, and they shall seek the law at His mouth: for He is the Angel of the Lord Almighty."1179 Nor is it to be wondered at that Christ Jesus is called the Angel of the Almighty God. For just as He is called a servant on account of the form of a servant in which He came to men, so He is called an angel on account of the evangel which He proclaimed to men. For if we interpret these Greek words, evangel is "good news," and angel is "messenger." Again he says of Him, "Behold I will send mine angel, and He will look out the way before my face: and the Lord, whom ye seek, shall suddenly come into His temple, even the Angel of the testament, whom ye desire. Behold, He cometh, saith the Lord Almighty, and who shall abide the day of His entry, or who shall stand at His appearing?"1180 In this place he has foretold both the first and second advent of Christ: the first, to wit, of which he says, "And He shall come suddenly into His temple;" that is, into His flesh, of which He said in the Gospel, "Destroy this temple, and in three days I will raise it up again."1181 And of the second advent he says, "Behold, He cometh, saith the Lord Almighty, and who shall abide the day of His entry, or who shall stand at His appearing?" But what he says, "The Lord whom ye seek, and the Angel of the testament whom ye desire," just means that even the Jews, according to the Scriptures which they read, shall seek and desire Christ. But many of them did not acknowledge that He whom they sought and desired had come, being blinded in their hearts, which were preoccupied with their own merits. Now what he here calls the testament, either above, where he says, "My testament had been with Him," or here, where he has called Him the Angel of the testament, we ought, beyond a doubt, to take to be the new testament, in which the things promised are eternal, and not the old, in which they are only temporal. ..." - http://www.newadvent.org/fathers/120118.htm

Theodoret of Cyrus or Cyrrhus (Greek: Θεοδώρητος Κύρρου; c. AD 393 - c. 458/466), a theologian of the School of Antioch, bishop of Cyrrhus of the Byzantine churches.

Theodoret, Quaestiones in Octateuchum - QUAESTIONES IN EXODUM I, Quaestio V

> "... **[Greek]** V Τινές φασιν ἄγγελον ὀφθῆναι τῷ Μωϋσῇ ἐν τῷ βάτῳ Ἡ ἀνάγνωσις τοῦ χωρίου τὸν ὀφθέντα δηλοῖ· "ὤφθη, γάρ φησιν, αὐτῷ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βατοῦ". καὶ μετ' ὀλίγα· "ὡς δὲ εἶδε Κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν Κύριος ἐκ τοῦ βάτου". καὶ πάλιν μετὰ βραχέα· "καὶ εἶπεν αὐτῷ· ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ". καὶ εὐθὺς ἐπήγαγεν· "ἀπέστρεψε δὲ Μωϋσῆς τὸ πρό σωπον αὐτοῦ· ηὐλαβεῖτο γὰρ καταβλέψαι ἐνώ 102 πιον τοῦ Θεοῦ". καὶ ἐπισυνῆψεν· "ἰδὼν εἶδον τὴν κά κωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἤκουσα", καὶ τὰ ἑξῆς. καὶ αὖθις· "ἐγώ εἰμι ὁ ὤν· τάδε ἐρεῖς τοῖς υἱοῖς Ἰσραήλ· ὁ ὢν

ἀπέσταλκέ με πρὸς ὑμᾶς". καὶ ὅλον δὲ τὸ χωρίον δείκ νυσι Θεὸν ὄντα τὸν ὀφθέντα. κέκληκε δὲ αὐτὸν καὶ ἄγγελον, ἵνα γνῶμεν ὡς ὁ ὀφθεὶς οὐκ ἔστιν ὁ Θεὸς καὶ πατήρ· τίνος γὰρ ἄγγελος ὁ πατήρ; ἀλλ' ὁ μονογενὴς υἱός, ὁ "μεγάλης βουλῆς ἄγγελος", ὁ τοῖς ἱεροῖς μαθηταῖς εἰρηκώς· "πάντα ὅσα ἤκουσα παρὰ τοῦ πατρός μου δεδήλωκα ὑμῖν". ὥσπερ δὲ τὸ ἄγγελος ὄνομα τέθεικεν, οὐχ ὑπουργίαν τινὰ σημαίνων, ἀλλὰ τοῦ μονογενοῦς ἐμφαίνων τὸ πρόσωπον· οὕτω πάλιν αὐτοῦ καὶ τὴν φύσιν καὶ τὴν ἐξουσίαν κηρύττει, λέγων αὐτὸν εἰρηκέναι· "ἐγώ εἰμι ὁ ὤν, καὶ ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ· τοῦτό μοι ὄνομα αἰώνιον, καὶ μνημόσυ νον γενεῶν γενεαῖς". ταῦτα δὲ καὶ τὴν θείαν οὐσίαν δηλοῖ, καὶ τὸ αἰώνιον καὶ τὸ ἀΐδιον δείκνυσιν. ..." - https://catholiclibrary.org/library/view?docId=Fathers-OR/Theodoretus_of_Cyrrhus__Quaestiones_in_Octateuchum.gr.html;chunk.id=00000075

Library of Early Christianity, Volume I, Theodoret of Cyrus, The Questions on the Octatuech, Volume I, On Genesis and Exodus Greek Text Revised by John F. Petruccione; English translation with introduction and commentary by † Robert C. Hill; The Catholic University of America Press; Washington, D.C.; IEC, 2007; page 227

"**[English; Page 227]** Question V

V

Some commentators claim that an angel appeared to Moses in the burning bush.1

A reading of the text indicates who appeared. It says, "An angel of the Lord appeared in fiery flame issuing from the bush";[a] and short-ly after, "When the Lord saw that he was approaching to see, the Lord called him from the bush";[b] and again a little later, "He said to him, I am the God of Abraham, the God of Isaac, and the God of Jacob." [c] The passage continues, "Moses averted his gaze, for he was afraid to look upon God";[d] and it adds, "I have indeed observed the abuse of my people in Egypt and heard their cry" and so on;[e] and again, "I am who am. You shall say this to the children of Israel: He who is has sent me to you."[f] The whole context shows that it was God who appeared to him.

Now, as he is also called "angel" we should realize that it was not God the Father who appeared to Moses. After all, is the Father any-one's messenger?[2] Rather, it was the only-begotten Son, "the angel of great counsel,"[g] he who said to the sacred disciples, "All I have heard from my Father I have revealed to you."[h] As Scripture uses the term "angel," not to suggest a subordinate minister, but to indicate the person of the Only-begotten, so it goes on to proclaim his nature and authority when it relates that he declared "I am who am," and "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my everlasting name and memorial for all generations."[i] This indicates his divinity and shows his everlasting eternity."
- https://archive.org/details/questionsonoctat0001theo/page/227/mode/1up

Theodoret, Quaestiones in Octateuchum - 190 QUAESTIONES IN NUMEROS; QUAESTION XLI.

"... **[Greek]** XLI Διὰ τί κελεύσας ἀπελθεῖν, **διὰ ἀγγέλου τὴν πορείαν κωλύει**;

Δεδίττεται αὐτὸν καὶ τῇ τῆς ὄνου φωνῇ παρὰ φύσιν γεγενημένῃ καὶ τῇ τοῦ ἀγγέλου θεωρίᾳ, ἵνα γνῷ πόσην ὁ Θεὸς τοῦ λαοῦ ποιεῖται κηδεμονίαν. **φασὶ δέ τινες, τὸν ἄγγελον τὸν Μιχαὴλ εἶναι** τὸν τοῦ λαοῦ προστα τεύοντα." - https://catholiclibrary.org/library/view?docId=Fathers-OR/Theodoretus_of_Cyrrhus__Quaestiones_in_Octateuchum.gr.html;chunk.id=00000161

Library of Early Christianity, Volume 2, Theodoret of Cyrus, The Questions on the Octatuech, Volume 2, On Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth Greek Text Revised by John F. Petruccione; English translation with introduction and commentary by † Robert C. Hill; The Catholic University of America Press; Washington, D.C.; IEC, 2007; Questions in Joshua, Questions V., VI.; page 151:

> "... **[English; page 151]** XLI Why did God command him to go and then block his way with the angel?[a]
>
> God frightened him with the donkey's preternatural speech and **the vision of the angel**[b] to let him know the extent of his care for his people. **Some commentators assert that the angel was Michael**, the protector of the people.[1c] ..." - https://vdoc.pub/download/the-questions-on-the-octateuch-2u5iam4jpi20

Theodoret, Quaestiones in Octateuchum - 268 QUAESTIONES IN JOSUAM; QUAESTIONES V., VI.

> "... **[Greek]** V **Τίνα νοητέον τὸν ἀρχιστράτηγον τῆς δυνάμεως Κυρίου; Τινές φασι τὸν Θεὸν λόγον ὀφθῆναι· ἐγὼ δὲ οἶμαι Μιχαὴλ τὸν ἀρχάγγελον εἶναι**.
>
> ἡνίκα γὰρ ἐπλημμέλησαν, ὁ τῶν ὅλων ἔφη Θεός· "οὐ μὴ συ ναναβῶ μετὰ σοῦ διὰ τὸ τὸν λαὸν σκληροτράχη λον εἶναι, ἀλλ' ἀποστελῶ τὸν ἄγγελόν μου πρὸ προσώπου σου πρότερόν σου".
>
> τοῦτον οἶμαι νῦν ὀφθῆ ναι τῷ Ἰησοῦ παραθαρρύνοντα, καὶ τὴν θείαν βοήθειαν προσημαίνοντα.
>
> VI **Πῶς τοίνυν τοῖς θείοις ἐχρήσατο ῥήμασι**;
>
> "λῦσον, γὰρ ἔφη, τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας ἅγιός ἐστιν".
>
> Ἐπειδὴ ἔφη πρὸς αὐτὸν ὁ τῶν ὅλων Θεός, "ὡς ἐγενόμην μετὰ 277 Μωϋσῆ, ἔσομαι καὶ μετὰ σοῦ". τούτου χάριν ὧν ἤκουσεν ἐκεῖνος, ἀκούει καὶ οὗτος, ἵνα θαρσαλεώτερος γένηται, ὡς τῆς αὐτῆς ἀξίας τετυχηκώς." - https://catholiclibrary.org/library/view?docId=Fathers-OR/Theodoretus_of_Cyrrhus__.gr.html;chunk.id=00000203

Library of Early Christianity, Volume 2, Theodoret of Cyrus, The Questions on the Octatuech, Volume 2, On Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth Greek Text Revised by John F. Petruccione; English translation with introduction and commentary by † Robert C. Hill; The Catholic University of America Press; Washington, D.C.; IEC, 2007; Questions in Joshua, Questions V., VI.; page 279:

> "**[English; Page 279]** V. How are we to identify "the commander-in-chief of the Lord's host"?[a]
>
> **Some commentators claim that it was God the Word who ap-peared, but I think it was Michael the archangel**. As you remember, when they sinned, the God of the universe declared, "I shall not ac-company you, because this is a stiff-necked people;[b] instead, I shall send my angel before you in advance of you."[1c] In my view, it was he who appeared to Joshua to encourage him and prophesy divine as-sistance.
>
> VI. **If that is the case, how is it that he employed God's own words**:
>
> "Remove your sandals from your feet; the place on which you are standing is holy."[a]

Because the God of the universe had promised Joshua, "As I was with Moses, so I shall be with you."[b] Hence, he heard what Moses had also heard, so that, as the recipient of the same honor, he might gain in confidence.

1. Though Theodoret had not felt it necessary to refer to any of his predeces-sors throughout the commentary on Deuteronomy, he now cites an Alexandrian view. Both Origen (hom. 6.2 in Ios.) and Eusebius (*D. e.* 4.10.17; 7.1.5, 13; *H. e.* 1.2.3, 11; 10.4.15) had identified Joshua's visitant as the second Person of the Trinity; v. Guinot, p. 777" - https://vdoc.pub/download/the-questions-on-the-octateuch-2u5iam4jpi20

Roman Catholic Encyclopedia:

The Catholic Encyclopedia, an international work of reference on the Constitution, Doctrine, Disciple, and History of the Catholic Church, Edited by Charles G. Herbermann, Ph.D., LL.D. Edward A. Pace, Ph. D., D.D. Conde B. Pallen, PhD., LL.D. Thomas J. Shahan, D.D. John J. Wynne, S.J. Assisted by Numerous Collaborators ["... fully 500 ... and 150 editorial assistants" - To the Knights of Columbus and their Friends], Fifteen Volumes and Index, Volume 1 [Aachen - Assize], Special Edition under the Auspices of the Knight of Columbus Catholic Truth Committee; New York, The Encyclopedia Press, Inc., Nihil Obstat, November 1, 1907; Remy Lafort, S.T.D. Censor; Imprimatur ✠ John Cardinal Farley, Archbishop of New York; Copyright, 1907 by Robert Appleton Company; Copyright, 1913 by the Encyclopedia Press, Inc., pages 479-480 (Roman Catholic Online Encyclopedia; Section "A", subsection "Angels", part "The term "angel" in the Septuagint"):

"... **[Page 479; Right Column; 3rd Line]** THE TERM ANGEL IN THE SEPTUAGINT. — We have had occasion to mention the Septuagint version more than once, and it may not be amiss to indicate a few passages where it is our only source of information regarding the angels. **The best known passage is Isaiah 9:6, where the Septuagint gives the name of the Messias, as "the Angel of great Counsel**". ...

... But while we read of "the Angels of God" meeting Jacob (**Gen.**, XXXII, 1) we at other times read **of one who is termed "the Angel of God" par excellence, e.g. Gen., XXXI, 11**. ... **the story in Gen., XIII, develops, the speaker is always "the Lord"**. **Thus in the account of the Angel of the Lord who visited Gideon (Judges, VI), the visitor is alternately spoken of as "the Angel of the Lord" and as "the Lord"**. **Similarly, in Judges, XIII, the Angel of the Lord appears, and both Manue and his wife exclaim: "We shall certainly die because we have seen God.**" ... **in the story of the Exodus it is the Lord who goes before them in the pillar of a cloud (Exod., XIII, 21), and the Septuagint makes no change (cf. also Num., XIV, 14, and Neh., IX, 7-20)**. ... When we turn to Exod., XXXIII, where God is angry with His people for worshipping the golden calf, it is hard not to feel that it is God Himself who has hitherto been their guide, but who now refuses to accompany them any longer. ... **[Page 479-480]**"

"... **[Page 480; Left Column; 9th Line; 8th word from the Left]** **The Massoretic text as well as the Vulgate of Exodus 3 and 19-20 clearly represent the Supreme Being as appearing to Moses in the bush and on Mount Sinai**; ... **The person of "the angel of the Lord**" finds a counterpart in the personification of Wisdom in the Sapiential books and **in at least one passage (Zechariah 3:1) it seems to stand for that "Son of Man" whom Daniel (7:13) saw brought before "the Ancient of Days"**. Zacharias says: "And the Lord showed me Jesus the high priest standing before the angel of the Lord, and Satan stood on His right hand to be His adversary". **Tertullian regards many of these passages as preludes to the Incarnation; as the Word of God adumbrating the sublime character in which He is one day to reveal Himself to men** (cf. Against Praxeas 16; Against

Marcion 2.27, 3.9, 1.10, 1.21-22). ... The earlier Fathers, going by the letter of the text, maintained that it was actually God Himself who appeared. He who appeared was called God and acted as God. It was not unnatural then for Tertullian, as we have already seen, to regard such manifestations in the light of preludes to the Incarnation, and most of the Eastern Fathers followed the same line of thought. It was held as recently as 1851 by Vandenbroeck, "Dissertatio Theologica de Theophaniis sub Veteri Testamento" (Louvain). ...

... **St. Augustine** (Sermo vii, de Scripturis, P.G. V) when treating of the burning bush (Exodus 3) says: "... **Some maintain that he is called both the Lord and the angel of the Lord because he was Christ, indeed the prophet (Isaiah 9:6, Septuagint Version) clearly styles Christ the 'Angel of great Counsel.'**" The saint proceeds to show that such a view is tenable though we must be careful not to fall into Arianism in stating it. ...

... As an instance of how convinced some of the Fathers were in holding ..., we may **note Theodoret's words (In Exod.): "The whole passage (Exodus 3) shows that it was God who appeared to him. But (Moses) called Him an angel in order to let us know that it was not God the Father whom he saw — for whose angel could the Father be? — but the Only-begotten Son, the Angel of great Counsel**" (cf. Eusebius, Church History I.2.7; St. Irenaeus, Against Heresies 3:6). ..."
- https://archive.org/stream/catholicencyclop01herbuoft#page/479/mode/1up
- https://archive.org/stream/catholicencyclop01herbuoft#page/480/mode/1up
- http://www.newadvent.org/cathen/01476d.htm

Roman Catholic New American Bible with Footnotes [along with Douay Rheims]:

New American Bible for Catholics, footnotes:

The New American Bible - Revised Edition, 2011: Translated from the Original Languages with critical Use of All the Ancient Sources Including the Revised Psalms and the Revised New Testament, 2011, By Oxford University Press, Inc.

The New American Bible: NIHIL OBSTAT: Stephen J. Hartdegen, O.F.M., S.S.L.; Christian P. Ceroke, O. Carm., S.T.D.; IMPRIMATUR: ✠ Patrick Cardinal O'Boyle, D.D. Archbishop of Washington July 27, 1970; The Revised New Testament: NIHIL OBSTAT: Stephen J. Hartdegen, O.F.M., S.S.L. Censor Deputatus; IMPRIMATUR: ✠ James Cardinal Hickey, S.T.D., J.C.D. Archbishop of Washington August 27, 1986

Standard Print:
http://books.google.com/books?id=r1-taawNEEYC&printsec=frontcover#v=onepage&q&f=false

Large Print:
http://books.google.com/books?id=ydPhM5n2 dgC&printsec=frontcover#v=onepage&q&f=false

Genesis 16:7:

> "... **[Standard Print Page 48; Large Print Page 72]** * [16:7] The LORD's angel: a manifestation of God in human form; in v. 13 the messenger is identified with God. See note on Ex 3:2. ..." - http://www.usccb.org/bible/genesis/16#01016007-1

Genesis 18:10:

> "... **[Standard Print Page 49; Large Print Page 73]** * [18:10] One of them: i.e., the Lord. ..." - http://www.usccb.org/bible/genesis/18#01018010-1

Exodus 3:2:

> "... **[Standard Print Page 92; Large Print Page 136]** * [3:2] The angel of the LORD: Hebrew mal'ak or "messenger" is regularly translated angelos by the Septuagint, from which the English word "angel" is derived, but the Hebrew term lacks connotations now popularly associated with "angel" (such as wings). Although angels frequently assume human form (cf. Gn 18–19), the term is also used to indicate the visual form under which God occasionally appeared and spoke to people, referred to indifferently in some Old Testament texts either as God's "angel," mal'ak, or as God. Cf. Gn 16:7, 13; Ex 14:19, 24–25; Nm 22:22–35; Jgs 6:11–18. ..." - http://www.usccb.org/bible/ex/3:2#02003002-1

Joshua 5:14:

> "... **[Standard Print Page 227; Large Print Page 335]** * [5:14] Commander: the leader of the heavenly army of the Lord of hosts is either the Lord or an angelic warrior; if the latter, he is a messenger who speaks in the person of the one who sent him. I have come: the solemn language of theophany; cf., e.g., Ps 50:3; 96:13. ..."
> - http://www.usccb.org/bible/joshua/5#06005014-1

*It is interesting that the Douay Rheims [Jesuit] Roman Catholic Bible, with Challoner's notation says that this "Commander" in **Joshua** 5:14 is named "Michael", and in **Daniel** 10:21, states that the "guardian general" of the Church is "Michael", and yet also recognizes that "the leader of the heavenly army of the Lord of hosts" can indeed be "the Lord".

A question then is, Why then cannot "the Lord" be symbolized by the meaningful designation "Michael", which according to the notation of **Revelation** 12:7 in the NAB means "Who can compare with God?"; for is not the only begotten Son of the Father, aka, Jesus Christ, the very Chief Leader of all Angels? or is He not, truly, the Highest Messenger of the Father, yea the Arch-Angel, yea the Supreme "Apostle" [**Hebrews** 3:1], of the Father Himself?

> Joshua 5:14 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:
>
> > "... [14] Prince of the host of the Lord: St. Michael, who is called prince of the people of Israel, **Dan.** 10. 21. ..." - http://www.drbo.org/x/d?b=drb&bk=6&ch=5&l=14#x
>
> Daniel 10:21 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:
>
> > "... [21] Michael your prince: The guardian general of the church of God. ..." - http://www.drbo.org/x/d?b=drb&bk=32&ch=10&l=21#x

Revelation 12:7:

> "... **[Standard Print Page 2128; Large Print Page 2128]** * [12:7–12] Michael, mentioned only here in Revelation, wins a victory over the dragon. A hymn of praise follows. ..."
> - http://www.usccb.org/bible/revelation/12#74012007-1

> "... **[Standard Print Page 2128; Large Print Page 2128]** * [12:7] Michael: the archangel, guardian and champion of Israel; cf. Dn 10:13, 21; 12:1; Jude 9. In Hebrew, the name Michael means "Who can compare with God?"; cf. Rev 13:4. ..."
> - http://www.usccb.org/bible/rev/12:7#74012007-2

Hebrews 3:1:

> "... **[Standard Print Page 2051; Large Print Page 2051]** the apostle, a designation for Jesus used only here in the New Testament (cf. Jn 13:16; 17:3), meaning one sent as God's final word to us (Heb 1:2) ..." - http://www.usccb.org/bible/hebrews/3#66003001-1

Judges 6:22:

> "... **[Standard Print Page 369; Large Print Page 369]** * [6:22] Ancient Israel thought that seeing God face to face meant mortal danger, as Ex 33:20 indicates and as Gideon's reaction here shows. Compare the reaction of Samson's parents (13:22–23) when they realize they have been conversing with the Lord. ..." - http://www.usccb.org/bible/jgs/6:22#07006022-1

Judges 13:

> "... **[Standard Print Page 370; Large Print Page 370]** * [13:22] We will certainly die: seeing God face to face was believed to be fatal, as explained in note on 6:22, where Gideon's reaction is similar to that of Manoah here. ..."
> - http://www.usccb.org/bible/judges/13#07013017-1

Malachi 3:1:

> "... **[Standard Print Page 1070; Large Print Page 1587]** * [3:1] My messenger…before me: Mt 11:10 applies these words to John the Baptist; Mt 11:14 further identifies John as Elijah (see Mal 3:23). Some take God's messenger in v. 1a to be a person distinct from "the lord" and "the messenger of the covenant" in v. 1b ... Some consider "the lord" and "the messenger of the covenant" to be divine ..."
> - http://www.usccb.org/bible/malachi/3#47003001-1

Albert the Great (1206-1280), aka. Albertus Magnus OP, aka. 'saint' (by Catholic doctrine) Albert the Great, Albert of Swabia, Albert of Cologne, a German Dominican friar, philosopher, scientist and bishop.

Albert the Great, In Apocalypsim B. Joannis Apostoli; IN CAPUT XII APOCALYPSIS

> "... **[Latin]** Dicit ergo : "Factum est praelium magnum in caelo,"
> Unde sequitur : "Michael," qui est princeps Ecclesiae specialiter et custos, "et Angeli ejus," id est, minores, qui sunt singulis hominibus deputati, et sunt sub illo. ..." -
> https://catholiclibrary.org/library/view?docId=Medieval-OR/AlbertusMagnusSInApocalypsimBJoannisApostoli.00000034.la.html;chunk.id=00000485
>
> "... **[English; Google Translation assistance]** Then he says: "A great battle was fought in heaven."
>
> Hence it follows: **"Michael," who is specially the leader [Prince] of the Church and guardian**, "and his Angels," that is, the lesser ones who are assigned to each person, and are under him."

Jacobus de Voragine (1230-1298), an Italian chronicler and archbishop of Genoa in the Roman Catholic church, and compiler of the "Golden Legend".

Golden Legend, Vo. 5

> "**Michael is expounded sometimes as God**. And oft-times, as S. Gregory saith, when a thing of marvellous virtue is done, Michael is sent forth, so that he, by the deed and the name, be given to understand that none may do that God may do, and therefore be attributed to him many things of marvellous virtue. For like as Daniel witnesseth, he shall arise and address in the time of Antichrist against him, and shall stand as a defender and keeper for them that be chosen. He also fought with the dragon and his angels, and casting them out of heaven, had a great victory. He also had a great plea and altercation with the devil for the body of Moses, because he would not show it; for the children of Israel should have adored and worshipped it. He received the souls of saints and brought them into the paradise of exultation and joy. He was prince of the synagogue of the Jews, but now he is established of our Lord, prince of the church of Jesu Christ. And as it is said, he made the plagues of Egypt, he departed and divided the Red Sea, he led the people of Israel by the desert and set them in the land of promission, he is had among the company of holy angels as bannerer, and bearing the sign of our Lord, he shall slay by the commandment of God, right puissantly, Antichrist that shall be in the Mount of Olivet. And dead men shall arise at the voice of this same archangel. And he shall show at the day of judgment the cross, the spear, the nails and the crown of thorns of Jesu Christ. ..."
> - https://ccel.org/ccel/voragine/goldleg5/goldleg5.xxviii.html?queryID=38037855&resultID=182912

Martin Luther (AD 10 November 1483 – AD 18 February 1546), a German, who had in early life begun to study to become a lawyer, but instead eventually became a monk (of the Roman Catholic Order of St. Augustine), and later also a Catholic priest, a professor of theology, "Dr. Luther". Later, coming to disagreements with the Roman doctrines and practices by studying the Bible (**Rom.** 1:17), such as on "indulgences" (95 Theses), relics, and "the mass", he eventually gave up Catholicism, and identified that system of faith and practice as the "antichrist" (Greek: **αντιχριστος**; Latin: **vicarius christi**; English; in the place of Christ (so opposing Christ; see **2 Thes.** 2:4 KJB)). He would become an important and key figure in what became known as "the Reformation", a movement of protest (hence derives the name "Protestants") against the abuses and corruption in the 15th - 16th century Europe.

D. Martin Luther's Werke: Kritische Gesamtausgabe; D. Martin Luther's Die Deutsche Bibel 1522-1546, 11. (Elfter) Band Zweite Hälft Die Übersetzung des Prophetenteils des Alten Testaments (Daniel bis Maleachi). Hermann Böhlaus Nachfolger / Weimar; 1960. pages 108-109

> "... **[German; Page 108; 1541 Version; Page 109; 1545 Version]** ZUR selbigen zeit, wird sich auffmachen der grosse Fürst Michael, der fur die Kinder deines Volcks stehet, Denn es wird ein solche trübselige Zeit sein als nicht gewest ist, sint das Leute gewest sind, bis auss diese zeit.
>
> **WIEwol Michael eins Engels name ist, doch verstehen wir hie, gleich wie auch Apoc. XII. den hErrn Christum selbs da durch, Die hie niden auff Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs Evangelium, Denn er nennet in den grossen Fürsten**. ..."
>
> "... **[German; Page 108; 1541 Version; Page 109; 1545 Version]** 1541 ... Er nennets gepflanßt, Denn der Bapst hat ein Paradis aller luft zu Rom, oder in der Kirchen, gemacht, da er aller Welt, Gut, Gewalt und Ehre, frey nach seinem willen braucht.

Zur selbigen zeit, wird sich auffmachen der grosse Fürst Michael, der fur die Kinder deines Volcks stehet, Denn es wird ein solche trübselige Zeit sein als nicht gewest ist, sint das Leute gewest sind, bis auss diese zeit.

WIEwol Michael eins Engels name ist, doch verstehen wir hie, gleich wie auch Apoc. xii. den hErrn Christum selbs da durch, Der hie niden auff Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs Euangelium, Denn er nennet in den grossen Fürsten. DERselbige hat sich nu auffgemacht, und stehet fur die Christen, und tröstet sie, mit dem Wort der Gnaden. DENn bis da her ist die grewlichst zeit gewest, als auff Erden ie gewest ist, WIE Christus diese wort auch füret, Matth. [Bl. T iii.] xxiiii. Und wo diese Tage nicht verkürßt weren und auffgehöret hetten, So were kein Mensch selig worden, auch die Edomiten, Moabiten, Ammoniten nicht. DENN es schon angefangen in Welschenlanden, zu Rom und mehr Orten. Das man Epicurisch aus dem Glauben ein gespött gemacht, und die Kinder auch nicht mehr teusset. Also were beide Tauffe, Sacrament, und Wort alles aus gewest, und kein Mensch mehr selig worden. ...

... 9: Dan**[iel]**. 12,1 14: Off**[enbarung]**. 12,7. 19: Matth**[ew]**. 24,21f."
- https://archive.org/stream/s12werkediedeuts11luth#page/108/mode/1up
- https://archive.org/stream/s12werkediedeuts11luth#page/109/mode/1up

Philipp Melanchthon (AD 16 February 1497 – AD 19 April 1560), born as Philipp Schwartzerdt (of which name "Melanchton" is simply a Greek translation, with the meaning of "black earth"), was a German associate of Martin Luther, as well as a prominent and influential theologian of the Protestant Reformation.

In Danielem Prophetam Commentarius, editus a Philippo Melanthone, Anno 1543.; pages 122, 136-138, 214-215, 370, 371

"... **[Latin; Page 122; Line 9]** Eadem de Gog & Magog apud Ezechielem & in Apocalypsi dicuntur. Ezechiel ait, God & Magog, factis ingentibus uastationibus, tandem in montibus Israel perituros esse.

Esti de iudicio ultimo Christi intelligi potest, tamen arbitror significari praelia quae piis erunt in hac ultima mundi senecta cum Turcis, qui uincentur in montibus Israel, id est, seu in locis ecclesiae in qua uere sonat Euangelium, uel a populus uere inuocantibus deum in fide filii eius Iesu Christi. Non enim uincetur Turcae nisi per filium dei dimicantem pro sua ecclesia, ut infra clare inquit **Daniel. capite 12. Stabit Michael, id est, Christus dux magnus pro filiis populi**. Sed & apud Daniele & apud Ezechielem magne uastationes denunciantur, quas ut deus mitiget, toto pectore petamus. ..."
- https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa122#v=onepage&q&f=false

"... **[Latin; Page 136; Line 18]** PORRO hic locus admoneat nos de praesentia Christi, quod uidelicet filius dei semper assuerit patribus quodque vere nunc quoque ecclesiae adsit, exaudiat & gubernet inuocantes ipsum, sicut dicit in Euangelio, Ecce, ego uobiscum sum, &c.

Item, Ubicunque duo aut tres congregati sunt in nomine meo, ibi sum in medio eorum. **[Page 136-137]** Item, Ascendit, ut det dona hominibus, &c.
Gene. 48. inquit Iacob de Christo, Angelus qui eripuit me ex omni malo, benedicat pueris, &c.

Et Ioan.I.dicitur, Omnia per ipsum facta sunt, &c.

Et hic interest colloquio Angelorum apud Danielem.

Et Paulus inquit, Omnes bibebant de spirituali petra eos comitante, petra autem erat Christus.

Sic nos statuere debemus adesse Christum, exaudire, iuuare, & gubernare nos, Idque uocat scriptura regnum Christi. Sed infirmitas humanae mentis, non potest sic intelligere regnum Christi, cogitat de eo, tanquam de absente, non agente aliquid nobiscum. Sed his tenebris humanae rationis repugnandum est, & iuxta testimonia promissionum, & iuxta haec exempla credendum, quod uere adsit nobis, exaudiat, & iuuet inuocantes ipsum.

Haec breuiter adieci de interprete uaticinii, quem uocat Palmoni, id est, admirabilem quendam, sicut alibi Christus uocatur admirabilis consiliarius. **[Page 137-138]**

Est & illud considerandum, quod adest filius dei, cum sit mentio summae calamitatis, ut significet se in illa ipsa calamitate futurum esse in excubiis, sicut infra inquit, In illo tempore Michael, qui stat pro filiis populi, &c. Haec est magna consolatio, praesertim hoc tempore, scire, quod Christus sit in excubiis pro nobis. ...”
- https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa136#v=onepage&q&f=false
- https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa137#v=onepage&q&f=false
- https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa138#v=onepage&q&f=false

“... **[Latin; Page 214; Line 22]** Alii aliter de sententia huius capitis disputant, sed iudico hanc esse simplicissima enarrationem. Adfuit autem bono angel dux Michael, quem cum hic & infra uocet ducem po- **[Page 214-215]** puli dei, intelligo esse ipsum filium dei, λόγοις, ut a Ioanne nominatur. Hunc ducem & supra scribit interesse colloquio in capite octauo, ubi angelus ab illo domino petit interpretationem uisionis.

Adesse cum & in hoc colloquio, ac Danielis labra attingere, & consternatum recreare, adparet. Semper enim adfuisse filium dei ecclesiae, eamque, defendisse contra furorem diaboli, certum est. Ideo Ioannes inquit, Omnia per ipsum facta sunt. Loquitur enim non tantum de conditione rerum, sed etiam de gloriosis liberationibus ecclesiae. Texit populum in mari rubro, & in deserto, Defendit Iosue, Gedeonem, Samuelem, Davidem, Eliam, Elisaeum, & alios fideles gubernatores sui populi.

Ideo inquit Iacob, Benedicat his pueris angelus, qui me eripuit ex omnibus malis. Haec uerba conueniunt ad filium dei, qui uere liberat ab omnibus malis, uidelicet a peccato, ab ira dei, a morte aeterna, ab insidiis diaboli. Non enim sine caussa nominatim dicitur, ab omnibus malus. Haec gloria non potest tribui ministris angelis, qui etiamsi protegunt corpora piorum, tame nec peccatum nec aeternam mortem tollere possunt. ...”
- https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa214#v=onepage&q&f=false
- https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa215#v=onepage&q&f=false

“... **[Latin; Page 370; Line 11]** TERTIA consolatio, quod in his tantis periculis habitura sit ecclesia defensorem filium dei. Ideo hic in textu dicitur, Illo tempore stabit Micael dux magnus pro filiis populi sui.

Hac uoce omnes pii se confirment, quam quidem & Christus ipse nobis inculcat, inquiens, Ego uobiscum sum usque ad consummationem mundi. In tanta dissipatione, in tantis aerumnis, pii uidentur deserti a deo. ...”
- https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa370#v=onepage&q&f=false

“... **[Latin; Page 371; line 9]** Dixi autem supra, semper adfuisse filium dei ecclesiae suae. Ideo hic uocatur dux magnus Micael, sic enim nominat filium dei. Adpellatio nota est. Quis sicut deus, id est, quantus est hic, qui est sicut deus, qui est imago aeterni patris, potens, misericors, liberator, uindex. ...” - https://books.google.com/books?id=1llSAAAAcAAJ&pg=pa371#v=onepage&q&f=false

Heinrich [Henry] Bullinger (AD 18 July 1504 – AD 17 September 1575) was a Swiss reformer, the successor of Huldrych Zwingli as head of the Zurich church and pastor at Grossmünster.

A Hundred Sermons upo[n] the Apocalips of Jesu Christe, reveiled in dede by Thangell of the Lorde: but seen or receyved and written by thapostle and Evangelist. S. John: Compiled by the famous and godly learned man, Henry Bullinger, chief pastor of the Congregation of Zuryk. Newly set forth and allowed, according to the order appoynted in the Queenes majesties Injunctions. Thargument, wurthines, commoditie, and use of this worke, thou shalt fynd in the Preface; After which thou hast a most exact a[nd] able to feade thee into all the prinipall matters contayned therin. Math 27. This is my welbeloved Sun in whom I take pleasure, heare hym. Anno. 1561.; Pages n206; Internally 356-357

"... **[Page n206; Internally Page 356; Left-Hand Margin Column Notation, Begin]** Who is y **[that]** Michaell captaine of the warre against the Dragon. **[Left-Hand Margin Column Notation; End]**

First we must see, what that **Michael** is, a**[nd]** there is in dede no doubte, but that the Angel Michell appered in the vision, with an Army of Angels fighting. And that on the contrary parte against the**[m]** fought the Dragon with an hoste of deuils. But for asmuch as we hearde in the beginning, y **[that]** **these were tokens**, they must nedes signifie a**[nd]** betoken other thinges. **I suppose here therefore to be signified, Christ the head of his church, king a[nd] protectour, with his me[m]bres**, Apostles, Mar-tirs a**[nd]** faithful. **Nother is it a rare thing, that Christ should be figured to us by Angels**: but is euen moste accustomed, that Angelles are called the ambassadours of God, a**[nd]** the faithful seruantes of Jesus Christ. **Christ therfore head of the church a[nd] the faithfull membres of Christ, fight against the Dragon**, yet after a diuerse sort. For Christ ouercame him alone in the co**[m]**bat with out helpe of any creature, whilest in temptations he discomfited him at the last, a**[nd]** also by dying on the crosse, a**[nd]** rising agayne from the dead, he al to brake his head. This is the only, trewe a**[nd]** singular victory: wherby afterwardes are obteyned the victories of Christes me**[m]**bres, goten of that ge-neral fight, wherein **Christ fighteth not now only hande to hande with the Deuill**, but all the membres of Christe at all times under **Christ their Captayne fight against the Deuill**, and in the vertus or victory of Christ, fight and overcome: as we shal heare by and by in the songe of prayse.

[Left-Hand Margin Column Notation, Begin] Why Michael is Christ. **[Left-Hand Margin Column Notation; End]**

But for great and sondry causes we affirme Christe to be figured and signified to us under the tipe of Michaell. We know by the Scriptures as many of us as be learned, y **[that]** Michael, as also Gabriel, be the names of good Angels of god. **Michael signifieth, who as God? And who I praye you is such, as God, but in whome thexpresse Image of the fathers substaunce, a[nd] which is the Image inuisible, and worde of the father from the beginnyng, I meane the very sonne of God Jesus Christ**: **Michael in the .10. a[nd] .12. chapt. of *Daniel*, is pre-sident, protectour a[nd] Patrone of the Jewish nation**. **And it is plaine, that the people of Israel had from the beginning non other tutour and patrone, but Messias himselfe, the blessed** **[Page n205; Internally Page 356-357]** **sede**. This appeareth in the .7. of *Esaye*, were we reade, that the lord spared the people of Juda, and the princelicke Citie for Christ. In an other place he sayeth moste openly, I will de-fende that citie for my selfe, and for my servaunt Dauid. And Dauid is called Christ, in the .34. of *Ezechiel*. Christ is there-fore in very dede gouernour of his people, whiche neuerthe-lesse in defendyng and deliueryng his, useth the ministerie of Angelles: who also attribute nothing to themselues, but all glory to God alone. Morouer that excellent victory, ca**[n]** not with out offence of godlines be ascribed to Michael the ar-changel. For so omitting our Messias Christ, we

should co-**[m]**mende Angels being made a**[nd]** worthie to be called Angelical, rather than Christians. In the lawe was written, the sede of the woma**[n]** that breake the serpentes head. But the lord neuer toke the nature of an Angel, but the sede of Abraham, and by sinne hath condemned sinne. There shal followe anone in the songe. Now is salvation and power, a**[nd]**c. And there is added: for the Deuil is cast out. And **this salvatio[n] hath Christ alone accomplisthed, wherfore it is necessary, that Christ the con-querour of Sathan be signified by Michael**. ..."
- https://archive.org/details/BullingerHenry/page/n206/mode/1up?view=theater
- http://rarebooks.dts.edu/viewbook.aspx?bookid=1240

John [Jean] Calvin (born Jehan Cauvin: AD 10 July 1509 – AD 27 May 1564), of French (Franks) descent, and who was a theologian (mostly at Geneva), and a prominent leader amidst the Protestant Reformation, after leaving the Roman Catholic church.

Commentaries on the Prophet Daniel, Volume II., aka, Commentaries on the Book of the Prophet Daniel, by John Calvin, now first translated from the original Latin, and collated with the French version, with dissertations, new translation of the text, and copious indices, By Thomas Myers, M.A., vicar of Sheriff-Hutton, Yorkshire. Volume Second. Edinburgh: Printed for the Calvin Translation Society. M.DCCC.LIII. (1853). Pages, 253, 258, 266, 368, 369, 371:

"... **[Page 253; Line 5]** He adds next, *Behold! Michael, one of the chief leaders or princes, came to strengthen me*. **Some think the word Michael represents Christ, and I do not object to this opinion**. Clearly enough, if all **angels** keep watch over the faithful and elect, still **Christ holds the first rank among them, because he is their head**, and uses their ministry and assistance to defend all his people. But as this is not gene-rally admitted, I leave it in doubt for the present, and shall say more on the subject in the twelfth chapter. ..." - https://archive.org/stream/commentariesonda02calvuoft#page/253/mode/1up

"... **[Page 258; Line 25; 9th word from the Left] the Christ, because this interpretation is better suited to that Michael who has already been mentioned**, and will be again at the end of this chapter. ..." - https://archive.org/stream/commentariesonda02calvuoft#page/258/mode/1up

"... **[Page 266; Line 16; 3rd word from the Left] Michael, whome some think to be Christ. I do not object to this view, for he calls him a prince of the Church, and this title seems by no means to belong to any angels, but to be peculiar to Christ**. ..." - https://archive.org/stream/commentariesonda02calvuoft#page/266/mode/1up

"... **[Page 368; Line 20; 10th word from the Left, or Last word on Right] By Michael many agree in understanding Christ as the head of the church**. ...

... That foul hypocrite, **Servetus**, has dared to appropriate this passage to himself; for he has inscribed it as a frontispiece on his horrible com-ments, because he was called **Michael**! We observe what diabolical fury has seized him, as he dared to claim **as his own what is here said of the singular aid afforded by Christ to his Church**. He was a man of the most impure feelings, as we have already sufficiently made known. But this was a proof of his impudence and sacrilegious madness — **to adorn himself with this epithet of Christ** without blushing, and **to elevate himself into Christ's place, by boasting himself to be Michael, the guardian of the Church, and the mighty prince [Page 368-369] of the people**! ..." - https://archive.org/stream/commentariesonda02calvuoft#page/368/mode/1up
- https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up

"... **[Page 369; Line 7 under "Lecture Sixty-Five."; 2nd word from the Left]** **Daniel therefore represented Michael as the guardian of the Church, and God had enjoined this duty upon Christ, as we learn from the 10th chapter of John, (ver. 28, 29.)** As we stated yesterday, **Michael** may mean an angel; but **I embrace the opinion of those who refer this to the person of Christ, because it suits the subject best to represent him as standing forward for the defense of his elect people. He is called the *mighty prince*, because he naturally opposed the unconquered fortitude of God to those dangers to which the angel represents the Church to be subject**. We well know the very slight causes for which terror often seizes our minds, and when we begin to tremble, nothing can calm our tumult and agitation. The angel then in treating of very grievous contests, and of the imminent danger of the Church, calls ***Michael the mighty prince*. As it has had said, Michael should be the guardian and protector of the elect [Page 369-370] people**, he should exercise immense power, and he alone without the slightest doubt should be sufficient for their protection. **Christ confirms the same assertion**, as we just now saw, in the 10th chapter of John. He says all his elect were given him by his father, and none of them should perish, because his father was greater than all; no one, says he, shall pluck my sheep out of my hand. My father, who gave them me, is greater than all; meaning, God possess infinite power, and displays it for the safety of those whom he has chosen before the creation of the world, and he has committed it to me, or has deposited it in my hands. We now perceive the reason of this epithet, which designates ***Michael as the great prince***. ..." - https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up
- https://archive.org/stream/commentariesonda02calvuoft#page/370/mode/1up

"... **[Page 371; Line 20]** At length he adds, *At that time thy people shall be preserved*. By this expression the angel points out to us the great importance of **the protection of Michael. He promises certain salvation to his elect people**, as if he had said, although the Church should be exposed to the greatest dangers, yet with respect to God himself, it should always be safe and victorious in all contests, because **Michael should be superior to every enemy**. ..."
- https://archive.org/stream/commentariesonda02calvuoft#page/371/mode/1up

Johann Wigand (ca. AD 1523 - AD 21 October 1587), a German Lutheran cleric, who had studied under Martin Luther and Philip Melanchthon. While in Magdeburg he contributed to the Magdeburg Centuries, a work consisting of ecclesiastical history. In the year AD 1575 he became Bishop of Pomesania, which he so held until his death.

[English] Brief Exposition of the Prophet Daniel

[Latin] Danielis Prophetae Explicatio Brevis, tradita in Academia Ienensi, A D. Iohanne VVigando; Ienae Guntherus Huttichius ex. cudebat. Anno 1571. Pages 372r,v, 373v, 374r,v, 376r, 377r, 380v, 443v,r, 444v, 445r,v, 446r, 447r,v, 453v

"... **[Latin; Page 372r; Line 7]** Princeps) 2. pars Narrationis, seu fundamentum consolationis. Ego Angelus coelestis, in aula principis Persarum, impiis consiliis, quae suggeruntur a malis Spiriti-bus, resisto, & habeo adiutorem Michaelem, principem Israelitici populi, id est, ipsum Dei filium. Huic Historiae conuenit Typus in Apocalypsi 12. vbi Michael & Angeli eius pugnant cum Dracone. ..." - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0761&USE=800&DMDID=DMDLOG_0002

"... **[Latin; Page 372v; Line 11]** Ecce Michael) Siue de excellenti Angelo, siue de ipso filio Dei accipias, per-inde est. De filio autem Dei ideo interpre-tamur, quia postea dicitur (Princeps populi Israelitici) id est, Ecclesiae verae. Docet au-tem Paulus, ipsum filium Dei fuiste Du-cem & comitem

eius coetus. Et Iacob in-quit Genes. 49. Angelus, qui eruit me de cunctis malis, benedicat pueris istis, & inuo-cetur super eos nomen meum, etc. Iam ve-ro eripere ex omnibus malis, non creaturae, sed creatori potius conuenit. Similiter & benedicere, opus Dei est. Est praeterea no-men valde magnificum. Nam Michael signi ficat, quis sicut Deus? ...” - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0762&USE=800&DMDID=DMDLOG_0002

“... **[Latin; Page 373v; Line 8]** Et ecce quasi similitudo) Siue haec de Angelo, siue de filio Dei, deque ipso Mi-chaele intelligas, de quo supra, perinde est. Tangere labia, & impertiri robur cordis & mentis, beneficium Dei est, nisi quod Ange-li possunt esse organa Dei, per quae Deus operatur quae vult: sicut Apostoli impositis manibus, sanarunt aegrotos, resuscitarunt mortuos. ...” - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0764&USE=800&DMDID=DMDLOG_0002

“... **[Latin; Page 374r; Line 19]** Veruntamen) Repetit causum suae legationis, nempe, vt exponat primum quae sint futura. Deinde, quod Michael pro suo populo acriter dimicet. ...” - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0765&USE=800&DMDID=DMDLOG_0002

“... **[Latin; Page 374v; Line 4]** Michael princeps vester) Etsi ap-paret, cuilibet prouinciae suum destinatum bonum Angelum, qui molitiones Diabolo-rum reprimat: tamen hic videtur de sublimiori quodam, quam sint Angeli, differere. Princeps Ecclesiae, Hierosolymitanae, est ip-se filius Dei, vt supra monuimus. ...” - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS 0766

“... **[Latin; Page 376r; Line 7]** VI. De Michaele principe populi Israelitici, seu Ecclesiae Dei. Filius Dei ab initio semper adfuit Ecclesiae suae, & factus homo, in ipso actu triumphi sui inquit, Ecce ego vobiscum sum, vsque ad consummatione seculi. Non igitur dubium est, hunc Iesum Christum, Deum & hominem, nobiscum es se, propulsare Diaboli mirandas & multi-plices machinationes. ...” - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0769&USE=800&DMDID=DMDLOG_0002

“... **[Latin; Page 377r; Line 10 under “DE VOCABVLIS.”]** Angelus ipse Filius Dei appellatur. Genes. 48. Angelus qui eripuit me de cun-ctis malis, benedicat pueris istis, etc. Duo hic attribuuntur Angelo, quae creaturis adscri-bi nequeunt, nempe eripere ex cunctis malis, Deinde benedicere spiritualiter ac cor-poraliter. Angelus Testamenti: Malach. 3. ...” - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0771&USE=800&DMDID=DMDLOG_0002

“... **[Latin; Page 380v]** 3. De ordine & Hierarchia Angelorum.

Fit Archangeli mentio 1. Thes. 4. Ipse Dominus cum classico, & voce Archangeli descendet. Et Iudas, Cum Michael Archan-gelus cum Diabolo disceptaret. Inde qui-dam ordinem & gradum Angelorum supre mum constituunt, nempe Archangelorum. Verum probatio non videtur esse suffice-ens. Primum, quia alias in sacris literis nul-la fit distinctio Angelorum in eiusmodi gradus. Deinde hic Archangeli vox, ad ip-sum Iesum Christum referri potest, qui est Michael, & Angelorum Dux atque creator. Voce enim sua Christus iubebit mortuos reuiuiscere. ...” - https://digital.staatsbibliothek-

berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0778&USE=800&DMDID=DMDLOG_0002

"... **[Latin; Page 443v; Below "DE TEXTV."]** In tempore) 1. Consolation, eaque o-mnium potissima, de praesentia, cura, prote ctione, liberatione Michaelis principis ma- **[Page 443v-444r]** gni, hoc est, ipsius filii Dei, de quo etia Cap. 10. mentio facta est. Christus haec ita expo-nit atque illustrat: Ecce, inquit, ego vobiscu ero, usque ad consummationem seculi. Item, Non relinquam vos orphanos. Quid autem potest dulcius dici, quam Iesum Christum, Dei & Mariae filium, nostrum saluatorem, non velle nos derelinquere, velle se nobis familiariter adiungere, velle nos aduersus omnis generis pericula & aduersitates tue-ri? Si Deus pro nobis, inquit Paulus, quis contra nos? …

... Adest nobis in **[Page 444r-444v]** excubiis vnus Michael, qui irato & efferue-scenti mari potest saeuiendi metas consti-tuere. Ille Michael is est, qui est omnipo-tens, vicit mundum & principem eius, con-triuit caput serpentis, habet potestatem hu-ius & futuri seculi. Hoc nobis Domino pro picio, hoc nobis adsistente, nos protegente, erimus tuti, & in morte etiam cum ipso vi-uemus & regnabimus.

Quod si interdum patitur ille Micha-el, aliqua membra, veluti tempestate mari-na aliquas nauiculas, mergi, & absorberi vi-olentia furentium ventorum in hoc mun-do: non tamen penitus deserit, sed ea ipsa membra ad maiores dignitates euehit. Nul-la enim maior dignitas in hoc mundo est, quam fieri conformem Iesu Christo, no-stro Duci, cruorisque profusi ornamenta ad ipsum adferre. …"
- https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0904&USE=800&DMDID=DMDLOG_0002
- https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0905&USE=800&DMDID=DMDLOG_0002
- https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0906&USE=800&DMDID=DMDLOG_0002

"... **[Latin; Page 445r; Line 9]** Michael) Hoc nominis tribuitur isti Heroi, nostro protectori. Michael aute**[m]** significat, quis sicut Deus? Nominant inter-dum homines suos filios Hercules, Consta**[n]**-tinos, Alexandros, Magnos, Maximilianos, Leuthelsser seu Ludolphos, Dielhei-ler Vilhelmos. Sed bullae merae sunt. Vix vbi exorti sunt, iterum decidunt ac pereu**[n]**t. At quis sicut Deus? Filius Dei est, ipse quo-que Deus, coaeternus, coessentialis, coomni-potens patri & Spiritui sancto. Quid est Diabolus? Est creatura, non est Deus, licet titulum hunc superbe sibi arroget. Quid sunt insaniae potentum in mundo, minas a-troces spumantium, & micantem ferri par-ticulam ostentantium? Ad hunc Michaelem nostrum, minus sunt quam puerorum pup-pae, ex luto, aut ligno, aut simili materia conflatae, quas pueri irati deiiciunt in ter-ras, laeti eas collocant quocunque volunt, **[Page 445r-445v]** nihil prorsus extimescentes illorum gla-diolos aut hastulas.

Alii Angelo intelligunt, excubias pro Ecclesia Dei agente. Sed rectius pro ipso Ie-su Christo mundi Saluatore accipimus, iuxta dicta noui Testamenti.

Princeps magnus) Esai. 9. etiam appellatur Iesus Christus Schar Schalo**[m]** princeps pacis, qui hic dicitur Schar Ga-dol, princeps magnus. Est autem princeps, quia omnia subiecta sunt pedibus ipsius. Psal. 8. Duplici enim ratione meretur dici princeps. Primum creationis ratione, quia omnia per ipsum creata sunt. Cur igitur non iure nominaretur princeps rerum o-mnium? Deinde ratione meriti,

quia vicit mundum & subiugauit sibi, cum suo prin-cipe Diabolo, Itaque hoc etiam iure recte ap-pellatur princeps. Apoc. 1. dicitur princeps regum terrae.

Magnus, imo maximus princeps iustis-sime appellatur, quia est Deus omnipotens, autor & gubernator coeli & terrae, qui omnia fecit & facit, quaecunque voluit: magna-semper fecit in Ecclesia, & magna porro faciet in ea. Hunc salvatorem & protecto-rem confer ad omnia ea, quae in mundo ma- **[Page 445v-446r]** magna & terrifica videntur, & quiderunt? ..."
- https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0907&USE=800&DMDID=DMDLOG_0002
- https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0908&USE=800&DMDID=DMDLOG_0002
- https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0909&USE=800&DMDID=DMDLOG_0002

"... **[Latin; Page 446r; Line 15, 5th word from the Left]** Na**[m]** Michael princeps ille magnus, eiusmodi elatos, tumidos, cri-statos pappos discussit plurimos, iam inde ab initio papporum. Haec nobis praebeant consolation**[m]**, adversus terrificum aspectum Diabolorum & suorum mancipiorum, fure**[m]**-tium contra Ecclesiam Christi. Hic prin-ceps magnus inquit: Omnes capilli capitis vestri numerati sunt, etc. Item, nolite me-tuere eos qui corpus occident. Item, Nemo rapiet ones meas de manu mea. O potentem manum istius Michaelis, o munitos optime, & in tutissimo loco positos, qui manu Mi-chaelis inclusi sunt. ..." - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0909&USE=800&DMDID=DMDLOG_0002

"... **[Latin; Page 447r; Line 12]** Et erit tempus) Ratio, & Enume-ratio saeuissimarum tempestatum, quae in-gruent postremis mundi temporibus, quan-do Antichristus suum obtinebit imperium. Q.D. Extrema id necessitas exiget, vt Mi-chael ille magnus princeps assistat suo po-pulo. Nam absque ipso si foret, tota Ecclesia actutum interiret, Depingit autem mundi senectam, & Antichristi rabiem extremam.

Tempus angustiae) Variarum tri bulatio**num.** Splendidissimum sane nomen est, populum esse Dei, Ecclesiam esse Chri-sti, esse filios Dei, haeredes vitae aeternae. ...

... Nam hic ipse Deus per Angelum nobis praedicit, afflictiones, vexa-tiones, aerumnas, miserias longe grauissi- **[Page 447r-447v]** mas, quae non finientur, nisi adventu Chri-sti ad iudicium, licet quasdam liberationes, & quasdam lenitiones subinde Michael il-le clementer largiturus est, ne prorsus in-tereat semen sanctum in terris, & vt aliqua fiat doctrinae coelestis propagatio. Sic ipse fi lius Dei factus homo nobis occinit: Eritis odio omnibus hominibus, propter nomen meum. Mitto vos tanquam oues in medium luporum. Si me persecuti sunt, & vos perse-quentur. Qui vult me sequi, tollat crucem suam. Et Paulus acclamat: Omnes qui pie in Christo Iesu volunt viuere, persecutionem patientur. Rationes autem, vnde haec proue niant, & deinde etiam, cur Deus ista sinat fieri, in promptu sunt. Ecclesia Christi ab-renunciauit Diabolo, & omnibus operibus euis: Itaque habet Diabolum hostem perpe-tuum. Ille vero circuit, vt Petrus docet, tanquam leo rugiens, quaerens quem deuo-ret. Deinde vero Diabolus est princeps hu-ius mundi: Itaque filii huius seculi virtutes sui principis aemulantur, nempe mendacia & homicidia. Inde etiam mundus, omnibus piis iniquis & infestus est. Dum igitur Diabolus & euis focii in hoc mundo sunt, inimicitiae atroces in omnes pios exercen-tur Genes. 3. ..." - https://digital.staatsbibliothek-

berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0911&USE=800&DMDID=DMDLOG_0002
- https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0912&USE=800&DMDID=DMDLOG_0002

"... **[Latin; Page 453v; Line 9]** II. De Michaele duce magno, assi-stente Ecclesiae Dei perpetuo, ac patrocini-um praestante, contra omnia terriculamen-ta Diaboli, contra omnes fremitus impioru**[m]**. Dicamus igitur cu**[m]** Psalmista: Dominus no-bis adiutor, non timebimus, quid faciat mi-hi homo.

Exempla extat huius rei manifesta. Quoties enim ille Michael discussit Pontificio-rum conatus? Quando iam triumphabundi clamarunt, Actum est de Euangelicis, iacet, nunquam resurgent: tum Michael ille per-cussit ipsos in maxillas, detesque, elisit, & qua-si ex morte suos confessores liberauit. ..." - https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN66970119X&PHYSID=PHYS_0924&USE=800&DMDID=DMDLOG_0002

David Chytraeus or Chyträus (26 February 1530, Ingelfingen – 25 June 1600, Rostock), was a German Lutheran theologian, historian, professor of the University of Rostock as well as was being a co-author of the Formula of Concord.

Explicatio Apocalypsis Joannis Apostoli, perspicua & brevis, ex praelectionibus Davidis Chytraei. Vitebergae Excudebat Iohannes Crato. Anno 1564

"... **[Latin; Scan Page 284; Internal Page 234; Line 6]** Cuius tres sunt praecipuae partes.

I. Personas describit, inter quas bellum geritur, Mulierem & Draconem seu Ecclesiam & Diabolum.

II. Singulare certamen & uictoria magni Mi-chaelis, filii Dei Domini nostri Iesu Christi, capi-tis Ecclesiae aduersus diabolum exponitur, Que Christi uictori, fons & causa est uictoriae in no-stris & omnium piorum certaminibus.
III. Bellum & persecutiones Diaboli, et irri-tos conatus adversus Ecclesiam, depingit. ..."
- https://www.digitale-sammlun**gen.**de/en/view/bsb10179550?q=%28Explicatio+Apocalypsis%29&page=284,285

"... **[Latin; Scan Page 286; Internal Page 237]** II.

Michael & Angeli eius preliabantur cum Dracone.

Multo imbecillior est ecclesia, quam ut pro-priis uiribus hostem diabolum omnium potentissimum sustinere & profligare possit. Ideo magnus dux et imperator Ecclesiae filius Dei Dominus noster Iesus Christus ipse, cum Dracone singulari cer tamine congressus est, & caput, id est, regnum & potentiam Draconis contriuit. Cuius uictoriae effi-cacia et uirtute, Nos etiam cum Diabolo & ipsius organis, haereticis, tyrannis, & propriae naturae uiciosis affectibus praeliantes, uincimus, adiuti a filio Dei, qui inde usque ab initio Ecclesiae suae adfu-it, & aduersus diaboli furorem defendit, ut histo-ria Iacob Gen 32. 48. populi Israel in mari rubro & deserto. Exod. 14. Iosue cap. 5. Et Dauid inquit, Castrametatur Angelus Domini in circuitu timentium eum, et eripiet eos. Ideo in Daniele nominatur magnus dux Michael, qui stat pro filiis populi Dei. Et hoc in loco Angelum Michaelem typum esse filii Dei non dubium est. Cui etiam no-men proprie congruit מִיכָאֵל, Quis sicut Deus,

uidelicet aequali potentia, maiestate, gloria cum aeterno Patre, ομοούσια και σωμα ιδια Patri, liberator & uindex Ecclesia suae. ..." - https://www.digitale-sammlun**gen.**de/en/view/bsb10179550?q=%28Explicatio+Apocalypsis%29&page=286,287

Richard Turnbull (16th Century, 1530's? - 1593) was a scholar of Corpus Christi Coll. 1566, from diocese of Lincoln, fellow 1569, B.A. 15 Nov., 1570, chaplain, M.A. 21 Jan., 1573-4, sup. for license to preach 1576; rector of St. Pancras, Soper Lane, 1582, until his death in 1593. See Ath. i. 752; & Lansdowne MS. 982, f. 188.

An exposition vpon the Canonicall Epistle of saint Iude: With the Analysis and Resolution, both generall of the whole Epistle, and perticular of euerie Lecture: Diuided into tenne Sermons or Lectures, Made and written by Richard Turnbull Preacher, in the Cittie of London: and lately reuised and augmented by the Au-thour. London; Imprinted by Iohn Windet, 1592. S. Jude. Sermon 5. pg 65 [Paragraph 2; Line 10; 3rd word from the Left]

"... **[page 65]** Daniel the great Prophet maketh menti-on of Michael; and saith that at that day Michael shall stand vp, that great Prince, which standeth for the peo-ple: wherein hee seemeth to note that Michaell was a Prince from God, for the defence of his people: then must there be an enemy intended, which may be Sathan. And so it is. **For our Michael and great Prince Iesus Christ, shall rise vp in the latter day to rescue and deliuer his people and Church, from the tyranny of Sathan and his adherents**. ..." - https://books.google.com/books?id=His7AQAAMAAJ&pg=PA65#v=onepage&q&f=false

Francois Du Jon aka "Franciscus Junius" (AD 1 May 1545 – AD 13 October 1602), who, having studied law originally, later came under the influence and teachings of Jean Calvin and Theodore Beza at Geneva and became a "Reformed" scholar and theologian. He ministered at Antwerp for some time, until being forced to flee to Heidelberg due to persecution. He also translated the scriptures into Latin with Emmanuel Tremellius, as well as wrote the "Reformed" text, "De Vera Theologia".

Lectiones In Ionam Prophetam, ex ore clarissimi viri Francisci Ivnii Bitvrigis, S. Theologiae Doctoris ac Professoris exceptae In his sacrae Scripturae explicandae methodus breuiter & perspicue ostenditur. Franciscus Iunius SS. In officina Sanctandreana, cIↃ IↃ XCIV (1594); Pages 127v, 128r, 129r; or Pages n4,5,6; Internally Pages 6,7,9,11

[English Title: The Revelation of Saint Iohn the Apostle and Evangelist, With a briefe and learned Commentarie, Written by Franc. Iunius, &c.]

Revelation 7:2; & Footnote:

"... **[Page 127v, or Scanned Page n4; Internally Page 6; Left Column]** CHAP. VII. ... **[Left to Right Column]**

[Right Column; Line 6; Verse 2] ... 2 [3] And I saw [4] another Angel come vp from the East, which had the seale of the liuing God, and he cried with a loud voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, ...

... **[Notation 4 below scriptural text; Right Column]** 4 Not onely another, or differing in number from the common Angels of God, but also in essence, office and operation excelling all Angels: that is, **Christ Jesus, the eternall Angel or word of God, and mediator of the covenant**. So hereafter

Chap. 8. 3. and 10. 1. 5. ...” - https://books.google.com/books?id=4eJBAQAAMAAJ&pg=RA1-PA128#v=onepage&q&f=false
-
https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius revelationComments 1594#page/n4/mode/1up

Revelation 8:3; & Footnote:

“... **[Page 128r; or Scanned Page n4; Internally Page 7; Left Column; Verse 3]** 3 3 Then another Angell came, and stood be **[Left Column to Right Column]** fore the altar hauing a golden censer; and much odoures was giuen unto him, to offer with the prayers of all the Saintes vpon the golden Altar, which is before the throne. ... **[Right Column to Left Column Notations]**

[Left Column Notation 3] ... 3 **This is that great Emperor, the Lord Iesus Christ, and Sauiour: who both maketh intercession to God the Father for the Saincts, in the heavenly sanctuarie with most sweet odour**, **and offering vp their prayers**, as the calues and burnt sacrifices of their lips, in this verse, in such sort as euery one of them (so powerfull is that sweet sauour of Christ, and the efficacie of his sacrifice) are held in reconcilement with God, and themselues made most acceptable vnto him ...” - https://books.google.com/books?id=4eJBAQAAMAAJ&pg=RA1-PA128#v=onepage&q&f=false
-
https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius revelationComments 1594#page/n4/mode/1up

Revelation 10:1; & Footnote:

“... **[Page 129r; or Scanned Page n5; Internally Page 9; Left Column]** CHAP. X.

1. Another Angell appeareth clothed with a cloud, 2. holding a booke open, 3. and creith out, 8. A voyce from heauen commandeth Iohn to take the booke, 10. He eateth it.

1 [1] Then I saw [2] another mighty Angell com-ming downe from heauen, clothed with a cloud; and the raine bowe was ouer his head, and his face was as the sunne, and his feete as pillars of fire. ... **[Left Column to Left Column Notation 1]**

[Left Column Notation 1; There is a slight difference in the two copies, “person of Christ”] 1. ... One is **the authoritie of Christ**, reueaIing his mysteries, & calling his seruant, vnto the seuenth verse. The other is S. Iohn his calling proper vnto this place, and repeated from before, vnto the end of the Chapt. Authoritie is giuen vnto this Reuelation, by these things. First by the person of **Christ, appearing from heaven in this habite and countenance strong, ready, glorious, surueying all things by his prouidence & gouerning them by his omnipotencie**, verse 1. ...

2. **Christ Jesus**, see Chapter 7.2. ...” - https://books.google.com/books?id=4eJBAQAAMAAJ&pg=RA1-PA129#v=onepage&q&f=false
-
https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius revelationComments 1594#page/n5/mode/1up

Revelation 12:7; Footnote:

"... **[Page 129v; or Scanned Page n6; Internally Page 11; Left Column]** CHAP. XII. … **[Left Column to Right Column]**

[Right Column; Verse 7] … 7 And there was a battaile fought in Hea-ven, [14] Michaell and his Angels fought against the Dragon, and the Dragon fought and his An-gels. … **[Right Column to Right Column Notation 14]**

[Right Column Notation 14] … 14 **Christ is the Prince of Angels, and Head of the Church who beareth that yron rod, verse 5. See the notes upon Dan. 12. 1**. ..." - https://books.google.com/books?id=4eJBAQAAMAAJ&pg=RA1-PA130#v=onepage&q&f=false - https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius revelationComments 1594#page/n6/mode/1up

Hugh Broughton (1549 - 4 August 1612), was an English scholar and theologian of the "Puritan" faith and practice.

Daniel His Chaldie Visions and His Ebrevv: Both Translated after the O.riginal: and expounded both, by reduction of heathen most famous stories vnto the exact proprietie of his wordes (which is the surest certaintie what he must meane:) and by ioyning all the Bible, and learned tongues to the frame of his worke. At London, Printed by Richard Field, for William Young dwelling neare the great North doore of Paules, where the other workes of the same author are to be sold. 1596. [by Hugh Broughton. With engravings.]

"... Also **Michael the great Prince**, named great by an Angel, in the company of two other Angels, this vvould disturbe the vnstayed: vvho knew not vnto vvhat former person, **as Palmony and Messias, this vvas to be referred. The notation vvould teach such as knew the holy Trinitie, vvho the person vvas no less then vve are vvarranted from Apo.12. and from S. Iude**. In the Apocalypse, vvhere **Michael** and his Angels fight, **Christ** and his seruantes come in the exposition. **In S. Iude the burier of Moseh is Michael, vvho in Deut. is יהוה the Eternal. Also the authour of this speech, the Lord rebuke thee Satan, is in Zacharie the Eternal, and the Angel of the Eternal. By this vve may vvell know vvho Michael must be**. And all of stayed iudgement will soone acknowledge, that **it cannot stand vvith the playn-nesse vvhich is in Christ, that the Angel should call Da-niel vnto any specualtion of Archangel, but of the Sonne of God: nor to teach him to vvade in things vvhich he could not see, to hold any created Angel our great Prince**. ...

... **As Palmony in the eight Chapter is expounded the most holy Christ in the ninth**: and none vvas there aboue Ga-briel but he, so none here may be. **And vvhen our Lord, Iohn. 5. disputeth of the resurrection, as a vvorke for the Sonne of God, therein calling vs hither, he expoundeth clos-ly, vvho Michael must be**.

[Left Column Notation] **Names of Christ: Pal-mony. chap. 8. Messias. chap. 9. Mi-chael. chap. 10. & 12. Al-so בר־אלהין chap. 3. euen by Midras Rab. Stone cut without hands. chap. 2. and one clothed in white linnen &c. chap. 20. and 12. and Prince of the armie. chap. 8. Mi-chael there by Aben Ezra**. ..." - https://books.google.com/books?id=OR5lAAAAcAAJ&pg=PT15&#v=onepage&q&f=false

1560 / 1599 Geneva Study Bible; one of the first great "study notes bibles" for its many marginal notations, comments and references, used by the Puritans, and other Reformers. It was used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan (author of The Pilgrim's Progress), as well as crossed the Atlantic Ocean on the Mayflower, being utilized by the English "Dissenters". It was the main-

stay English translation of the Bible of "Reformation" until the AV1611 (Authorized Version; The King James Bible) gained, and retained (for the last 400 years), the ascendancy.

The Bible And Holy Scriptures Conteyned In The Olde and Newe Testament. Translated According to the Ebrue and Greke, and conferred with the best translations in divers langages. With moste profitable annotations upon all the Lord places, and other things of great importance as may appeare in the Epistle to the Reader. At Geneva. Printed by Rouland Hall, M. D. LX. (1560). Pages n18, 19, 33, 201, 234, 728, 729, 731, 763, 764, 772, 1065, 1178, 1185, 1187:

Genesis 16:7; Footnote:

> "... **[Page n18; Internally Page 19/1224; CHAP. XVI.]** 7 But **the [d] Angel of the Lord** founde her beside a fountayne of water in the wilderness by the fountaine in the way to Shur, ...
>
> ... d **Which was Christ, as appeareth verse 10 & chap 18, 21**. ..."
> - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n18/mode/1up

Genesis 18:17; Footnote:

> "... **[Page n19; Internally Page 20/1224; CHAP. XVIII.]** 17 And the [h] Lord said, Shal I hide from Abraham that thing which I do, ...
>
> ... h **Jehouah** the Ebrewe worde, which we call Lord: she-weth that **this Angel was Christ for this worde is onely applied to God**. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n19/mode/1up

Genesis 31:13; Footnote:

> "... **[Page n33; Internally Page 34/1224; CHAP. XXXI.]** 13 [d] I am the God of Beth-el, where thou * annointedst y **[the]** piller, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrei & returne vnto the land where thou wast borne. ...
>
> ... d **This Angel was Christ w[ho] appeared to Iaakob in Be-thel**: & hereby appeareth he had taught his wives y **[the]** feare of God: for he talketh as thogh they knewe this thing. ..."
> - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n33/mode/1up

Joshua 5:14; Footnote:

> "... **[Page n201; Internally Page 202/1224; CHAP. V.]** 14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: the**[n]** Ioshua fel on his face to the earth, and [g] did worship, and said unto him, What saith my Lord vnto his servant? ...
>
> ... g In that that **Ioshua worshi-peth him, he acknollageth him to be God: & in that that he calleth himselfe y [the] Lord's captaine, he declareth himselfe to be Christ**. Exod. 3. 5. Ruth 4. 7. Acts 7. 33. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n201/mode/1up

Judges 13:11; Footnote:

"... **[Page n234; Internally Page 235/1224; CHAP. XIII.]** 11 And Manoah arose and went after his wife, and came to the [f] man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea. ...

... f He calleth him man, be-cause he so se-med, but **he was Christ the eternal worde**, which at his time ap pointed became man. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n234/mode/1up

Daniel 10:13; Footnote:

"... **[Page n728; Internally Page 729/1224; CHAP. X.]** 13 But the [h] prince of the kingdome of Persia withstode me one and twentie dayes: but lo, [i] Michael one of the chief princes, came to helpe me, & I remained there by the Kings of Persia. …

... i Thogh God colde by one Angel destroy all the worlde, yet to assure his childre**[n]** of his loue, he se**[n]**deth forthe double power euen **Michael, that is Christ Iesus y [the] head of Angels**. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n728/mode/1up

Daniel 10:21; Footnote:

"... **[Page n729; Internally Page 730/1224; CHAP. X.]** 21 But I wil shewe thee that which is de-creed in the Scripture of trueth: [q] and there is none that holdeth with me in the-se things, but Michael your Prince. ...

... q For this Angel **[Gabriel]** was appointed for the defense of the Church **vnder Christ, who is the head** thereof. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n729/mode/1up

Daniel 12:1; Footnote:

"... **[Page n731; Internally Page 732/1224; CHAP. XII.]** CHAP. XII. Of the deliverance of the Church by Christ.

1 And at that [a] time shal Michael sta**[n]**d vp, the great prince, which standeth for the children of thy people, and there shal be a time of trouble, suche as neuer was since there began to be a nation vnto that same time: & at that time thy people shall be deliuered, euerie one that shal be founde writen in the boke. ...

... a The Angel here noteth two things: first y **[that]** the Church shal be in great afflictio**[n]** & trou ble at Christs comming, and next that **God wil send his Angel to deli-uer it, whome here he calleth Michael, meaning Christ** w**[ho]** is published by y **[the]** preaching of y **[the]** Gospel. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n731/mode/1up

Zechariah 3:1; Footnote:

"... **[Page n763; Internally Page 764/1224: CHAP. III.]** CHAP. III.

A prophecie of Christ and of his kingdome.

[1] And he shewed me Iehoshua the hie Priest, [a] sta**[n]**ding before **the Angel of the Lord**, and [b] Satan stode at his right hand to resist him. ...

... a He praied to **Christ the Mediator** for the state of the Church. ..."
- https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n763/mode/1up

Zechariah 3:2; Footnote:

"... **[Page n764; Internally Page 765/1224; CHAP. III.]** 2 And the [c] Lord said unto Sata**[n]**, the Lord reprove thee, o Satan: euen the Lord that hathe chosen Ierusalem, reproue thee. Is not this a [d] brande taken out of the fyre? ...

... c That is, **Christ spea-keth to God as the Mediator of his Church that he wolde rebuke Satan**: and here he sheweth himselfe to be the continual pre-server of his Church. ..."
- https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n764/mode/1up

Malachi 3:1; Footnote:

"... **[Page n772; Internally Page 773/1224; CHAP. III.]** CHAP. III.

[1] Of the messenger of the Lord, Iohn Baptist, and of Christs office.

1 Beholde, I wil send my [a] messenger, & he shal prepare the way before me: & the [b] Lord whome ye seke, shal spedely co-me to his Temple: euen the [c] messenger of the couenant whome ye desire: beholde, he shal come, saith the Lord of hostes. …

... a This is me**[an]**t of Iohn Baptist, as Christ expoundeth it, Luk 7,27

b Meaning, **Messiah**, as psal 140,1. dan 9,17.

c **That is Christ by whome the coue-nant was made and ratified, who is called the Angel or messenger of the couenant**, because he re-concileth vs to his father; & is Lord or King, becau-se he hath the gouernement of his Church. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n772/mode/1up

Acts 7:32; Footnote:

"... **[Page n1065; Internally Page 1066/1224; CHAP. VII.]** 32 I am the [l] God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Iacob. Then Moses trembled, & durst not beholde it. ...

l Seing **this Angel called himself God, it declareth y [that] he was Christ the Mediator, who is the e-ternal God**. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n1065/mode/1up

Jude 9; Footnote:

> "... **[Page n1178; Internally Page 1179/1224; CHAP. I.]** 9 Yet [k] Michael the Archangel, when he stroue against the deuil, and disputed a-bout the bodie of Moses, durst not blame him with cursed speaking, but saith, [l] the Lord rebuke thee. ...
>
> ... l In Zacharie 3.2 **Christ vn-der the name of the Angel rebuked Satan** as knowing y **[that]** he went about to hinder the Church: but he re we are ad-monished not to seke to reue **[n]**ge ourselves by evil speking, but to referre the thing to God. ..." - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n1178/mode/1up

Revelation 10:1; Footnote:

> "... **[Page n1185; Internally Page 1186/1224; CHAP. X.]** CHAP. X.
>
> [l] The Angel hathe the boke open. 6 He swearth there shal be no more time. 9 He giveth the boke unto John, which eateth it up.
>
> 1 And I sawe another mightie [a] An-gel come downe from heauen, clo-thed with a cloude, and the [b] raine bowe vpon his head, & his face was as the [c] sunne, and his [d] feete as pillers of fyre. …
>
> ... a Which was **Iesus Christ y [that] came to co[m]fort his Church** a-gaist y **[the]** furious assaltes of Sa-tan and Anti-christ: so that in all their troubles, the faithful are sure to finde con solacio**[n]** in him.
>
> b Iesus Christ beareth y **[the]** testimonie of Gods loue towardes us. ..."
> - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n1185/mode/1up

Revelation 12:7; Footnote:

> "... **[Page n1187; Internally Page 1188/1224; CHAP. XII.]** 7 And there was a battel in heauen. [k] **Mi-chael** & his Angels foght against the dra gon, and the dragon foght & his Angels. ...
>
> ... k **Iesus Christ** and his mem-bers, as Apo-stles, Martyrs, and the rest of the faithful. ..."
> - https://archive.org/stream/TheGenevaBible1560/geneva bible1560#page/n1187/mode/1up

And additional reading for the footnote of Revelation 12:7, elsewhere gives:

> "... **[1599 Geneva Study Bible; Footnote for Revelation 12:7]** (14) **Christ is the Prince of angels and head of the Church**, who bears that iron rod Re 12:5. Also see Geneva "Da 12:1". In this verse a description of the battle and of the victory in the two verses following Re 12:8,9. The psalmist noted this battle as did Paul; Ps 68:9 Eph 4:8 Co 2:15. ..."
> - http://www.reformedreader.org/gbn/gbnrevelation.htm

1616 Holy Bible Commentary

The Bible - That is, Holy Scriptures contained in the Old and New Testament. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie. Anno Dom. 1616; Pages 344r, 345v:

Daniel 10:13 Notation:

> "... **[Page 344r; Left Column; Verse 13]** 13 But the h prince of the kingdome of Per-sia withstood mee one and twentie dayes: but loe, i Michael one of the chiefe princes, came to helpe me, and I remained there, by the kings of Persia. ...
>
> **[Left Column; Notation i]** i Though God could by one An-gel destroy all the world, yet to assure his chil-dren of his loue, he sendeth forth double power, euen **Michael, that is, Christ Iesus the head of Angels**. ..."
> - https://books.google.com/books?id=4eJBAQAAMAAJ&pg=PG=PA344#v=onepage&q&f=false

Daniel 12:1 Notation:

> "... **[Page 345v; Left Column; CHAP. XII.]** CHAP. XII.
>
> 1. Of the **deliuerance** of the Church **by Christ**.
>
> And at that 2 time shall **Michael** stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there be-gan to be a nation vnto that same time: and at **[Left Column to Right Column]** that time thy people shall be deliuered, euery one that shall be found written in the booke.
>
> **[Left Column; Notation 1]** 1. **The Angel here noteth two things**: first that the Church shall be in a great af-fliction and trou-ble at Christs comming, and next that **God will send his Angel to deliuer** it, whom here be **called Michael, meaning Christ**, which is published by the preaching of the Gospel. ..."
> - https://books.google.com/books?id=4eJBAQAAMAAJ&pg=PG=PA345#v=onepage&q&f=false

Andrew Willet (AD 1562 – AD 4 December 1621), was an English clergyman and controversialist.

Andrew Willet, Sixfold Commentary [Hexapla in Danielem, that is, A six-fold commentarie vpon the most diuine prophesie of Daniel, wherein according to the method propounded in HEXAPLA vpon Genesis and Exodus, sixe things are obserued in euery Chapter. 1. The Argument and Method. 2. The diuerse readings. 3. The Questions discussed. 4. Doctrines noted. 5. Controversies handled. 6. Morall observations applyed. Wherein many obscure visions, and diuine Prophecies are opened, and difficult questions handled with great breuitie, perspiscuitie, and *varietie, which are summed to the number of* 536. *beside the Controversies* 134, in the Table, in the end of the booke: and the best Interpreters both old and new are therein abridged. Diuided into two bookes: the first containing the historicall part of this Prophesie, in the 6. first Chapters: the propheticall, in the 6. last. By Andrew Willet Professour of Diuinitie. The First Booke. Ezek. 28.3. Behold thou art wiser then Daniel, there is no secret that they can hide from thee. Printed by Cantrell Legge, Printer to the Vniuersitie of Cambridge. 1610]; Pages 375, 376, 377, 380, 384, 385, 389, 397, 465, 466-467, 476, 483, 485, 493:

> "... **[Page 375; Quest. 12.]** 12. Whether it were an Angel or Christ which ap-peared here vnto Daniel.
>
> v. 5. There was a man clothed in linen. Not that he was a man indeede, but he appeared in humane shape. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/375/mode/1up

"... **[Page 376; Quest. 12.; line 5; 13th word from the Left, or 2nd word from the Right]** but it was Christ who in this glorious manner manifested himselfe. ...

[section "2."] 2. The reasons to confirme this, that Christ himselfe appeared, are these : 1. *Hyppolitus* vrgeth the difference betweene the apparition of Gabriel before, and this here: for he is said before c.9. to come fleeing as a ministring Angel; but here is no such thing: he that appea-reth now, sheweth himselfe in his maiestie, as the Lord himselfe. 2. *Pappus* inferreth as much out of v. 17. because Daniel calleth this Angel Lord, and himselfe his servant: but the holy Prophets did not call themselues the Angels seruants: the Angels did rather acknowledge them to be their fellowe seruants, Reuel. 22. 8. 3. *Iunius* and *Polanus* doe prooue the same by that place, c. 12. 6. where one, namely an Angel, speaketh thus vnto the man cloathed in linen, *When shall be an ende of these wonders*? this was Christ then, of whom the angels learne the knowledge of things to come: who is called c. 8. 13. *Palmoni*, one that hath secrets in account: to whom one of the Angels propounded the like question. 4. this vision agreeth with that Reuelat. 1. almost in euerie respect: But there Christ appeared in this manner, in a long rayment, girded about with a golden girdle, his eyes were as flames of fire, his feete as fine brasse, his voice as the sound of waters: And so doth Christ appeare here, in a long white garment, his face as lightening, his eyes as flames of fire, his armes and feete like polished brasse, his voice, like the voice of a multitude: the likenesse and agreement of the apparitions sheweth that he was the same, which in both places appeared.

3. Now this strong obiection there is, that it was not Christ but an Angel which appea-red, because afterward v. 13. he speaketh of Michael the Prince which came to helpe him, which Michael is vnderstood to be Christ: & Christ needed not to be helped: beside he saith, v. 11. vnto thee am I now sent, But Christ is none of the missiue or ministring Angels, he sendeth them, he is not sent.

Answ. 1. Some here answer, that though Michael afterward be vnderstood to be Christ, yet in this place, Michael signifieth one of the principall Angels, *Pappus*. But that seemeth not so fit, in the same prophecie, and at the same time, by Michael to vnderstand not one and the same, but diuerse.

2. *Oecolampadius*, who holdeth this to be Christ that appeared in this maiestie, thus in-terpreteth those words, *now I am sent to thee: placuit patri vt te nunc consoler*, it pleaseth my father that I now should come to comfort thee: But we doe not finde, that Christ as the sonne of God, is said to be sent of his father: as he was man he was sent into the world: A-gaine, he giueth this sense of the other words, *Michael helped me, hunc meum erga vos fa-uorem magis declarauit, the Angel Michael hath more declared my fauour toward you*: so also *Pellican*. but it may seeme an harsh and hard speach in any sense, to say that Christ is helped of the Angels.

3. Therefore this is our answer, that it was the person of Christ, the Sonne of God, which was seene of Daniel in that great maiestie: And he is that Michael afterward spoken of: But it was the Angel Gabriel that had the communication with Daniel: For the prophet himselfe distinguisheth the person of the Angel, fro**[m]** him who appeared in that glorie: as v. 16. he saith, *I said vnto him that stood before me*: that was another beside Christ that appeared: whom the Prophet pointeth out by the pronoune demonstrative dubled, v. 17. *how can the ser-uant of my Lord talke with that my Lord, Polan*. Soc. 8. 16. there is the like distinction be-tweene the Angel Gabriel, and another that spake vnto him in a mans voice, called before *Palmoni*, v. 13. the like also see, c. 12. 5. where one of the Angels standing by the riuer, speaketh vnto the man cloathed in linen, that is vnto Christ, to know when should be the ende of those things. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/376/mode/1up

"... **[Page 377; Quest. 13.; Section "2."; Line 11; 8th word from the Left]** But **this beeing a vision of Christ, not of a created Angel**, both sheweth his strength wherewith he had girded himselfe, as the Prophet Dauid saith, Psal. 93. 1. as *Pererius* expoundeth that part of the vision, Apocal. 1. or it sheweth Christs readinesse and alacritie to finish that worke which was committed unto him ... *Iun. Polan. Oecolamp*. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/377/mode/1up

"... **[Page 380; Quest. 18.; Section "2."; Line 4; 10th word from the Left]** neither needed Daniel the mediation of an Angel in his praiers; he had a sufficient Mediatour beside, **even Michael, Christ Iesus the Prince of his Church**. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/380/mode/1up

"... **[Page 384; Quest. 22. Who this Michael was, that helped the Angel; Section "2."]** 2. But **the better opinion is, that this Michael was none other but Christ the Sonne of God, the Prince and chiefe of the Angels**: the reasons are these: 1. the word Michael sig-nifieth, *who is as God*: whereupon it can not be inferred, that he is not God, for the essence of the Sonne is not compared with the essence of the Father, but the comparison is of their persons: and so Christ is called the image of the inuisible God, Coloss. 1. 15. the ingrauen image of his person, Heb. 1. 3. 2. He is called the chief of the Angels, who are called Prin-ces in comparison of all other terrene Princes: the word *achad* here vsed, signifieth as well *the first, as one*: as the word *achath*, of the same sense is taken, Dan 1. 21. *he was vnto the first yeare of Cyrus*. Christ then, was not one, but the first or chiefe of the Princes, that is, the An-gels. 3. This Michael is called the Prince of the people of God. v. 21. who is Christ, and the great Prince, c. 12. 1. 4. He is saide to helpe the Angels, then he was greater then the Angels: for there is no power greater then the Angelical power, but the diuine onely, *Polan. Melancth. Genevens. H. Br. Iun*. **all consent, that Michael is not here a created Angel, but Christ Iesus, the Sonne of God, the Prince of the Angels**: *M. Calvin* leaueth it as a thing indifferent. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/384/mode/1up

"... **[Page 385; Quest. 23.; Section "4."; Line 3; 15th word from the Left]** But this more to the comfort of God's people, when they vnderstand, that not onely the Angels fight for them, but euen **Michael the Prince of the Angels, the Sonne of God himselfe proteceth them**.

5. Wherefore **it is the sounder opinion**, that this Angel was helped, *non accessione nume-ri, sed virtutis*, not by the encrease of the number, but by the accession of a greater power and strength, ***Iun. Polan*. for it is sufficiently prooued in the former question, that this Michael was Christ**. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/385/mode/1up

"... **[Page 389; Section "9"; Line 1]** 9. But this beeing graunted, that **this Michael is Christ the Sonne of God, as it prooued before, quest. 22. who is indeede the Prince of the people of God**, the reason is euident, why Michael onely assisteth this angel, because when all other terrene powers doe faile, he taketh vpon him the defense and protection of his Church, *Iun. Polan. H. Br.* ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/389/mode/1up

"... **[Page 397; Quest. 2. V. I. Who it was that here saith, I stood vp, &c; Section "2."; Line 2' 7th word from the Right]** But Christ needed not the assistance of any Angel, as he saith that Michael helped him, v. 13. **and Michael which helped the Angel is rather understood to be Christ, see**

before, c. 10. quest. 22. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/397/mode/1up

"... **[Page 465; 3. The questions and doubts discussed. Quest. 1. What time is here meant, and in that time shall Michael stand vp, ver. 1.; Section "6."; Line 3.; 6th word from the Left]** **the great Prince of the Church Michael, which is Christ Jesus** ..."

"... **[Page 466; Quest. 2.]** Quest. 2. Who is understood here to be Michael the great Prince. ...

... 5. But that **this Michael was none other but Christ, the Prince of the Angels, may be made plaine by these reasons**:

1. By the name Michael, which is compounded of these three particles, *mi, cha, ell*, which signifie, *which is as God*, noting both the distinction of his person, and the indentitie of his nature, that he in power is equall vnto God: as the Apostle saith of Christ, Phil. 2. 6. *who being in the forme of God, though it no robberie to be equall vnto God*, and **Heb.** 1. 3. *he is said to be the brightnesse of his glorie, and the engraved forme of his person*. This annotation of the word is well vrged by *Melancthon*, vpon this place, *Oecolampad. Iun. in comment. Polanus, M. Br. in Daniel*.

2. This Michael is here called *shar hagadol*, the great Prince: there are principalities and dominions so called both among Angels and men: but this Michael is called prince in the superlative and highest degree, and in this respect the Apostle saith, Ephe. 1. 21. that God hath set Christ aboue *all principalities and powers, &c. and euery name that is named*: And hereunto may be applyed that saying of the Apostle, that Christ *is made so much the more excellent then the Angels, as he hath obtained a more excellent name then they*, namely, to be called, *a great Prince, Iun*. this name or title *shar hagadol*, a great Prince, is translated by the Apostle *Αρχαγγελος*, an Arkangel, which signifieth the chiefe or Prince of Angels. And though it be there said, 1. Thess. 4. 16. that the Lord shall descend with *the voice of an Arkangel*, it followeth not that Christ is not that Arkangel, no more then it followeth, because it is said also in the same place, *with the trumpet of god*, that Christ should not be God, *Polan*. And the trumpet of God, is the voice of God, as Psal. 47. 6. *God is gone up with triumph, even the Lord with the sound of a trumpet*: God shall then descend in the voice of a trumpet, as in the giving of the lawe. So is this voice interpreted to be the voice of the Sonne of God, which the dead shall heare and liue. *Ioh. 5. 25. Polan. M. Br.*

3. Further this is shewed by the office of this Michael, which is to stand for the people of God: whose protector and captaine is Christ Iesus, called therefore, Iosua 5. 15. *captaine of the Lords host*: which place *Iustin, Martyr dialog. cum Tryphon*, understandeth of Christ: for who else is captaine of the Lords host, and protector of his Church?

4. This great Prince here mentioned, is the same, who had written vpon his thigh, *the king of Kings, and the Lord of Lords, Apocal*. 17. 16. who sate vpon a white horse, his eyes were as a flame of fire, and the wariers of heauen followed him vpon white horses: who was called *the word of God*. This was no other but Christ: for to no other but vnto him, doe all these glorious titles agree, *Oecolampad*.

5. This Michael is said to haue Angels, Apocal. 12. 17. but the blessed spirits cannot **[Page 466-467]** be said to be any others Angles saue Christs, *Fulke annot*. By these and other reasons it is e-uident, that this Michael is no other but Christ: see more hereof, c. 10. quest. 22.

But it will be objected, that Michael is not alwayes taken for Christ, as *epist. Iude 9*. that Michael the Arkeangel striuing with the deuill about the bodie of Moses, *durst not blame him with cursed*

speaking, but said, the Lord rebuke thee: Answ. Christ so speaketh as the Mediator of his Church, referring all to the glorie of his father: as the like we reade, Zach. 3. 2. where it is said, *Iehovah said vnto Satan, Iehovah rebuke thee Sathan. Polan*. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/466/mode/1up
- https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/467/mode/1up

"... **[Page 476; Quest. 18.; Section "2.", Part "2."; Line 2; 3rd word from the Left]** 2. One of those three, which appeared to Abraham, was Christ him-selfe, whome Abraham there praieth vnto, and calleth him Iehovah; the other two were in-deede ministring Angels, which afterward went to Sodome, and were receiued into Lots house.

3. But this man which was cloathed in linen, was none other then Christ himselfe: 1. because he is the same, which so appeared before, c. 10. 4. which was Christ, as in that place hath beene shewed. 2. he is the reuealer of secrets, and of him the Angel asked the like question before, c. 8. 13. 3. this vision is interpreted by the like, Apoc. 10. 1. where a migh-tie Angel came downe from heauen, with a rainbow about his head, and his face was as the Sunne, he stood vpon the land and the Sea, signifying his power over both, and lift vp his hands to heaven: but that great Angel was Christ: the similitude of the vision argueth the *indentitie* of the same person. 4. and beside his standing upon the water doth signifie, *quod olim super Iordanem testimonium accepturus*, that in time to come he should receiue testimonie from heauen vpon the waters of Jor**dan.** ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/476/mode/1up

"... **[Page 483; Section "4."]** 4. Places of Doctrine.

Doctr. 1. Of the person and office of Christ.

v. 1. *Michael shall stand vp, the great Prince, which standeth for the children of thy peo-ple*: here are three things shewed concerning Christ: 1. his person, he is called *Michael*, that is, as God, one equall vnto God, a distinct person from the Father, but of the same essence, power, eternitie, who is the brightnesse of the glorie and the engraued forme of his person Hebr. 1. 3.

2. His office is described: he is the great Prince: *the gouernement is upon his shoulder, Isa 9. 6. the Lord of Lords, and the King of Kings, Apocal*. 17. 14. the mightie protector and defender of his Church.

3. The benefit that we haue, is this: this Michael standeth for his people to defend them from the rage of Sathan and his ministers: as our Blessed Sauiour saith, *I give vnto them eternall life, and they shall neuer perish, neither shall any pluck them out of my hand, Joh.* 10. 28. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/483/mode/1up

"... **[Page 485; Section "5."]** 5. Places of controversie.

1. Controv. *Against blasphemous Seruetus, that made himselfe Michael*.

It hath been shewed before, quest. 2. that this Michael was no created Angel, but Christ the Mediator, who is the Prince and protector of his Church, as is there prooued by these 3. arguments out of this place. 1. by the name Michael. 2. by the title here giuen vnto Christ, called the great Prince. 3. by his

office, he standeth for the people of God: Herein then appeareth the horrible blasphemie of Seruetus, who as *M. Calvin* reporteth his words, was not afraid to say, *se esse illum Michaelem Ecclesia custodem*, that he was that Michael the protector and keeper of the Church, &c. What presumption is this for a mortall man to arrogate vnto himselfe that name and title, which it too great to be giuen vnto the Angels? ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/485/mode/1up

"... **[Page 493; Section "6."]** 6. Morall obseruations.

1. Observ. *Michael the great Prince standeth for his people.*

v. 1. *At that time shall Michael stand vp, &c*. This is the comfort of Gods Church, though Turke and Pope, and other aduersaries doe stand vp against them, yet they have Michael the great Prince to fight for them, who shall deliver his Church from their cruell rage, and not suffer them further to preuaile, then it shall be for his glorie, and the triall of their faith: and this is that, which our Sauiour hath promised, *Behold, I am with you alwaies to the ende of the world*, Matth. 28. 20. ..." - https://archive.org/details/bim_early-english-books-1475-1640_hexapla-in-danielem-_willet-andrew_1622/page/493/mode/1up

Henry Ainsworth (AD 1571 – AD 1622), was an English Nonconformist clergyman and scholar.

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume I. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. MDCCCXLIII (1843).

Genesis XXXI. Ver. 11:

"... **[Page 160; Notation "Ver. 11"]** Ver. 11. ANGEL,] Called in ver. 13. 'the God of Beth-el:' that is, 'Christ.' So after, Gen. xlviii. 16. The Hebrew Doctors also name this angel, 'Michael:' Pirkei R. Eliez. chap. xxxvi. ..." - https://archive.org/stream/annotationsonpen01ains#page/160/mode/1up

Genesis XXXII. Ver. 24:

"... **[Page 168; Notation "Ver. 24"]** Ver. 24. WRESTLING,] Or, 'combated,' by taking hold one of another. A peculiar word, not used but in this history. It figureth the spiritual wrestling, strife, and conflict, of the children of God; Phil. i. 27. Eph. vi. 12. Rom. xv. 30. Heb. x. 32. A MAN,] Called after, and by the prophet Hosea, God, and an *angel*, ver. 28, 30. Hos. xii. 3, 4. It was therefore *Christ*, appearing in the form of a man, (as before to Abraham, Gen. xviii. 2, 22.) the 'Angel that redeemed Jacob from all evil,' Gen. xlviii. 16. God wrestleth with men by ten-tations; and we with him, by prayers and tears, as Jacob now also did, for 'he wept and made supplications unto him,' Hos. xii. 4. Rom. xv. 30. and Christ 'playeth' in the earth, and hath his 'delight with the sons of Adam,' Prov. viii. 31. And the ancient Jewish Rabbins acknowledged this Angel to be Christ; 'Our Doc-tors of blessed memory (saith R. D. Kimchi, on Hos. xii. 4.) have said, this Angel was **[Left Column to Right Column]** Michael; and of him he saith, (Gen. xlviii. 16.) the Angel that redeemed me from all evil.' Michael is Christ, the Archangel, Dan. x. 21. Jude ver. 9. Rev. xii. 7. Later Rabbins do feign, that this was Esau's angel, who sought to hinder Jacob; but Jacob himself refuteth this, ver. 30. ..." - https://archive.org/stream/annotationsonpen01ains#page/168/mode/1up

Exodus III. Ver. 2:

> "... **[Page 252; Notation "Ver. 2."]** Ver. 2.—ANGEL,] This was *Christ*, who in ver. 6. calleth himself 'the God of Abraham;' named an *Angel*; as before in Gen. xlviii. 16; therefore Moses, blessing Israel, mentioneth the 'good will of this dweller in the bush,' Deut. xxxiii. 16. where the Chald. paraphrast addeth, 'him whose habitation is in heaven,' meaning God. And other Rab-bins acknowledge as much; R. Menachem upon Exod. iii. saith, 'This Angel, in the opinion of some of our Rabbins, was Michael; and therefore he saith, the Angel of the Lord, and saith not the Angel of God, signifying the condition of mercies.' See also the notes on Gen. xxxii. 24. where Michael is showed to be Christ. Again, R. Menachem there allegeth, 'This Angel is that Angel the Re-deemer, which said to Jacob, I am the God of Bethel: this is he (of whom it is said) and the Angel of his presence saved them:' Gen. xlviii. 16. and xxxi. 11, 13; Isa. lxiii. 9. ..."
> - https://archive.org/stream/annotationsonpen01ains#page/252/mode/1up

Exodus XIV. Ver. 19:

> "... **[Page 310; Notation "Ver. 19."]** Ver. 19.—THE ANGEL,] that is, *Christ*, called *Jehovah*, Exod. xiii. 21. So the Hebrew doctors have acknowledged this angel to be 'Michael the great Prince, who was made a wall of fire, between the Israelites and the Egyptians.' Pirkei R. Eliezer, xlii. And others of them say, 'this angel was (Shecinah) the presence (or majesty) of God, and called an angel and prince of the world, because the government of the world is by his hand.' R. Menachem upon this place. ..." - https://archive.org/stream/annotationsonpen01ains#page/310/mode/1up

Exodus XXIII. Ver. 23:

> "... **[Page 369; Notation "Ver. 23."]** Ver. 23.—BEFORE THEE,] As *a leader of thee*, saith the Gr. version. And here the Hebr. *Malachi, My Angel*, some of the Rab-bins say, is *Michael*, by transposition of letters, ..." - https://archive.org/stream/annotationsonpen01ains#page/369/mode/1up

Leviticus I. Ver. 2:

> "... **[Page 457; Notation "Ver. 2."]** Ver. 2.—OFFER AN OBLATION,] ...
>
> ... And so the wise among the Hebs. do acknowledge their ignorance concerning the truth of these mys-teries, 'until the spirit from above be poured out upon them:' yet, supposing they signified "the offerings which Michael offereth of the souls of the just," as saith R. Menachem on Lev. i. But unto us the apostles have opened these parables, and showed their full accomplishment by Michael, that is, Christ, Heb. vii. viii. ix. x.; Rev. xii. 7. ..."
> - https://archive.org/stream/annotationsonpen01ains#page/457/mode/1up

Leviticus I. Ver. 9:

> "... **[Page 461; Notation "Ver. 9."]** Ver. 9. ... **[Left Column to Right Column]**
>
> ... THE PRIEST,] *Michael*, that is, Christ, Rev. xii. 7, "he is the great priest that is on high, and he offereth the souls of the just, like the daily offerings made by fire," saith R. Menachem on Lev. vi. ..." - https://archive.org/stream/annotationsonpen01ains#page/461/mode/1up

Numbers II. Ver. 3:

> "... **[Page 705; Notation "Ver. 3"]** Ver. 3. ...
>
> ... THE CAPTAIN,] Or, *the prince, ruler*; as in Num. i. 16, so after in this chapter. JUDAH,] The father of our Lord Christ after the flesh, Luke iii., he, as he was most in number of all the tribes, Num. i. 27; so as a lion whom none durst rouse up, Gen. xlix. 8, 9; he is the chief standard-bearer and chief captain of all the captains of Israel; camping in the first place as did Moses and Aaron the chiefest of the Levites, in the same quarter between Judah **[Page 705-706]** and the sanctuary, Num. iii. 38. Also when they marched, Judah went foremost, Num. x. 14. And after Joshua's death, Judah went first up to fight against the Canaanites, Judg. i. 1, 2. He figured Christ 'the lion of the tribe of Judah,' who also is Michael, that with his angels fighteth against the dragon, and goeth before his heavenly armies, Rev. v. 5; and xii. 7; and xix. 11, 14. ..."
> - https://archive.org/stream/annotationsonpen01ains#page/705/mode/1up
> - https://archive.org/stream/annotationsonpen01ains#page/706/mode/1up

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume II. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. MDCCCXLVI. (1846)

Numbers XXII. Ver. 22:

> "... **[Page 103; Notation "Ver. 22."]** Ver. 22. ...
>
> ... THE ANGEL OF JEHOVAH,] This angel speaketh as the Lord him-self, 'only the word that I shall speak unto thee, that shalt thou speak,' ver. 35. Where-fore this seemeth to be Christ, 'the angel which redeemed Jacob from all evil,' Gen. xlviii. 16; and now cometh to redeem Jacob's children from the curse intended against them, the angel that was sent before Israel, to keep them in their way, in whom Jehovah's name was, Exod. xxiii. 20, 21; even Michael the great prince, which standeth for his people, Dan. x. 21; xii. 1. ..."
> - https://archive.org/stream/annotationsonpen184602ains#page/103/mode/1up

Deuteronomy XXXIV. Ver. 6:

> "... **[Page 405; Notation "Ver. 6."]** Ver. 6.—HE BURIED HIM,] That is, Je-hovah buried him, or Michael, (that is, Christ, who is Jehovah, one with the Father,) Jude ver. 9. Signifying that none but Christ ...
>
> ... And this was a special honour unto Moses' person, whom the Lord loved when he was dead, and buried his corpse, 'which we find not done to any man else in the world,) ..."
> - https://archive.org/stream/annotationsonpen184602ains#page/405/mode/1up

Song of Songs [Solomon] VIII. Ver. 9:

> "... **[Page 743; Notation "Ver. 9."]** Ver. 9.—IF SHE BE A WALL,] The answer to the thing proposed, made (as some think) by Christ, to which the Chald. paraphrast agreeth, saying, "Michael the prince of Israel will say." ..." -
> https://archive.org/stream/annotationsonpen184602ains#page/743/mode/1up

Giovanni Diodati or **Deodati** (AD 6 June 1576 – AD 3 October 1649), was a Swiss-born Italian Calvinist theologian and translator. He was the first translator of the Bible into Italian from Hebrew and Greek sources.

Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume I, Ricavati Dalla Edizione Ginevrina del 1641. Pages 61, 210:

> "... **[Italian; Page 61]** ESODO. — CAPO III. ... v. 2. *L'Angelo*, che era il Figliuolo di Dio stesso, come appare da cio ch'egli e nominato l'Eterno Signore (v. 4, 6, 7, 14; Deut., XXXIII, 16; Marc., XII, 26) ed Angelo, per lo suo ufficio di Mediatore; vedi Ge,. XVI, 7. ..."
> - https://archive.org/stream/icommentiallasac00diod#page/61/mode/1up

> "... **[Italian; Page 210]** ... IOSUE. — CAPO V, ... v. 13. *Un uomo*, ch'era il Figliuol di Dio, in forma umana presa a tempo, per preludio frequente della sua incar-nazione; il che se verifica per l'adora-zione religiosa de Iosue, da esso accet-tata, la quale un Angel creato avrebbe rifiutata; Apoc., XIX, 10 e XXII, 9; e per cio ch' e detto, v. 15. ..."
> - https://archive.org/stream/icommentiallasac00diod#page/210/mode/1up

Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume II, Ricavati Dalla Edizione Ginevrina del 1641. Pages 848, 853, 1401:

> "... **[Italian; Page 848]** DANIEL. — CAPO X. ... v. 13. ... **[Left Column to Right Column]**
>
> ... *Micael S*. Iuda lo qua-lifica Arcangelo (Iuda, IX); cioe Angelo di grado eminente e comandante sopra altri. In Daniel, X, 21, egli e qualificato Capo della Chiesa; in Daniel, XII, 1, Di-fensore di quella; nell' Apoc., XII, 7, Capo degli Angeli; onde molti stimano che sia il Figliuolo di Dio stesso, come in effetto Micael significa: Chi e pari a Dio? E cosi il senso sarebbe: Che il Figliuolo di Dio aveva aggiunta la sua potenza divina all' opera di quest' Angelo creato alla difesa della sua Chiesa. — L'uno. Se Micael e il Figliuolo di Dio, per questi primi Principi possono essere intese le persone della sacratissima Tri-nita. Se e un Angelo creato, si possono intendere gli Arcangeli; vedi 1 Tess., IV, 16. Cosi gli Angeli sono chiamati Principati e Potesta; Rom., VIII, 37; Efes., III, 10; Col., I, 16. ..." - https://archive.org/stream/icommentiallasac02diod#page/848/mode/1up

> "... **[Italian; Page 853]** DANIEL. — CAPO XII. ... v. 1. *In quel*, cioe dopo la distru-zione di tutte le suddette Monarchie; vedi Dan., II, 14. — Misael, cioe il Fi-gliuol di Dio apparira in carne, e sara da Dio suo Padre stabilito Re eterno della sua Chiesa; vedi Dan., X, 13, 21; Ios., v, 14, 15. ..."
> - https://archive.org/stream/icommentiallasac02diod#page/853/mode/1up

> "... **[Italian; Page 940; Left Column; Line 11]** MALACHIA. — CAPO III. ... v. 1. ... *L'Angelo*, cioe Cristo, Media-tore e fondamento del Patto della gra-zia con gli eletti; vedi Esodo, XXIII, 20, 21; Isaia, LXIII, 9; Ebr., VIII, 6; IX, 15 e XII, 24. ..."
> - https://archive.org/stream/icommentiallasac02diod#page/940/mode/1up

> "... **[Italian; page 1401]** APOCALISSE. — CAPO XII. ... v. 7. *Si fece*. Figurata rappresenta-zione del giudicio del diavolo rinnovato da Christo glorificato, il quale e stato fatto il vero Micael; cioe Capo degli Angeli; vedi Luca, X, 18; Gio., XII, 31. ..."
> - https://archive.org/stream/icommentiallasac02diod#page/1401/mode/1up

Thomas Adams (AD 1583 – AD 1653), was an English clergyman and reputed preacher. He was called "The Shakespeare of the Puritans" by Robert Southey.

Nichol's Series of Standard Divines. Puritan Period. With General Preface by John C. Miller, D.D., Lincoln College; Honorary Canon of Worcester; Rector of St. Martin's, Birmingham. The Works of Thomas Adams. Being the Sum of His Sermons, Meditations, and Other Divine and Moral Discourses. With Memoir by Joseph Angus, D.D., Principal of the Baptist College, Regent's Park, London. Volume II. Containing Sermons from Texts in the New Testament. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. M.DCCC.LXII. (1862); Page 515:

> "... **[Page 515; Line 20; 2nd word from Left]** Indeed Christ is the Michael there mentioned; for the blessed angels cannot be said to be any other Michael's angels than Christ. So Augustine, Bullinger, Marloratus. ..." - https://archive.org/stream/worksofthomasada02adam#page/515/mode/1up

Johannes Cloppenburg (AD 1592 - AD 1652), was a Dutch Calvinist theologian.

J. Cloppebburgh, S. S. Theol. Doctorus & in Acad. Franeq. Professoris; Exercitationes Super Locos Communes Theologicos: Quibus praecipui Religionis Christianae articuli lucide explicantur, ac ab Adversariorum corruptelis nervose vindicantur. Franekerae, Excudit Idzardus Balck, Illustr. Frisiae Ordinum & eorumdem Academiae Typographus Ordinarius. Anno. cIↃ IↃc LIII. (1653).

> "... **[Latin]** Reliqua Disputationis Octavae. Respondente CASPARO DETSI, Ungaro. Thess I. ...
>
> ... 9. Bis in Scriptura exstat *vocabulum Archangeli* in numero singulari. I . Thess. 4. 16. Iudae. 9. Quare *neque illud ex Scri-* **[Page to Page]** *ptura affirmari potest, esse plures in coelesti Hierarchia Archangelo*. Unde illud liberae disquisitionis est Problema: *An Archange-lus a Iuda nominatus Michael, sit Angelus creatus; An Christus ipse An-gelorum caput*: quod posterius videtur suadere locus Apoc. 12. 7. ..." - http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false
>
> "... **[Latin]** DISPUTATIO VI.
>
> De Gubernatione Angelorum Bonorum. ...
>
> ... 28. Obiter adnotamus ad locum Psal. 34. 8. Thesin qui-dem nostram illic affirmari; tamen nobis adlubescere, ut non accipiamus singularem numerem per Enallagem pro plurali, Angelus pro Angeli, quod interpretibus placet unanimi fere consensu: sed ut servetur numeri singularis proprietas, & in-telligatur Angelus ille Foederis Filius Dei, qui ut princeps Ex-ercitus Dei Josuae se exhibuit: Josue. 5. 13. 14. 15. qui vere Angelorum castra metatur. ..." - http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false

Reinerus Vogelsangius (AD 1610 - AD 1679), was a Dutch Divine Protestant of the 17th Century, Professor of Theology (AD 1676 - AD 1679), as well as being the author of Theological Exercitations, and a Physical Dissertation concerning the world.

Reineri Vogelsangii V. D. Ministri in Ecclesia Silv-Ducensi, & S. S. Theologia in Illustri ibidem Gymnasio Professoris Exercitationes De Theologica. De Revelatione Supernaturali, &c. De Scriptura, ubi speciatium de 70. Interpretum Fabula, de Textu Samaritico, de Punctorum Antiquitate &c. De Natura Dei. De Mysterio Trinitatis. De Decretis Divinis. De Prædestinatione. De Creatione, deque Creaturis intelligentibus praecipue. De Providentia. De Officiis Creaturarum Rationalium. De Bonis Et Malis Angelis. De Peccato Adami Et

Originali. De Viribus Liberi Arbitrii Hominis Lapsi &c Tractatis inibi majoris momenti Controversis, que Christianis Catholicis intercedunt cum Atheis, Philosophis, Paganis, Judaeis, Antitrinitariis, Pelagianis, Semi-Pelagianis, Pontificiis, &c. erutis etiam plurimis & elegantiori literatura monumentis. Roterodami. Ex Officina Arnaoldi Leers Junioris. cIↃ IↃ c LXIIX (1668). or Ex Officina Stephani DuMont. cIↃ IↃc LXV (1665).

> "... **[Latin; Page 631:617; Line 35; 2nd word from the Left]** ***Michaelem*** **porro eodem commate Christum intelligimus, vere Dominum dominantium & Regem regum**. Quem proinde Ga-birel accurate *Primum* descripsit *primariorum principum*. Primum, in-quam, non unum: ut numerus cardinalis, quem textus exhibet, juxta **[Page 631:617 - 632:618]** frequentem Hebraismum pro ordinali accipiatur. Potestas certe Re-gis Messiae in quatuor praecipue Monarchias, invicem sibi successuras, retro secundi capitis commate quadragesimo quarto disertissime suerat commendata. Fore videlicet, ut *regnum Messiae omnia tandem regna illa contereret, ipsum vero perstaret in sempiter**num***. **Nomen Michaelis augu-stum est, quasi quaesieris: Quisnam est uti Deus? Quae omnino Christi gloria est. Et vero Michael, qui *Princeps Judeorum* antonomastice audiat, quod commate postremo hujusce capitis elogium illi tribuitur, Angelus intelligi alius non potest praeter eum, qui creator idem est An-gelorum. Cujus *pugnam cum Dracone* Johannes commemorat, Chri-stum utique designans, qui serpentis caput obtrivit. Alibi *Michael*, qui & *Jehovah*, *notam convitii Diabolo impingere non sustinuit, hoc tantum in-quiens, Dominus te increpet*: insigni mysterio. Nimirum, quia *Filius nibil quicquam dicere aut facere potest, nisi quod Patrem audiverit & viderit dicentem atque facientem*. Ut vel hinc eadem illius & voluntas & bonitas & naturas cum Patre demonstretur**. ..." - http://gdz.sub.uni-goettin**gen.**de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG 0027&LOGID=LOG 0029&PHYSID=PHYS 0632
> - http://gdz.sub.uni-goettin**gen.**de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG 0027&LOGID=LOG 0029&PHYSID=PHYS 0631
> http://books.google.com/books?id=XDpKEGDSuCwC&printsec=frontcover#v=onepage&q&f=false

Hezekiah Holland (born ca. AD 1617, living AD 1660), was an Anglo-Irish Anglican clergyman, leaning towards Puritanism, and also used the pen name Anglo-Hibernus.

An Exposition or, a short, but full, plaine, and perfect Epitome of the most choice Commentaries Upon the Revelation of Saint John. Especially of the most learned and judicious Authors, as Bullinger of Helvetia, Francis Iunius, Thomas Brightman, Aug. Marlorate, Aug. de Civitate dei, but especially (among many) the excellent and learned David Pareus. With severall remarkable Notes, Observations, and Doctrines very profitable. As it was for the most part delivered by way of Commentary in the Parish Church of Sutton-Valence, Kanc. By Hezekiah Holland Anglo-hibernus, Minister of the Gospel at Sutton-Valence. London: Printed by T.R. and E.M. for G. Calvert, 1650.

Revelation Chap. 12:

> "... **[Page n51; Internally Page 91; Line 5; 3rd word from the Left]** **Christ is *Michael* in this place, for the Angels can't be said to be any other *Michaels***: though perchance Iohn saw one Angel as Commander of the rest in the Vision. **Christ and Satan fought** in the temptation, bloody sweat, pas-sion (when **our *Michael*** overcame (as *Sampson*) by his death) but especialy by his resurrection and ascension (though the whole mystery of our salvation is here shadowed out) **he de-stroyed the Dragon**; and to this houre in some sense, the bat-tel from heaven lasts with the Dragon. This Vision was to comfort the Church in her miserable persecutions, seeing at last **her *Michael* prevailed and she in him**; ..." -

https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland expositionCommentUponRevelation 1650#page/n51/mode/1up

"... **[Page 52; Internally Page 92; Line 27; 7th word from the Left]** 5. The blood of **Christ** is the cause or means of our victory; by the blood of the Lamb they overcome, (**the Lamb and *Michael* you see are the same**, by whose death, passion, resurrection,——the victory is obtained.) ..." - https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland expositionCommentUponRevelation 1650#page/n52/mode/1up

Thomas Watson (c. AD 1620 – AD 1686), was an English, Nonconformist, Puritan preacher and author.

A Body of Practical Divinity, in a series of sermons on the Shorter Catechism composed by the Reverend Assembly of Divines at Westminster. To which are appended, Select Sermons on Various Subjects; including The Art of Divine Contentment; and Christ's various fulness. By Thomas Watson, Formerly Minister at St. Stephen's, Walbrook, London. He being dead, yet speaketh,—**Heb.** XII. 4. Philadelphia: Thomas Wardle, 13 Minor Street. John Wiley, Law Buildings, Corner of Nassau and Cedar Streets, New York. 1833.

Of God's Power:

"... **[Page n62; Internally Page 59]** 2. In case of strong temptation. Satan is called 'the strong man,' O but remember the power of God: **Christ** is called, 'The lion of the tribe of Judah;' **he hath broken the serpent's head upon the cross**. Satan is a chained enemy, and a conquered enemy. **Michael is stronger than the dragon**. ..." - https://archive.org/details/bodyofpracticald00wats_0/page/n62/mode/1up

Of Christ's Kingly Office:

"... **[Page n130; Internally Page 127; Right Column]** 2d. **Christ is a king** to defend his people. As Christ hath a sceptre to rule them, so a shield to defend them, Ps. iii. 3, "Thou, O Lord, art a shield for me." ...

... **then this great king, called Michael**, did stand up for them to defend them, **Dan.** xii. 1. Christ preserves his church as a spark in the ocean, as a flock of sheep among wolves. That the sea should be higher than the earth and yet not drown it, is a wonder: so that the wicked should be so much higher than the church in power, and not devour it, is be-cause **Christ hath this inscription on his vesture and his thigh, King of Kings**. ..." - https://archive.org/details/bodyofpracticald00wats_0/page/n130/mode/1up

Christ's Exaltation:

"... **[Page n141; Internally Page 138]** Second Title. **Christ is exalted to be a prince**: Dan xii. 1, "There shall stand up **Michael the great prince**;" some think it was a created angel, but **it was *Angelus foederis*, Christ the angel of the covenant. He is the great prince**, **Rev.** i. 5, "The prince of the kings of the earth." They hold their crowns by immediate tenure from him; his throne is above the stars, he hath angels and archangels for his attendants. Thus he is exalted in his titles of honour. ..." - https://archive.org/details/bodyofpracticald00wats_0/page/n141/mode/1up

Of the Second Petition in the Lord's Prayer:

> "... **[Page 422; Right Column; 2nd Paragraph; Line 5; 6th word from the Left]** Satan hath more to stand up for his kingdom, than **Christ** hath for his. ...
> ... O let us pray that God will break the sceptre of the devil's kingdom, that **Michael** may destroy the dragon ..." - https://archive.org/details/bodyofpracticald00wats_0/page/422/mode/1up

Of the Sixth Petition in the Lord's Prayer:

> "... **[Page 571; Left Column; Paragraph "1."; Line 10; 7th word from the Left]** Sure it will be a matter of admiration to the saints when they come to heaven, to think how strangely they came thither; that notwithstanding all the force and fraud, the power and policy of hell, yet they should arrive safe at the hea-venly port; this is through the safe conduct of **Christ, the captain of our salvation; Michael** is too hard for the dragon. ..." - https://archive.org/details/bodyofpracticald00wats_0/page/571/mode/1up

Of the Sixth Petition in the Lord's Prayer:

> "... **[Page 574]** 1. Christ's ability to succour, **Heb.** ii. 18, "He is able to succour them that are tempted." **Christ is called Michael, Rev. xii. 7, which signifies "Who is like God**." Though the tempted soul is weak, yet he fights under a good **Captain**, "the Lion of the tribe of Judah." When a tempted soul fights, **Christ** comes into the field as his second. **Michael** would be too hard for the Dragon; when the devil lays siege of a temptation, **Christ** can raise the siege when he pleases; he can beat through the enemy's quarters, and can rout Satan that he shall never be able to rally his forces any more. **Jesus Christ** is on the saint's side, and who would desire a better life-guard than **omnipotency**? ..." - https://archive.org/details/bodyofpracticald00wats_0/page/574/mode/1up

Select Sermons:

> "... **[Page 649; 3rd word from the Top Left]** Christ not only gives us our crown but our shield; he not only gives us our garland when we overcome, but our strength whereby we overcome, Rev. xii. 11, "They overcame him—that is, the accuser of the brethren—by the blood of the Lamb." Christ keeps the fortroyal of grace that it be not blown up; Peter's shield was bruised, but Christ kept it that it was not broken. "I have prayed for thee that thy faith fail not," Luke xxii. 32, that it be not in a total eclipse. The crown of all the saints' victories must be set upon the head of Christ, Rom. VIII. 38. Write the name of Michael upon all your conquests. ..." - https://archive.org/details/bodyofpracticald00wats_0/page/649/mode/1up

James Durham (AD 1622 – AD 1658), was a covenanting divine, the eldest son of John Durham of Grange Durham Angus, and proprietor of 'a good estate,' then called Easter Powrie, in the county of Forfar. After studying at Glasgow he was licensed as a preacher in the year AD 1647. For a time he ministered there, until AD 1650 in which he was appointed as a professor of divinity in the university. However, before this fully took effect, the general assembly decided that he should instead attend as chaplain for the king. He discharged his office as chaplain with 'majesty and awe', so gaining the love and admiration of the court. Later in life, he was again called to minister in Glasgow, and inducted into the 'Inner Kirk.' His health was generally weak, and due to his rigorous life of study, caused him to age prematurely and die young.

A Learned and Complete Commentary upon the Book of the Revelation. Delivered in several lectures, by that learned, laborious, and faithful Servant of JESUS CHRIST, Mr. James Durham, Late Minister of the Gospel in GLASGOW. Wherein the TEXT is explained, the Series of the several Prophecies contained in

that Book, deduced according to their Order and Dependance upon each other; the Periods and Succession of Times, at, or about which these Prophecies, that are already fulfilled, began to be, and were more fully, accomplished, fixed and applied accordingly to History; and those that are yet to be fulfilled, modestly, and so far as is warrantable, inquired into. Together with some practical Observations, and several Digressions. (an Index whereof is prefixed) necessary for vindicating, clearing, and confirming many weighty and important Truths. To which is affixed, a brief Summary of the Whole Revelation, with an Alphabetical Index of the chief and principal Purposes and Words contained in this Commentary. As also, Two Sermons preached by the Author, on **Rev.** XXII. 20. Together with a Collections of some memorable Things in his Life. Glasgow: Printed by David Niven, for James Spencer, Bookseller, Trongate. MDCCLXXXVIII. (1788)

Lecture II, Revelation 8:2-3:

> "... **[Page 400; Right Column]** 1. The instrument, verse 2. He is called *another angel*, &c. He is described in three. 1. That he is an *angel*. 2. *Ascending from the east*. 3. From his office or trust, that he *had the seal of the living God*. 1. **By *angel*, we understand no cre-ated angel but Christ Jesus the angel of the cove-nant, called Michael**, **chap. xii**. For, 1. It is Christ who chiefly taketh part with the elect, and pro-videth so that none can pluck his sheep out of his hands; and with his angels, chap. xii. fighteth against the dragon and his. 2. Because the keep-ing of the seal of the living God (as great Lord-keeper or chancellor under him) **belonging only to the Mediator**. 3. In the words following he crieth authoritatively, and giveth orders to the o-ther angels who were overseers of the judgment; by which it appeareth to be some eminent angel unto whom these properties do agree, which is **none other but Jesus Christ**, though he may have other angels employed under him, as it is chap. xii. ..." -
> https://books.google.com/books?id=SD1VAAAAcAAJ&pg=pa400#v=onepage&q&f=false

Lecture IV, Revelation 20:

> "... **[Page 740; Right Column, Last few words on page]** The party is first called an angel, which we take **[Page 740-741]** to be **Christ, called Michael, chap. xii**. Because it is he that destroyeth the work of the devil, and is the strong man, who is still contending with him for his church. He, chap. xii. did cast him down; he, chap. vi. did conquer him on his white horse; he, chap. xix. defeateth him in his lieutenant the beast, which is a part of the same event. 2. Because it is Christ who carrieth the keys of hell and death, chap. i, 18. ..."
> - https://books.google.com/books?id=SD1VAAAAcAAJ&pg=pa740#v=onepage&q&f=false
> - https://books.google.com/books?id=SD1VAAAAcAAJ&pg=pa741#v=onepage&q&f=false

Matthew Pool(e) – (AD 1624 – AD 1679), was an English Nonconformist theologian.

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume I., New York; MDCCCLIII. (1853) (Poole, and Non-conformist brethren first published in 1683) -
http://books.google.com/books?id=xNwXAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false

> "... **[Page 120; Right Column]** EXODUS III. ... 2 And [c] the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

c Deut. 33.
16.
Is. 63. 9.
Acts 7. 30

The angel of the Lord*; not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, as a messenger of God**. And these ... were presages or forerunners of his more solemn mission and coming, and therefore **he is fitly called an Angel**. That **this Angel was no creature**, plainly appears by the whole context, and specially by his saying, ***I am the Lord, &c. The angels never speak that language in Scrip-ture, but, *I am sent from God*, and, *I am thy fellow servant*, &c. And it is a vain pretense to say that the angel, as God's ambassador, speaks in God's name and person; for what ambassador of any king in the world did ever speak thus, *I am the king*, &c? Ministers are God's ambassa-dors, but if any of them should say, *I am the Lord*, they would be guilty of blasphemy, and so would any created angel be too, for the same reason. By *a flame of fire* was fitly represented God's majesty, and purity, and power. ...

... *Draw not nigh hither*; keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater reverence and humility. Compare Exod. xix. 12, 21.; Josh. v. 15. *Put off thy shoes*: this he requires as an act and token, 1. Of his reverence to the Divine Majesty, then and there eminently present. 2. Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God; for this was a posture of humiliation, 2 Sam. xv. 30; Isa. xx. 2, 4; Ezek. xxiv. 17, 23. 3. Of purifica-tion from the filth of his feet, or ways, or conversation, that he might be more fit to approach to God. See John xiii. 10; Heb. x. 22. 4. Of his submission and readiness to obey God's will, for which reason slaves used to be bare-footed. *Holy ground*; with a relative holiness at this time, because of my special presence in it. ..." - https://books.google.com/books?id=xNwXAQAAIAAJ&pg=pa120#v=onepage&q&f=false

"... **[Page 417; Left Column]** JOSHUA V. ... 14 And he said, Nay; not as || captain of the host of the LORD am I now come. And Joshua [r] fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

|| Or, prince.
See Ex. 23.
20. Dan. 10.
13, 21. & 17.
1. Rev. 12. 7.
& 19. 11. 14.
r Gen. 17. 3.

He said, Nay, I am neither Israelite not Canaanite. *Cap-tain of the host of the Lord*; either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels, who are called *the host of heaven*, 1 Kings xxii. 19; 2 Chron. xviii. 18; Luke ii. 13. Or, 3. Of the host or people of Israel, which are called *the Lord's host*, Exod. xii. 41. The sense is, I am the chief Captain of this peo-ple, and will conduct and assist thee and them in this great undertaking. Now **this person is none other than *Michael the Prince*, Dan. x. 12; xii. 1; not a created angel, but the Son of God**, who went along with the Israelites in this expedition, 1 Cor. x. 4; not surely as an underling, but as their Chief and Captain. And this appears, 1. By his ac-ceptance of adoration here. which a created angel durst **[Left Column to Right Column]** not admit of, Rev. xxii. 8,9. 2. Because the place was made holy by his presence, ver. 15, which was God's pre-rogative, Exod. iii. 5. 3. Because he is

called *the Lord*, Heb. *Jehovah*, Josh. vi. 2. *What saith my Lord unto his servant?* I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey. ..." - https://books.google.com/books?id=xNwXAQAAIAAJ&pg=pa417#v=onepage&q&f=false

"... **[Page 487; Left Column]** Judges XII, XIII. ... 3 And the [d] angel of the LORD appear-ed unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

d ch. 6. 12.
Luke 1. 11,
13, 28, 31.

***The angel of the Lord*; the Son of God, oft so called in the Old Testament**, as may be gathered from ver. 18, **yet distinguished from the Lord, because he appeared here as it were in the form of a servant, as a messenger sent from God, and was really a distinct person from God the Father**. ..." - https://books.google.com/books?id=xNwXAQAAIAAJ&pg=pa487#v=onepage&q&f=false

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume II., New York; MDCCCLIII. (1853) (Poole, and Non-conformist brethren first published in 1683)

"... **[Page 841; Right Column]** DANIEL X. ... 13 [a] But the prince of the Kingdom of Persia withstood me one and twenty days: but lo, [b] Michael, || one of the chief princes, came to help me; and I remain-ed there with the kings of Persia.

a ver. 20.
b ver. 21.
ch. 12. 1.
Jude 9.
Rev. 12. 7.
|| Or, the first
... as Michael and the devil strove, **Rev.** xii. 7. ...

... ***Michael*: this we take to be Christ**. 1. His name signifies, who is like God. 2. He is the first in dignity above all the angels, Heb. i. 4-7, &c., called *archangel*, and the church's prince, ver. 21. 3. The chief champion of his church, helping Gabriel not as his fellow, but as his general. Thus we see what care God takes of his church's safety against their potent enemies, by dou-bling their succours, (when he could do it, if he pleased, without means,) thereby to consult his own glory in this world by defeating the counsels and breaking the powers of the mightiest enemies, after he had given them rope to do their worst. ..." - https://books.google.com/books?id=mN0XAQAAIAAJ&pg=pa841#v=onepage&q&f=false

"... **[Page 842; Left Column]** DANIEL X. ... 21 But I will shew thee that which is noted in the scripture of truth : and *there is* none that † holdeth with me in these things, [m] but Michael your prince.

† **Heb.** *strengtheneth himself*.

m ver. 13. Jude 9. Rev. 12. 7.

In the scripture of truth, i.e. in the peremptory decree and purpose of God, more authentic and unalterable than the laws of the Medes and Persians. ...

... ***Michael your prince*; Jesus Christ alone is the Champion and Protector of his church**, and that all-sufficient, when all the princes of the earth besides de-serted or opposed it. For it cannot be meant of angels in any sound sense, as popish interpreters would have it, thereby to countenance their angel worship ..." - https://books.google.com/books?id=mN0XAQAAIAAJ&pg=pa842#v=onepage&q&f=false

"... **[Page 848; Left Column]** DANIEL XII. … 6 And *one* said to [p] the man clothed in linen, which *was* || upon the waters of the river, [q] How long *shall it be to* the end of these wonders?

p ch. 10. 5.
|| Or, *from above*.
q ch. 8. 13

To the man clothed in linen; **to Michael, chap. x. 5; Christ**, who seemed to stand between the banks, i.e. in the air above the waters, or upon them. Matt. xiv. 25; upon many people, say some, Rev. x. 2. ..." - https://books.google.com/books?id=mN0XAQAAIAAJ&pg=pa848#v=onepage&q&f=false

"... **[Page 1025; Left column]** MALACHI ... CHAP III. ... ***The messenger of the covenant*; the Angel of the covenant, not Elias, but Christ, the Messiah**, in whose blood the covenant of grace was confirmed, for whose sake it is performed to us. ..." - https://books.google.com/books?id=mN0XAQAAIAAJ&pg=pa1025#v=onepage&q&f=false

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume III., New York; MDCCCLII. (1852) (Poole, and Non-conformist brethren first published in 1683)

"... **[Page 945; Left Column]** JUDE ... 9 ... *Yet* ***Michael the archangel* : either this is understood of Christ, the Prince of angels, who is often in Scripture called an [Left Column to Right Column] Angel**, or of a created angel ...

... *When contending with the devil*; it may be meant **either of Christ contending with the devil, as Matt iv., in his temptation, and Zech. iii. 1, 2 and Rev. xii. 7**; or rather, of Michael, a created angel ..." - https://books.google.com/books?id=uN0XAQAAIAAJ&pg=pa945#v=onepage&q&f=false

"... **[Page 974]** REVELATION X. ... AND I saw another mighty angel come down from heaven, clothed with a cloud : [a] and a rainbow was upon his head, and [b] his face was as it were the sun, and [c] his feet as pillars of fire:

a Ezek. 1. 28.
b Mat. 17. 2.
ch 1. 16.
c ch. 1. 15.

And I saw another mighty angel; **the most and best in-terpreters understand by this angel, Christ, formerly repre-sented to us as a *Lamb*, here as an *Angel***; none but he could call the two witnesses, chap. xi. 3, his witnesses; besides, the glorious appearance of this angel speaketh him no ordinary angel. *Come down from heaven*; God being about to do or speak some great thing, is oft thus set out as coming down from heaven. *Clothed with a cloud*; Christ is described as coming with clouds, chap. i. 7. *The Lord hath said that he would dwell in the thick darkness*, 2 Chron. vi. 1. *And a rainbow was upon his head*; which was the sign of the covenant made with Noah, Gen. ix. 16, and fitted Christ's head, as he that brought peace to the world, and to his church in special. *And his face was as it were the sun*: see Matt. xvii. 2. *And his feet as pillars of fire*; signifying the steadiness and efficacy of his actions. ...

... 3 ... *And cried with a loud voice*, as when a lion roareth : **this voice suited him who is the Lion of the tribe of Judah**: the lion's voice is both loud and terrible. ...

... 5 ... *And the angel which I saw stand upon the sea and upon the earth*: **see ver. 2; which Angel was Christ**. *Lifted up his hand to heaven*; as Dan. xii. 7, with which prophecy this agreeth. It is an ordinary gesture used in swearing. ..." -
https://books.google.com/books?id=uN0XAQAAIAAJ&pg=pa974#v=onepage&q&f=false

"... **[Page 981; Left Column]** REVELATION XII. ... 7... **Others, by *Michael* here understand Christ himself, who they think, is understood by *Michael*, Dan. xii. 1**. ..." -
https://books.google.com/books?id=uN0XAQAAIAAJ&pg=pa981#v=onepage&q&f=false

John Bunyan (AD 28 November 1628 – AD 31 August 1688), was an English Protestant Christian preacher and writer, who wrote the world-famous allegory, "The Pilgrim's Progress", as well as nearly sixty other titles. He was considered to have been "Baptist" (see Baptist Encyclopedia -
https://archive.org/details/baptistencyclope01cathuoft/page/n166/mode/1up?view=theater
- https://archive.org/details/baptistencyclope01cathuoft/page/n167/mode/1up?view=theater
- http://www.ccel.org/ccel/bunyan)

The Pilgrim's Progress from this World to that which is to come: Delivered under the Similitude of a Dream wherein is Discovered, the manner of his setting out, His Dangerous Journey; and safe Arrival at the Desired Countrey. I have used Similitudes, **Hos.** 12. 10. By John Bunyan. Licensed and Entered according to Order London, Printed for Nath. Ponder at the Peacock in the Poultrey near Cornhil, MDCLXXVIII (1678)

Longman's English classics, John Bunyan's The Pilgrim's Progress, Edited with Notes and an Introduction by Charles Sears Baldwin, Ph.D. Assistant Professor of Rhetoric in Yale University; New York, Longman's Green, And Co., London and Bombay. 1905 (reprint of 1678, with some spelling and punctuation alterations), pages 57-58

"... **[Page 57]** So when the battle was over, Christian said, **I will here give thanks to Him that hath delivered me out of the mouth of the lion, to Him that did help me against Apollyon**. And so he did, saying,

"Great Beelzebub, the captain of this fiend,
Designed my ruin. Therefore to this end
[Page 57-58]
He sent him harnest out; and he, with rage
That hellish was, did fiercely me engage.
But blessed Michael helped me; and I,

By dint of sword, did quickly make him fly.
Therefore to Him let me give lasting praise,
And thank and bless his holy name always.""
- https://archive.org/details/johnbunyanspilgr00buny/page/57/mode/1up?view=theater
- https://archive.org/details/johnbunyanspilgr00buny/page/58/mode/1up?view=theater

Hermann Witsius (Herman Wits or in Latin Hermannus Witsius) (AD 12 February 1636 – AD 22 October 1708), was a Dutch theologian.

Sacred Dissertations, on what is commonly called the Apostles' Creed. By Herman Witsius, D.D. Professor of Divinity in the Universities of Franeker, Utrecht, and Leyden. Translated from the Latin, and followed with Notes, Critical and Explanatory, by Donald Fraser, Minister of the Gospel, Kennoway. In Two Volumes. Volume II. Glasgow: Printed for Chalmers and Collins; Waugh & Innes, Edinburgh; R. M. Tims, Dublin; And G. & W. B. Whittaker, London. 1823.

"... **[Page 538]** NOTE XLVII. Page 276. ...

... **Witsius thought, on the contrary**, ... **Archangel, and that this is Christ himself, the Lord of all**. **The same opinion was held by *Cloppenburgh, Vogelsangius, Pierce*, and others, of former times; and of late, it has been strenuously supported by *Bishop Horsely***. The Bishop agrees with our Author, too, in thinking, that **the Michael we read of in Daniel, Jude, and Revelation, is no other than the Son of God**. If the learned reader is disposed to investigate this point, he may consult Horsley's Sermons, and the *Exercitatio De Michaele* by Witsius.‡ At the close of that Dissertation, it is stated by the Author, that **some writers apprehend the name Michael to be given to our Saviour in Rev. xii**. but to a created angel in **Dan.** x. and Jude 9. With his usual candour, he adds, that while **he himself believes Christ to be intended wherever we read Michael** ...

‡ Miscel. Sacra, Tom. ii. Exer. 4." -
https://books.google.com/books?id=DKQPAAAAIAAJ&pg=pa538#v=onepage&q&f=false

Hermanni Witsii, Miscellaneorum Sacrorum, Tomus Alter. Continens XXIII. Exercitationes, maxima ex parte Historico - & Critico-Theologica; nonnullas in Ultrajectina, alias in Leidensi Academia, Studiose juventuti exhibitas. Quibus accesserunt Animadversiones Irenicae ad Controversias quasdam Anglicanas; ut et Orationes Quinque. MDCCXXXVI. (1736)

"... **[Latin; Page n96; internally Page 73]** EXERCITATIO III. DE SERMONE DEO ...

... VII. Apud *Philonem* ejus generis occurrunt plurima. Taceo quae ex *Platone* sumsit, de quibus mox commodior erit dicendi occa-sio : ex suae religionis principiis multa habet, quae nostro plus ser-viunt instituo. In libro *de Agricultura*, p. 195. *editionis Parisiensis* 1640. scribit, Verbum, primogenitum Dei filium, gubernationi mundi a Deo esse praefectum. ...

... Prafecto his RECTO SERMONE, PRIMOGENITO FILIO, qui curam sacri hujus gregis tan-quam magni Regis Prorex in se recipiat. Dictum enim est alicubi: ***Ecce ego sum: mittam Angelum meum ante faciem tuam ut custodiat te in via*. Exod. XXIII:20. Ecce, sermonem, qui idem sit Filius primogeni-tus, magni Patris Prorex, & Angelus ille in cujus medio nomen Dei est**. ...

... Quod si nondum quisquam est dignus ut Dei filius appelletur, tu tamen da operam ut ornatus sis sicut VERBUM IPSIUS PRIMOGENITUM, ***Angelus antiquissimus**, & quidem variarum appellationum Archangelus: videlicet principium, nomen Dei, & Verbum dictus, & homo factus ad*

imaginem, & videns ille Israel. Mox subdit ... *Nam si nondum idonei simus ut nominemur Dei filii, simus saltem Verbi istius Sacratissimi, quod ejus sempiterna imago* **[Page n96-n97; internally Page 73-74]** *est. Imago enim Dei est Verbum illud antiquissimu*m. ..." - https://archive.org/stream/hermanniwitsiim01witsgoog#page/n96/mode/1up - https://archive.org/stream/hermanniwitsiim01witsgoog#page/n97/mode/1up

"... **[Latin; Page n104; internally Page 81; Paragraph "XIX."; Line 17; 2nd word from the Left]** **Hoc autem est Angelus ille qui Mosi apparuit in rubo, & qui semetipsum Deum Abrahami, Isaaci & Jacobi nuncupavit. Exod. III:2,6**. & cujus benevolentiam, uti omnis benedictionis fontem lau-dat Moses Deut. XXXIII:16. Sin posterior explicatio magis arri-deat, signifcabitur Verbum illud quod se ad populam suum missu-rum stabili pacto pollicitus est Deus. Et tunc conferri hoc dictum potest cum Exod. XXIII:20. & Deut. XVIII:18. ubi Deus promittit **[Page n104-n105; internally Page 81-82]** se missurum Israeli Angelum in cujus medio nomen suum sit, & excita-turum iis Prophetam cujus ori verbum suum indat. Utrovis exponas modo, idem Filius Dei notatur, quo mediante, & de quo, populo olim locutus est Jehova; & qui venit ad illud tempulum, de quo Hag-gaeus loquitur, & cum Spiritu suo stetit in medio populi. Ex his, & si quae his similia sunt, Veteris Testamenti dictis, Johannis locutionem desumtam esse malo credere, quam ex Chaldaeis paraphrasibus, aut *Platonis* dissertationibus. ..." - https://archive.org/stream/hermanniwitsiim01witsgoog#page/n104/mode/1up - https://archive.org/stream/hermanniwitsiim01witsgoog#page/n105/mode/1up

"... **[Latin; Page n117; Internally Page 94; Table of Contents for:]** EXERCITATIO IV. DE MICHAELE BREVIARIUM.

I. Michaelis & Archangeli nomen sexies in sacria exstat.
II. Tres sunt de Mi-chaele sententiae.
III. Michael notat, quis, vel qui est sicut ille Deus.
IV. Archangelus non nisi unus est, & caeterorum omnium Angelorum princeps.
V. Idcirco boni Angeli, Angeli Michaelis dicuntur.
VI. Idem magnus Princeps populi Dei est.
VII. Judas ei eadem attribuit ver-ba quae Zacharias Angelo qui est Jehova.
VIII. Veterum Hebraeorum Catechesis de Angelo Principe populi Israelitici.
IX. Acuta Masii ob-servatio.
X. Insignia Mosis Nahmanidae locus.
XI. Mira de Meta-tron.
XII. Alii Michaelem unum ex creatis Angelis esse volunt.
XIII. Quia Archangelus a Christo distinguitur.
XIV. Et Michael, unus principum primariorum dicitur.
XV. Eique limitata adscribi-tur potentia.
XVI. Et persona aliqua Divina quae missa est, se a Mi-chaele distinguit.
XVII. Indignum majestate Filii Dei videtur, quod non ansit maledictum ingerere Diabolo.
XVIII. Michaelis nomen pie imponi potest persona creatae.
XIX. Eaque Princeps bonorum Angelo-rum esse; aeque ac Beelsebul malorum.
XX. Cui etiam sui Angeli at-tribuantur, non minus quam Draconi.
XXI. Quae denique tam Prin-ceps populi Israelitici esse potest, quam Diabolus Princeps hujus mundi.
XXII. Zacharias de Angelo Domino non prorsus eadem dicit, que Ju-das de Michaele.
XXIII. Hebraeorum commentationes de Metatron Cabbalistica sunt.
XXIV. Tuba Archangeli notare potest tubam Chri-sti, qua se Angelorum demonstret Domi**num.**
XXV. Unus aut primus principum primariorum non est redigendus in eorum ordinem.

XXVI. Gabriel uno Michaele adjutore contentus fuit.
XXVII. Michael non distinguitur a Christo, sed a Gabriele.
XXVIII. Ὸυκ ἐτόλμησε notare potest, non duxit consultum.
XXIX. Sunt qui putant per Michaelem, aliquando Christum, aliquando creatum Angelum designari.
XXX. Ἐπὶκρισις." -
https://archive.org/details/hermanniwitsiim01witsgoog/page/n117/mode/1up?view=theater

"**[Latin; Page n129; internally Page 106]** EXERCITATIO IV. DE MICHAELE BREVIARIUM. ...

[Sidenote] ... XXIV. **Tuba Archangeli notare potest tubam Christi, qua se Angelorum demonstret Dominum.**

... XXIV. Caeterum nec adversae sententiae patroni, qui Michae-lem & Christum pro eodem habent, ad primum conflictum victas fa-cile manus dant: se quoque instructos umbone rati, quo immissa re-tudant spicula. Non enim deesse sibi quod contra argutantibus re-ponant. Postulat itaque aequitas, ut quae dicunt ordine singula ex-pediantur. Ad *primum* argumentum observat *Cloppenburgius*, loco ci-tato, §. 23. minime liquidum esse, quod I. Thess. IV:16. **Archan-gelus a Christo Domino** & Judice distinguatur: possumus enim dicere, simile hic esse schema dictionis, I. Sam. III:21. *quoniam manifesta-verat se Jehova Samueli in Siloh, in verbo Jehovae*. Ut, quemadmo-dum illic exponendum est, *in verbo Jehova, in verbo suo*; similiter & hic celeusma, & vox Archangeli, nec non Dei tuba, intelligatur celeusma, & vox ac tuba ipsius Christi Domini, qua in glorioso illo adventu suo se demonstrabit Archangelum & Deum. Eleganter, ut solet, *Vogelsangius: Exerc. Theol. p. 623.* ***Tantum singulari numero Ar-changelum legimus. Qui Christus est, Salvator***. *Qui & venturus ali-quando dicitur cum celeusmate atque voce Archangeli, hoc est tali cum vo-ce, qua sese demonstrabit principem Angelorum, quaque pro auctoritate* **[Page n129-n130; internally Page 106-107]** *omnes illos adesse jubebit; tanquam satellites. Ne quis creatum Angelum, quasi aeneatorem Christi, & anteambulonem forte imaginetur*. In eundem sensum *Coccejus*, aliique. ..." -
https://archive.org/stream/hermanniwitsiim01witsgoog#page/n129/mode/1up
- https://archive.org/stream/hermanniwitsiim01witsgoog#page/n130/mode/1up

"... **[Latin; Page 131; internally Page 108]** EXERCITATIO IV. DE MICHAELE BREVIARIUM. ...

[Sidenote] XXX. Ἐπὶκρισις. ...

... XXX. Meam si quis sententiam cognoscere desiderat; is sic ha-beto. Hactenus existimavi & docui, loca omnia quae de **Michaele agunt, de Filio Dei, Angelo foederis, Christo Domino**, intelligen-da esse. Neque est quod illius me interpretationis poeniteat pigeatve. Nam praeterquam quod praestantissimos secutus sum auctores; ratio-nes pro ista parte, non quidem singulae, at cunctae tamen & in cu-mulo sumtae, potiores mihi visae sunt. Non tamen ita, ut putem eam sententiam nimis asseveranter & dictatorie esse urgendam; quum & aliquid reponi rationibus illis queat: & adversae sua non destituan-tur probabilitate. In talibus quaestionibus magis mihi placet haesi-tantis ingenii modestia, quam considerata determinandi pervicacia." -
https://archive.org/stream/hermanniwitsiim01witsgoog#page/n131/mode/1up

Campegius Vitringa Sr., or **Kempe Vitringa** (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722), was a Dutch Protestant theologian, Hebraist as well as a follower of Johannes Cocceius, being a supporter of prophetic theology.

Campegii Vitringa Sacrarum Observationum Liber Quartus: In Quo De Rebus varii argumenti, & utilissimae investiga-tionis, *Critice* ac *Theologice*, disseritur; *Sacrorum* inprimis *Librorum* Loca multa

obscuriora nova vel clariore luce perfunduntur. *FRANEQUERAE*, Apud JOHANNEM GYZELAAR, Illustrium Frisiae Ordinum atque eorundem Academiae Typographum Ordinatium, cIↃ IↃcc (1700) - http://books.google.com/books?id=AEZBAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false

> "... **[Page 201]** CAPUT XIV.
>
> *Notabiles & animadversione dignissimae Historiae duae, quae in* Libro Judicum *leguntur de* ANGELO SACER-DOTE, *qualis apparuit duobus illustribus Viris, Gideoni & Manoae, recensentur & illustrantur, & ex illis omnino probandum suscipitur; tum vere* Angelum Jehovae *in duobus illis casibus sacrificium fecisse Deo, & in flamma sacrificii oblati in coelos evectum esse, tum etiam,* Angelum *illum* Jehovae *fuisse verum* Jehovam FILIUM DEI, *hoc nomine κυριως insignitum in Historia Populi Hebraei. ...*" - https://books.google.com/books?id=AEZBAAAAcAAJ&pg=pa201#v=onepage&q&f=false
>
> "... **[Page 212]** XIV. ...
>
> ... 1. **ANGELUM DOMINI, qui in binis his locis memoratur, considerandum esse ut SACERDOTEM. 2. ANGELUM illum DOMINI ipsum esse FILIUM DEI, olim manifestandum in carne**: quibus rite de-monstratis caetera facilius fluent." - https://books.google.com/books?id=AEZBAAAAcAAJ&pg=pa212#v=onepage&q&f=false
>
> "... **[Page 215]** XVII. **Transimus ad *alteram hypothesin*, sequenti disser-tationi a me substratum, quod nimirum *Angelus*, qui *Gideoni & Manoae* apparuit, non fuerit de genere creatorum Angelo-rum, sed Angelorum & hominum Princeps, ipse *Filius Dei*, alias מִיכָאֵל [MICHAEL] & ἀρχάγγελος [ARCHANGEL] dictus. Christianis hominibus, qui mysterium sanctae *τριάδος* credunt**, id non difficulter persuase-ro; Judaeorum & sectatorum Socini nunc fere rationem non habeo. ..." - https://books.google.com/books?id=AEZBAAAAcAAJ&pg=pa215#v=onepage&q&f=false

Matthew Henry (AD 18 October 1662 – AD 22 June 1714), was a Welsh, Presbyterian, and Non-Conformist minister.

Matthew Henry's Commentary on the Whole Bible; Isaiah 63:9

> "... But **this is rather to be understood of Jesus Christ, the eternal Word, that angel of whom God spoke to Moses** (Exodus 23:20; Exodus 23:21), whose voice Israel was to obey. **He is called Jehovah**, Exodus 13:21; Exodus 14:21; Exodus 14:24. **He is the angel of the covenant, God's messenger to the world**, Malachi 3:1. **He is the angel of God's face, for he is the express image of his person; and the glory of God shines in the face of Christ**. He that was to work out the eternal salvation, as an earnest of that, wrought out the temporal salvations that were typical of it. (3.) ..." - https://www.studylight.org/commentary/isaiah/63-9.html

Matthew Henry's Commentary on the Whole Bible; Daniel 3:25

> "... But **some think it was the eternal Son of God, the angel of the covenant, and not a created angel**. He appeared often in our nature before he assumed it in his incarnation, and never more seasonable, nor to give a more proper indication and presage of his great errand into the world in the fulness of time, than now, when, to deliver his chosen out of the fire, he came and walked with them in the fire. Note, Those that suffer for Christ have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore even there they

need fear no evil. Hereby Christ showed that what is done against his people he takes as done against himself; whoever throws them into the furnace does, in effect, throw him in. I an Jesus, whom thou persecutest, Isaiah 63:9. ..." - https://www.studylight.org/commentary/daniel/3-25.html

Matthew Henry's Commentary on the Whole Bible; Daniel 12:1

"... I. **Jesus Christ** shall appear his church's patron and protector: At that time, when the persecution is at the hottest, **Michael** shall stand up, Daniel 12:1; Daniel 12:1. The angel had told Daniel what **a firm friend Michael was to the church**, Daniel 10:21; Daniel 10:21. He all along showed this friendship in the upper world; the angels knew it; but now **Michael shall stand up in his providence, and work deliverance** for the Jews, when he sees that their power is gone, Deuteronomy 32:3. 6. **Christ is that great prince**, for he is the prince of the kings of the earth, Revelation 1:5. And, if he stand up for his church, who can be against it? But this is not all: At that time (that is, soon after) **Michael shall stand up for the working out of our eternal salvation; the Son of God shall be incarnate**, shall be manifested to destroy the works of the devil. **Christ stood** for the children of our people when he was made sin and a curse for them, stood in their stead as a sacrifice, bore the cure for them, to bear it from them. He stands for them in the intercession he ever lives to make within the veil, stands up for them, and stands their friend. And after the destruction of antichrist, of whom Antiochus was a type, Christ shall stand at the latter day upon the earth, shall appear for the complete redemption of all his.

II. When Christ appears he will recompense tribulation to those that trouble his people. There shall be a time of trouble, threatening to all, but ruining to all the implacable enemies of God's kingdom among men, such trouble as never was since there was a nation. This is applicable. 1. To the destruction of Jerusalem, which Christ calls (perhaps with an eye to this prediction) such a great tribulation as was not since the beginning of the world to this time, Matthew 24:21. This the angel had spoken much of (Daniel 9:26; Daniel 9:27); and it happened about the same time that **Christ** set up the gospel-kingdom in the world, that **Michael our prince stands up**. Or, 2. To the judgment of the great day, that day that shall burn as an oven, and consume the proud and all that do wickedly; that will be such a day of trouble as never was to all those whom **Michael our prince** stands against.

III. He will work salvation for his people: "At that time thy people shall be delivered, delivered from the mischief and ruin designed them by Antiochus, even all those that were marked for preservation, that were written among the living," Isaiah 4:3. When Christ comes into the world he will save his spiritual Israel from sin and hell, and will, at his second coming, complete their salvation, even the salvation of as many as were given him, as many as have their names in the book of life, Revelation 20:15. They were written there before the world, and will be found written there at the end of the world, when the books shall be opened.

IV. There shall be a distinguishing resurrection of those that sleep in the dust, Daniel 12:2; Daniel 12:2. 1. When God works deliverance for his people from persecution it is a kind of resurrection; so the Jews' release out of Babylon was represented in vision (Ezekiel 37:1-28) and so the deliverance of the Jews from Antiochus, and other restorations of the church to outward prosperity; they were as life from the dead. Many of those who had long slept in the dust of obscurity and calamity shall then awake, some to that life, and honour, and comfort which will be lasting, everlasting; but to others, who, when they return to their prosperity, will return to their iniquity, it will be a resurrection to shame and contempt, for the prosperity of fools will but expose them and destroy them. 2. When, upon the appearing of **Michael our prince, his gospel is preached**, many of those who sleep in the dust, both Jews and Gentiles, shall be awakened by it to take upon them a profession of religion, and shall rise out of their heathenism or Judaism; but, since there will be always a mixture of hypocrites

with true saints, it is but some of those who are raised to life to whom the gospel is a savour of life unto life, but others will be raised by it to shame and contempt, to whom the gospel of Christ will be a savour of death unto death, and Christ himself set for their fall. The net of the gospel encloses both good and bad. But, 3. It must be meant of the general resurrection at the last day: The multitude of those that sleep in the dust shall awake, that is, all, which shall be a great many. Or, Of those that sleep in the dust many shall arise to life and many to shame. The Jews themselves understand this of the resurrection of the dead at the end of time; and Christ seems to have an eye to it when he speaks of the resurrection of life and the resurrection of damnation (John 5:29); and upon this the Jews are said by St. Paul to expect a resurrection of the dead both of the just and of the unjust, Acts 24:15. ... though they were tortured yet they accepted not deliverance, because they hoped to obtain this better resurrection, Hebrews 11:35. ...” -https://www.studylight.org/commentary/daniel/12-4.html

Matthew Henry’s Concise Commentary; Daniel 12:1

> “12:1-4. **Michael signifies, Who is like God, and his name, with the title of the great Prince, points out the Divine Saviour. Christ** stood for the children of our people in their stead as a sacrifice, bore the curse for them, to bear it from them. He stands for them in pleading for them at the throne of grace. And after the destruction of antichrist, the Lord Jesus shall stand at the latter day upon the earth; and He shall appear for the complete redemption of all his people. ...” - https://biblehub.com/commentaries/daniel/12-4.htm

Matthew Henry’s Concise Commentary; Revelation 12:7

> “12:7-11 The attempts of the dragon proved unsuccessful against the church, and fatal to his own interests. The seat of this war was in heaven; in the church of Christ, the kingdom of heaven on earth. **The parties were Christ, the great Angel of the covenant, and his faithful followers; and Satan and his instruments**. The strength of the church is in having the Lord Jesus for the Captain of their salvation. Pagan idolatry, which was the worship of devils, was cast out of the empire by the spreading of Christianity. The salvation and strength of the church, are only to be ascribed to the King and Head of the church. The conquered enemy hates the presence of God, yet he is willing to appear there, to accuse the people of God. Let us take heed that we give him no cause to accuse us; and that, when we have sinned, we go before the Lord, condemn ourselves, and commit our cause to Christ as our Advocate. The servants of God overcame Satan by the blood of the Lamb, as the cause. By the word of their testimony: the powerful preaching of the gospel is mighty, through God, to pull down strong holds. By their courage and patience in sufferings: they loved not their lives so well but they could lay them down in Christ's cause. These were the warriors and the weapons by which Christianity overthrew the power of pagan idolatry; and if Christians had continued to fight with these weapons, and such as these, their victories would have been more numerous and glorious, and the effects more lasting. The redeemed overcame by a simple reliance on the blood of Christ, as the only ground of their hopes. In this we must be like them. We must not blend any thing else with this.” - https://biblehub.com/commentaries/revelation/12-7.htm

Isaac Watts (AD 17 July 1674 – AD 25 November 1748), was a Theologian, Logician, and famously known as the “Father of English Hymnody”.

The Glory of Christ as God-Man Displayed in Three Discourses. viz. Disc. I. A Survey of the visible Appearances of Christ, as God, before his incarnation; with some Observations on the Texts of the Old Testament applied to Christ. Disc. II. An Inquiry into the extensive Powers of the Human Nature of Christ in its present glorified State, with several Testimonies annexed. Disc. III. An Argument tracing out the early Existence of the Human Soul of Christ, even before the Creation of the World. With An Appendix,

containing An Abridgment of Dr. Thomas Goodwin's Discourse of the Glories and Royalties of Christ, in his Works in Folio, Volume. II. Book III. By Isaac Watts, D.D. Boston: Printed by Manning and Loring, for David West, No. 36, Marlborough-Street. 1795.

"... **[Page 53; 2nd Paragraph]** **It is also very probable, that Michael is Jesus Christ, because he is called 'your prince,' that is, the Prince of the Jews, and one, or 'first of the princes,' that is, the prime archangel.*** And in **Dan.** xii. 1. **he is called 'Michael the great prince**, which standeth for the children of thy people,' that is, the Prince, or 'King of the Jews,' **for such was Jesus Christ under the ancient dispensation; this was the known character of the Messiah among the Jews**; and as 'King of the Jews' he was sent into this world, then he 'came unto his own, yet his own receiv-ed him not.' John i. 11.

What confirms this sentiment is, that in **Rev.** xii. 7. when 'there was ware in heaven, **Michael and [page 53-54] his angels** fought against the dragon and his angels,' **Christ as the head of the good angels**, and satan as the head of the evil angels, maintained a war in hea-ven, i.e. in the church, till the 'great dragon was cast out' of the church, 'that old serpent called the devil and satan, which deceiveth the whole world.' Then follows 'a loud voice in heaven' i.e. the church, 'saying, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ;' that is, the power of Michael prevailing over the dragon; 'for the accuser of the brethren, who accused them before God day and night, is cast down' by the prevalent intercession of Christ plead-ing for them, and by his dominion over all things, which God gave him at his ascension into heaven. ..."
"**[Page 53 Notation Begin]** * Yet it has been observed, that though some of the fathers, and our later divines, speak of several archangels, the scripture uses the word but twice, viz. Jude 9. And 1 Thess. iv. 16. and both times in the singular number. **Perhaps this Michael, i.e. Christ the King of the Jews, is the only archangel, or prince and head of all angels**. **[Page 53 Notation End]** ..." -
https://archive.org/details/gloryofchristasg00watt/page/53/mode/1up?view=theater
- https://archive.org/details/gloryofchristasg00watt/page/54/mode/1up?view=theater

"... **[Page 198]** Arg. IV. Though the Jews were much at a loss in our Saviour's time in their sentiments of the Mes-siah, and have very various and confused notions of him, yet it is certain that amongst many of the learned of that nation (and probably amongst many of the vulgar too) there was a tradition of the pre-existence of the soul of the Messiah. **Philo, the [Page 198-199] Jew**, who lived very near the time of our Saviour, interprets several of those Scriptures of the Old Testament concerning the Mediator or *Logos* which we do : **he calls him the *Son of God*, and yet he makes him expressly a *Man*, the *Prince of the angels*, the *Prophet of God*, the *Light of the people***; and though he talks with some confusion on this subject, and **gives him some such characters as seem to make this *Logos* truly divine, and one with God, yet other characters also are such as seem to be inferior to Godhead, and very happily agree with this doctrine of the pre-existent soul of Christ in union with his divine nature**, as will plainly appear in what follows.

In some parts of his works, Philo describes the *Logos* as a particular divine power, δύναμις, which he also calls σοφία, or *Wisdom*, (as Solomon does in the eighth of Proverbs) and he attributes to this *Wisdom* or *Word*, an existence before any creature, the con-trivance of the creation of the world and all things in it, with other divine and incommunicable ascrip-tions. Sometimes the ancient Jews make it the same with God himself; so the Targums do (which are Jewish commentaries upon Scripture) when they speak of the *Memra* or *Word*, thereby representing either divine powers or properties in a personal manner, or the divine nature itself in a particular manner of agency, relation or subsistence.

In other places, **Philo makes the Logos or Word to signify that glorious arch-angel** which the ancient Jews suppose to be the supreme of creatures, formed before all the angels and all the other parts of the cre-ation, 'in whom was the name of God,' who was sent to conduct Moses and the Jews into Canaan. Exod. xxiii. 20. This glorious spirit Philo calls "the most honourable Logos, the Arch-Angel, Prince of the angels and stars, High-Priest in this temple of God the world, who stands in the limits between the **[Page 199-200]** creature and the Creator, the eldest, the first-begotten of the sons of God, who under God governs the world, and who doth humbly meditate for us mortals with him that is immortal."

The seventy Jewish interpreters seem to have had some notion **that this arch-angel was the Messiah**, when they call the 'Child born,' the 'Son given,' in **Isa.** ix. 6. **Μεγάλης βουλῆς ἄγγελος, *the Angel of the great Counsel*, even as Christ is called an angel. Isa. lxiii. 9. Mal. iii. 1. Exod. xxiii. 20**. And it was a general opinion of the ancient Jews that there was one glorious angel superior to all the rest, by whom God made his visits to the patriarchs, and declared his will to Abraham, Jacob, Moses, Joshua, &c.

I confess these ancient Jews speak variously and with some darkness and confusion on these subjects, that we cannot gather any steady or certain infer-ences that they generally believed either of these two *Logos's* to be the very person of their expected Mes-siah: yet a Christian, who has the clearer light of the New Testament, may from their writings easily and naturally trace and infer the doctrine of the uncreated *Logos*, that is, the divine *Word*, or *Wis-dom*, united to the created *Logos*, that is, the great Arch-Angel, because these ancient Jews ascribe to the *Logos*, so many things which are truly divine, and so many things inferior to divinity.

But they speak in some confusion, because they seem not to have had a clear idea of this person-al union between God and creature. **Whereas Christians being instructed in this doctrine by the New Testament, may clearly understand how by this glorious Being, this complex person, viz. our Lord Jesus Christ**, God created the world and God governed the affairs of his ancient church : and that standing in the limits betwixt God and the **[Page 200-201]** creature, both by his nature as well as his office he becomes the High-Priest, and mediates between mortal men, and God, who is immortal, according to the language of the ancient Jews.

What I have cited already, discovers the acknowl-edged sense and opinion of the ancient Jews both philosophers and commentators on this subject. See much more to this purpose in my dissertation on the *Logos* or *Word of God*.

If we search among other of the Jewish writers, we may find more intimations of this doctrine. ..." -
https://archive.org/details/gloryofchristasg00watt/page/198/mode/1up?view=theater
https://archive.org/details/gloryofchristasg00watt/page/199/mode/1up?view=theater
https://archive.org/details/gloryofchristasg00watt/page/200/mode/1up?view=theater
https://archive.org/details/gloryofchristasg00watt/page/201/mode/1up?view=theater

"... **[Page 218; Line 3; 3rd word from the Left]** as well as Christ may be called an angel, as he is often in Scripture; ..." -
https://archive.org/details/gloryofchristasg00watt/page/218/mode/1up?view=theater

"... **[Page 223; 3rd Paragraph; Line 4] God set a good angel over them to be a prince, even his own Son in his pre-existent nature, who was 'the angel of the covenant.' Mal. iii. 1. and the 'angel of God's presence,' Isai, lxiii. 9. and the 'angel in whim his name was.' Exod. xxiii. 21**.? And **may not Christ himself be this Michael the arch-angel, the Prince of Israel**? It has been ob-

served by some writers, that the scripture never speaks of arch-angels in the plural number per-haps there is but one **arch-angel, and that is Christ**.

Observe further, that Christ's kingdom is directly opposite to the devil's kingdom. His grand design **[Page 223-224]** is to oppose and destroy the work and power of the devil: and this seems to be Michael's appointed work in Scripture, for he is sometimes brought in as 'contending with devils.' Jude ix. **Rev.** xii. and as he has other angels under him to 'fight against the dragon' or devil, ver. 7. so has Christ. And as he is called the Prince of Daniel's people. **Dan.** x. 21. that is, the Prince or King of Israel; so is Christ. Observe also, that Michael is called 'one,' or rather the 'first of the chief princes,' as it is in the margin, **Dan.** x. 13. which is very agreeable to the character of Christ, who is the first and supreme Angel-gover-nor, and the Prince of Israel, who were God's own kingdom or people.* ...

* ... Gabriel in Dan. Viii. 15. and then Michael the arch-angel must be Christ the King or Prince of Israel. ..." - https://archive.org/details/gloryofchristasg00watt/page/223/mode/1up?view=theater - https://archive.org/details/gloryofchristasg00watt/page/224/mode/1up?view=theater

Jacobus Ode (AD 11 December 1698 in Zutphen, AD † 28 November 1751 in Utrecht), was a Dutch Philosopher, Reformation Theologian, Mathematician, Astronomer, Geographer and Physicist.

Jacobi Ode, Professoris Trajectini, Commentarius De Angelis. Bibliopolas. 1755.

"... **[Latin; Page 1057]** ד. Si denique per illud intelligas tantummodo cultum caeremonialem, quem Moses instituerat, quique hactenus per captivitatem interruptus erat; pu-tesque, disceptationem inter Michaelem, & Diabolum fuisse, an iste restituendus esset nec ne; veluti ex coll. Zach. 3. commonstrare cona-tus fuit JOH. GOTHOFR. BACHMANNUS (*m*), & ab hac opinione se non prorsus alienum fuisse prodidit HAMMONDUS (*n*); Filius Dei, qualis certe fuit ille Angelus Jehovae Zach. 3. adversus Diabolum disceptavit, quod Diabolus omni conamine impedire molitus fuerit, ne iste cultus, cujus sacrificia erant typi corporis Christi, semel pro peccatis electorum omnis generis hominum, qui laqueis Diaboli tene-bantur captivi ad ejus libitum, in sacrificium Deo offerendi, restituere-tur, & ita sensim ejus potestas, tandemque penitus aboleretur.

J. Quia Dominus cum hortationis clamore, cum voce Archangeli, & cum tuba Dei, descendet e coelo 1 Thess. 4:16. Quorum verborum sensum si recte ceperim, clamor ille atque haec vox formabitur ab ipso Domino sc. Christo Jesu, & tuba Dei inflabitur ab angelis sec. Matt. 24:31, coll. cum **1 Cor.** 15:52. Simili modo, quo, sonus tubae vehemens admodum olim in monte Sinai ab angelis fuit factus; & vox, qua Lex ad populum fere-batur, ab ipso Dei Filio formata: Vid. Exod. 19:16, coll. cum Exod. 20:1,2, & Acts. 7:38,53. Si ideoque vox Archangeli sit vox ipsius Domini Christi, sponte sequitur, Filium Dei esse illum, qui apud Judam vocatur Michael Archangelus, adeoque ipsum Michaelem. Nec enim fa-cile crediderim, plures esse Archangelos, quod sibi persuasit ALTIN-GIUS (*o*); multo minus dixerim, eos esse quatuor numero, utpote pro arbitratu confictos a Judaeis: Vid. VITRINGA (*p*) & *Auctor Cabbala Demudatae* (*q*). Illum autem τοῦ Ἀρχαγγέλου titulum optime convenire, & singulari cum efficacia tribui posse ac soli debere Filio Dei, abunde do-cuerunt GOCCEJUS (*r*), CLOPPENBURGIUS (*s*), VOGELSAN-GIUS (*t*), atque LAMPIUS (*u*).

K. Quia si attenta mente perpendamus, quae vidit Johannes in coelo, & me-moriae prodidit Apoc. 12:5-11, facili negotio intelligimus, Michaelem esse Filium Dei. Quippe:

א. Filius istius mulieris, quae repraesentabat Ecclesiam Judaicam internam, ex qua natus erat ille, raptus est ad Deum & thronum ejus. Cum au-tem iste procul omni dubio sit Filius Dei, isque,

postquam raptus esset **[Page 1057-1058]** ad Deum & thronum ejus, vocetur Michael, ut pateat, neminem alium esse, de quo vere dici aut quaeri jure potest: *Quis est sicut hic Deus for-tis*; liquere potest, Michaelem esse Filium Dei.

ב. Michael and angeli *ejus* memorantur vs. 7. Jam vero angeli passim dicun-tur esse Christi jure creationis, beatitatis in eos collatae, & supremi im-perii, quod, praesertim post adscensionem in coelem, in eos fuit adeptus. Vid. Ps. 91:11, 103:20, 104:4, 148:2, Matt. 13:41, 16:27, 24:31, coll. cum Heb. 1:6, 2:7-9, Eph. 1:20,21 & 1 Peter. 3:22.

ג. Michael & angeli ejus *praeliari* visi sunt Dracone & angelis ejus. Eum autem, qui inimicitiam exerceret cum illo Serpente, quique sub Veteri Testamento pugnavit contra Diabolum, esse Filium Dei, cognoscitur ex Gen. 3:15, & probatum dedimus ex Dan. 10:13 & Zach. 3:2.

ד. Michael vicit Diabolum, eumque de coelo projecit in terram. Eum au-tem, qui id grande opus perfecit, esse *Christum Filium Dei* patet ex Matt. 12:29, Luc. 11:22, coll. cum Luc. 10:18, Heb. 2:14, & 1 Joh. 3:8.

ה. Coelites illam victoriam atque potestatem ex ea natam vs. 10 & 11, tri-buunt *Christo*, ac ipsi dicuntur vicisse Diabolum per sanguinem *Angi*, & per sermonem testimonii sui. Ut adeo Michael debuerit esse Filius Dei.

ו. Draco *iratus* adversus mulierem, quod de coelo in terram projectus esser, dicitur vs. 17. abiisse ut bellum gereret, cum reliquis ex ejus semine - habentibus testimonium Jesu Christi. Quam ob rem cum illud bellum gesserit ex ira adversus Ecclesiam & fideles, qui singularem ad Christum habent relationem, eamque iram conceperit ex eo, quod inferior disces-serit ex praelio, quod cum Michaele inierat in coelo, constare inter omnes potest, Michaelem esse Filium Dei. ..." - https://books.google.com/books?id=fqYQvLKEXfwC&pg=pa1057#v=onepage&q&f=false - https://books.google.com/books?id=fqYQvLKEXfwC&pg=pa1058#v=onepage&q&f=false

John Guyse (AD 1680 - AD 1761), was an English independent minister.

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principal things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume V., containing Pauls' Epistles to the Philippians, Colossians, Thessalonians Timothy, Titus, Philemon, and the Hebrews; Edinburgh: Printed by Ross & Sons, for Robert Ross, Bookseller, Lawn-market, Edinburgh, and James Gillies, Bookseller, High-street, Glasgow. M,DCC,XCVII. (1797)

"... **[Page 111;** 1 THESSALONIANS IV.**]** 16 For, at that important day, the Lord Jesus himself will, in his human nature, as visibly descend from heaven, in a cloud of glory, like the ancient *Shechina*, as, after his resurrection, he ascended up to heaven with a retinue of angels surrounding him; (*Acts* i. 9, 11. see the paraphrase there) and he will do this with an awful summons, (εν κελευσματι) which shall be uttered with great solemnity, as with a loud voice of the chief of all the angels, the rest attending him, (Mat. xxv. 31.) and with the exceeding loud-er voice of the great God our Saviour, Christ him-self, as though given forth with the sound of a trum-pet, like that which was heard on Mount *Sinai* at the publication of the law †, and like was of-ten used for gathering solemn assemblies together; (Exod. xix. 16. Jer. iv. 5. and Joel ii. 15.)) and **[Page 111-112]** then the bodies of those that died in a state of federal and vital union with Christ, shall be quickned to a glorious immortality, not only before the wicked shall be raised, but even before the saints, that may then be alive on earth,

shall be brought together with him. (*ver*. 14.) ..." - https://archive.org/details/practicalexposit05guys/page/111/mode/1up?view=theater https://archive.org/details/practicalexposit05guys/page/112/mode/1up?view=theater

"… **[Page 111; notation]** † As the trump of God seems most immediately to allude to the voice of the trumpet exceeding loud, when *the Lord* or *Jehovah* (which I take, with several learned divines, to mean *the Son of God*) delivered the law at mount *Sinai*; (see the note on *Acts* vii. 38.) so *the trump of God*, which is not to be understood in a literal sense, may possibly signify *the voice of Christ*, which he says *all that are in their graves shall hear, and shall come forth, they that have done good to the resurrec-tion of life, and they that have done evil to the resurrection of damnation*. (John v. 28. 29.) ..." - https://archive.org/details/practicalexposit05guys/page/111/mode/1up?view=theater

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; Edinburgh: Printed by Ross & Sons, for Robert Ross, Bookseller, Lawn-market, Edinburgh, and James Gillies, Bookseller, High-street, Glasgow. M,DCC,XCVII. (1797)

"... **[Page 182]** JUDE ... 9 ... **Michael** † ...

... † **Some by Michael understand Christ himself** ..." - https://archive.org/details/practicalexposit06guys/page/182/mode/1up?view=theater

[**PERSONAL NOTE: Page 182**; Guyse, takes the passage literally [in other words, Michael [whom, he says, 'some understand Christ himself'] and Satan actually fought over the literal body / person of Moses] rather than not, by saying, "... Upon the whole, though I am far from being certain; yet, for want of a better, **I incline to this literal interpretation**, as more natural and less forces, than any other that has been offered on this difficult passage; ..."]

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; Edinburgh: Printed by Ross & Sons, for Robert Ross, Bookseller, Lawn-market, Edinburgh, and James Gillies, Bookseller, High-street, Glasgow. M,DCC,XCVII. (1797)

"... **[Page 265; REVELATION ... CHAP. X. ... Paraphrase ...; 6th word from the Left]** **I beheld another angel, different from, and superior to those that had trum-pets given them to sound, even Christ himself**, (see the note on *chap*. vii. 2.) **who, though acting the part of a divine messenger in human nature, is parta-ker of proper deity, as the might God**; (Isa. ix. 6.)) methought, I saw this glorious person descend from heaven, and covering himself with an illustrious cloud, as an emblem of his coming to make a further revela-tion for the introduction and comfort of the church; he appeared like the great Jehovah, *who makes the clouds his chariot*, (Ps. civ. 3.) as our blessed Lord did in his descent upon mount *Sinai*, and ascension to heaven: (*Exod*. xxxiv. 5. and *Acts* i. 9.) And there was the circular form of a beautiful rainbow over his head, like that which appeared round about the throne of God, (*Ezek*. i. 28. and *Rev*. iv. 5. see the note there) in token of his being ever mindful of his covenant in the darkest times: (see *Gen*. ix. 13,-17.) And his countenance shone

with a dazzling lustre, like the sun in its meridian brightness, to the admiration and joy of his people; and his feet appear-ed with awful majesty and strength, like pillars of burning brass, for supporting the faithful, and of fire for consuming his enemies, much after the same au-gust manner in which he had exhibited himself before. (*Chap*. i. 15, 16. See the paraphrase there.) ...

... 3 In this situation he, who has been spoken of as *the lion of the tribe of Judah*, (*chap* v. 5.) made proclamation with a strong and tremendous voice, as loud as the roaring of a lion, commanding silence and attention to what would follow: ..." - https://archive.org/details/practicalexposit06guys/page/265/mode/1up?view=theater

"... **[Page 266]** 5, 6 ... And the purport of this solemn oath, which **Christ took, as the Angel of the covenant and God's Messenger**, was, that as formerly in answer to the question, How long it should be to the end of the then predicted wonders? He sware that it should be for *a time, times, and a half**, meaning twelve hun- **[page 266-267]** dred and sixty years; (Dan. xii. 6, 7.) so he now sware, that there should be no longer time, than that, ..." - https://archive.org/details/practicalexposit06guys/page/266/mode/1up?view=theater https://archive.org/details/practicalexposit06guys/page/267/mode/1up?view=theater

"... **[Notation Page 266]** NOTE. * *A time, times, and a half time* ... **[Notation Page 266-267]** ... 1260 years, which are signified by other prophetic numbers that are made use of to give a *general view* of this pe-riod of the 11th, 12th, and 13th chap-ters of this vision. Accordingly *a time, times, and a half time*, as resolved into prophetic days, signify 1260 years, reck-oning each day for a year, and each year to consist of twelve months of thirty days each month: For *three years*, which answer to *time, times*, (meaning two more times) and *a half time*, or half a year, make up 42 months, or 1260 years, which in our apostle's prophecy are paral-lel descriptions of the exact time of *the holy city's being trodden under foot by the* Gentiles, and of the *witnesses prophecying in sackcloth*; (chap. xi. 2, 3.) as also of the church's *flight into, and nourishment in the wilderness*, (chap. xii. 6, 14.) and of antichrist's or *the beast's reign*. (Chap. xiii. 5.) — It is evi-dent, that, were we to take these num-bers of days, months, and years, in a *literal* sense, the space of time would be abundantly too short for all the events that are spoken of as to be fulfilled in that time ... **[Left Column to Right Column]**

... But the other way of computing is agreeable to the prophe-tic style in former ages, which makes *a time* stand for a year, *Dan*. iv. 25.; and *a day* for a year, *Numb*. xiv. 34. and *Ezek* iv, 5, 6. And *seventy weeks* sig-nify not seventy times seven weeks of *na-tural* days, but seventy times seven years, *Dan*. ix. 24.; which, according to Sir *I-saac Newton*, were 490 years from the time that the dispersed *Jews* should be re-incorporated into a people and holy city, until the death and resurrection of Christ. (See his Observations on *Daniel*, p. 130. See also his note, p. 137. and 138, about the way of computing years, as consisting of 12 months, and every month of 30 days.)

*The *seventh trumpet*, in course, was to sound next, as beginning at the expiration of the *sixth*; but is deferred to chap. xi. 15. &c. by the interposition of a solemn preface, with which **Christ, the Angel of the covenant**, appeared, at the beginning of this chapter, to intro-duce it." - https://archive.org/details/practicalexposit06guys/page/267/mode/1up?view=theater

"... **[Page 269; REVELATION ... CHAP. X. ... Paraphrase ... RECOLLECTIONS.]** How endearing, august, and awful are the representations **Christ has made of himself, as the Angel of the covenant, with a rainbow on his head**, and a counte-nance as bright and dazzling as the sun; and with feet, like pillars of fiery metal, standing on the earth and sea, and a voice as loud and tremendous as the roaring of a lion! He is ever mindful of his covenant with his people in the worst of times; and amidst all the troubles that are denounced to his enemies, as with the voice of thunder,

has all things under his dominion; and appears with illustrious majesty for the relief and comfort of those that belong to him, and for the terror and destruction of his and their enemies. These are things worthy of the closest meditation, that we may understand, and be suitably affected with them, as far as they are revealed, with a commission from **Christ** to publish them, while secret things are still to be left with him, till time shall declare them. ...

... Then, **as the Angel of the covenant** swore by the Cre-ator of all worlds, who lives for ever and ever, the mystery of God, relating to his dispensations of providence and grace, shall be finished; and all the prophecies, which are now the objects of the faith and hope of his people, shall be clearly explained, and actually fulfilled, to his glory and their everlasting triumph." - https://archive.org/details/practicalexposit06guys/page/269/mode/1up?view=theater

"... **[Page 284; REVELATION ... CHAP. XII. ... Paraphrase]** 7 And further representation was made to me of the state of the church, during this period, under the **[Page 284-285]** emblem of a terrible war figured out by one in the air*; wherein *Michael*, the sovereign prince, lord, and head of the angels, (*Dan*. xii. 1. and *Jude*, ver. 9.) and his servants, whether ministring spirits, or gospel-preachers, engaged in battle against the great dragon or the devil ...

...*... this may be considered as emblematical of the combatants that are carried on by **[Left Column to Right Column]** Christ (who, as many good expositors un-derstand it, is signified by *Michael*) and his people, on one hand; and by Satan and his popish adherents, on the other. Or, perhaps, by *heaven* here, and in *ver*. 8, 10. may be meant *the church of Christ* on earth" - https://archive.org/details/practicalexposit06guys/page/284/mode/1up?view=theater - https://archive.org/details/practicalexposit06guys/page/285/mode/1up?view=theater

George Sale (AD 1697, Canterbury, Kent, England – AD 1736, London, England), was an Orientalist and practicing solicitor and an early member of the Society for Promoting Christian Knowledge.
George Psalmanazar (AD 1679? - AD 1763), who according to his posthumously published autobiography, he was educated in a Franciscan school and then a Jesuit academy.
Archibald Bower (AD 17 January 1686 – AD 3 September 1766), was a Scottish historian and educated at the Scots College, Douai, and became a Jesuit in Rome. He joined the Church of England a while after returning to London in 1726. He wrote a History of the Popes (1748–66, 7 volumes).
George D. Shelvocke (baptized AD 1 April 1675 - AD 30 November 1742), was an English Royal Navy officer and later privateer.
John Campbell (AD 1708 - AD 1775), a contributing author/editor to "An Universal History ...".
John Swinton (AD 1703 - AD 1777), was a British writer, academic, Fellow of the Royal Society, Church of England clergyman and orientalist. In 1731 he was a fellow of Wadham College, Oxford, but migrated to Christ Church in 1745, & from 1767 until the year of his death, Keeper of the Archives at Oxford University.

An Universal History, from the Earliest Account of Time. Compiled from Original Authors; And Illustrated with Maps, Cuts, Notes, &c. With A General Index to the Whole. Volume III; London: Printed for T. Osborne, in Gray's-Inn' A. Millar, in the Strand; and J. Osborn, in Pater-noster Row. MDCCXLVII (1747)

"... **[Notation Page 355; section VI. The History of the Jews from their Egyptian bondage, to their entrance into the land of Canaan.; Left Column; Paragraph "(S)", Line 8]** as the most received opinion is, **CHRIST the Son of GOD**. All that need be added here is, that this, **who appears now in the bush, is the same who was afterwards to be the captain and guide of the *Israelites* in the desert**; that is, not an angel, or GOD the FATHER, but CHRIST himself, as St. *Paul affirms* (42); for nei-ther the FATHER nor HOLY GHOST are ever called by **[Left Column to Right Column]** the name of angel, i.e. a mes-senger, or person sent; where-as **the SON is called the *angel***

of the covenant **by the prophet *Malachi*** (43), **as a title of his office, though not of his na-ture** (44). As for those who think, not only that it was an angel (45), but pretend to guess, that **it was *Michael* that appeared here, as her did afterwards to *Joshua* (46), and to *Daniel*** (47); it is plain, their conjecture is not only contrary to what we have quo-ted out of the apostle, but even absurd, if not impious. For **can they prove, that *Michael*, was a created angel, seeing that name signifies one like unto GOD, and can only be applicable to CHRIST**? **Can a cre-ated angel be styled the cap-tain of the LORD's hosts, as he is called in *Joshua*, or the prince of the people of GOD, as he is in *Daniel*; which office and title, the apostle tells us (48), belongs only to CHRIST, who is the Captain or Prince of our salvation? Did ever and angel suffer himself to be wor- [Notation Page 355-356] shipped, as that which appeared to *Joshua* did? Supposing, therefore, that it was the same that appeared to *Moses*, *Joshua*, and *Daniel*, as *Perrerius* thinks (49), yet it will be far from following, that he was a cre-ated angel, or ministering spirit; on the contrary, it will be plain, that it was CHRIST the King of men and angels, blessed for ever** (50).

[Notation References; Page 355] ... (42) **1 Cor.** x. 4. (43) Malach. iii. 1. (44) Theodor. Osiand. Simler, & al. (45) Aug. de Trinit. lib. iii. C. II. & tractat. 3. in **Job**an. N. 17. 18. Hieron. epist. ad Galat. iii. Greg. moral. lib. xxviii c. 1. (46) Josh. v. pass. (47) **Dan.** x. pass. (48) **Heb.** ii. 10. **[Notation Ref. Page 355-356]** (49) Perrer. & al. (50) Villet. in cap. III. Exod. quaest. 36. ..." - https://books.google.com/books?id=EdgGAAAAcAAJ&pg=pa355#v=onepage&q&f=false - https://books.google.com/books?id=EdgGAAAAcAAJ&pg=pa356#v=onepage&q&f=false

John Gill (AD 23 November 1697 – AD 14 October 1771), was an English Baptist pastor, biblical scholar, and theologian who held to Calvinistic soteriology.

A Complete Body of Doctrinal and Practical Divinity; or, A System of Evangelical Truths, deduced from the Sacred Scriptures. By John Gill, D.D. A New Edition, In Three Volumes, Volume II. London: Printed for W. Winterbotham, And Sold by J. Ridgway, York Street, St. Jame's Square, and W. Button, Paternoster Row. 1796.

"... **[Volume II. Book IV. Of the Second Coming of Christ; Page 395]** 2. Another prophecy in Dan. xii. 1-3. respects the sound and **personal coming of Christ; for he is meant by Michael, who is as God, as his name signifies, equal to him; the great prince, the prince of the kings of the earth, and the head of all principalities and powers** ..." - https://books.google.com/books?id=7W0PAAAAIAAJ&pg=pa395#v=onepage&q&f=false

Gill's Complete Body of Practical and Doctrinal Divinity: Being a system of evangelical truths, deduced from The Sacred Scriptures. Abridged by William Staughton, D.D. Philadelphia: Printed for Delaplaine and Hellings, By B. Graves. 1810.

"... **[Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 94; Line 7; 4th word from the Left]** III. **A plurality of the Deity may be proved from those passages of scripture which speak of the angel of Jeho-vah, who also is Jehovah; now if there is a Jehovah that is sent, and therefore called an angel, and a Jehovah that sends there must be more person than one, who are Jehovah**. The first instance of this kind is in Gen, xvi. 7. In Gen. xviii. 2. we read of three men who stood by Abraham in the plains of *Mamre*, who were angels in an human form, as two of them are expressly said to be, chap. xix. 1. ...

... **one was undoubtedly a divine person, the Son of God in an hu-man form; who is expressly called Jehovah, the Judge of all the earth** 13-26. and to whom omnipotence and omniscience are ascribed, 14-19. Now **he is distinguished, being Jeho-vah in human form on earth, from**

Jehovah in heaven, from whom he is said to rain brimstone and fire on Sodom and Go-morrah, chap. xix. 24. see also Gen. xlviii. 15, 16. Exod. iii. 2. Isai. lxiii. 9. 1 Cor. x. 9. and Zech. iii. 1. To these may be added, all such scriptures which speak of two, as distinct from each other, under the same name Jehovah; as in Jer. xxiii. 5, 6. and in **Hos. i. 7. where Jehovah resolves he would save his people by Jehovah their God**. ..." - https://archive.org/details/completebodyofdo00gill/page/94/mode/1up?view=theater

"... **[Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 95; 4th Line from the bottom; 10th word from the Left]** And particularly the three divine persons appear in the remarkable affair of providence, the deliverance of Israel. Whoever reads attentive-ly Isai. lxiii. 7-14. will easily observe, that mention is made **[Book 1; Page 95-96]** **of Jehovah; and then of the Angel of his presence: and next of his holy Spirit**, ..." - https://archive.org/details/completebodyofdo00gill/page/95/mode/1up?view=theater - https://archive.org/details/completebodyofdo00gill/page/95/mode/1up?view=theater

"... **[Book II. Of the Internal Acts and Works of God; Of the Everlasting Covenant; Page 141; Paragraph 1; Line 9; 7th word from the Left]** 2. **Jehovah the Son himself says**, *Council is mine, and sound wisdom*, Prov. i. 20. he is called the Wonderful Counsellor, Isai. ix. 6. ***the angel of the great council***. ..." - https://archive.org/details/completebodyofdo00gill/page/141/mode/1up?view=theater

"... **[Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 156; Paragraph 1, Line 7; 5th word from the Left]** *If any man sin, we have an advocate with the Father,* ***Jesus Christ the righteous****; and he is the propitiation for our sin*s, 1 John. ii. 1, 2. **He is the angel of God's presence**, who always appears there for his peo-ple, and ever lives to make intercession for them; ..." - https://archive.org/details/completebodyofdo00gill/page/156/mode/1up?view=theater

"... **[Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 160; Paragraph 2, Line 10; 5th word from the Left]** **the uncreated angel, Jesus Christ himself, Zech. i. 12. Rev. viii. 3**. ..." - https://archive.org/details/completebodyofdo00gill/page/160/mode/1up?view=theater

"... **[Book III. Of the Internal Works of God; Of the Creation of Angels; Page 182; Paragraph 2; Line 6; 6th word from the Left]** for **as for Michael, the Archangel, he seems to be no other than Christ**. ..." - https://archive.org/details/completebodyofdo00gill/page/182/mode/1up?view=theater

"... **[Second general Distribution of the Work. Book I. of the Acts of the Grace of God in Time; Under the Mosaic Dispensation; Page 258; Paragraph 1; Line 8; 3rd word from the Left]** How gloriously does Elihu speak of **the great Redeemer as the Messenger of the covenant, the uncreated Angel, Christ**. ..." - https://archive.org/details/completebodyofdo00gill/page/258/mode/1up?view=theater

"... **[Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Prophetic Office of Christ; Page 300; Paragraph 2, "IV."; Line 9; 2nd word from the Left]** 1. **Before his incarnation: he did indeed sometimes personally appear in an human form**, and preached the gospel to men, as to our first parents in the garden of Eden, imme-diately after their fall. **Under the name of the Angel of the Lord**, and very probably in an human form, he appeared to

Abraham, and preached the gospel to him, saying, *In thy seed shall all the nations of the earth be blessed*, **Gen.** xxii. 15-18. ..." - https://archive.org/details/completebodyofdo00gill/page/300/mode/1up?view=theater

"... **[Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Intercession of Christ; Page 304; Paragraph "II."; Line 8; 11th word from the Left, or 2nd from the Right]** We have an instance of **Christ's** intercession for the people of the Jews, when in distress, **who is represented as an Angel** among the myrtle trees in the bottom; signifying the low estate the Jews were in; and as interceding and pleading with God for them; ..." - https://archive.org/details/completebodyofdo00gill/page/304/mode/1up?view=theater

"... **[Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Kingly Office of Christ; Page 311; Paragraph "III."; Line 8; 10th word from the Left] Jer.** xxiii. 5, 6. **A king should be as wise as an angel of God**; and such is **David's Son and Antitype, the Messiah**; on whom rests *the Spirit of wisdom and understanding, of council and of knowledge*; to which may be added, *the spirit of might* rests upon him, Isai. xi. 2. he has *power* and authority; yea, **he is the Lord God omnipotent**. ..." - https://archive.org/details/completebodyofdo00gill/page/311/mode/1up?view=theater

"... **[Second general Distribution of the Work. Book IV. Of the Final State of Men; Of the Millennium, or Personal Reign of Christ; Page 429; Paragraph 3, "I."; Line 9; 5th word from the Left]** Antichrist will be destroyed; **an angel, who is no other than Christ**, will then personally descend to bind Satan and all his angels. ..." - https://archive.org/details/completebodyofdo00gill/page/429/mode/1up?view=theater

A Collection of Sermons and Tracts: In Two Volumes. Containing, Volume I. I. Annual Sermons. II. Occasional Sermons. III. Funeral Sermons. Volume II. I. Ordination Sermons. II. Polemical Tracts. III. Dissertations. Several of which were never before Printed. By the late Reverend and Learned John Gill, D.D. To which are Prefixed, Memoirs of the Life, Writings, and Character of the Author. Volume. II. London: Printed for George Keith in Gracechurch-Street. M DCC LXXIII. (1773)

"... **[An Answer to the Birmingham Dialogue-Writer's Second Part, Upon the following Subjects: The Divinity of Christ, Election, Original Sin, Free-Grace, Free-Will, Imputed Righteousness, Perseverance, and Baptism; Page 138; Paragraph 2]** 3. A *third* argument, proving Christ to be the most high God, stands [1] thus: "If the Most High over all the earth is he whose name alone is *Jehovah*, and **Christ's name is *Jehovah***; if the same things which prove the Father to be the most high God, are said of the Son, as they are; why may he not be thought to be the most high God equally with the Father?" To which is replied that [m] **when the Son personates *Jehovah*, he may be called *Jehovah*, as an angel that sometimes speaks in the person of God**; it being usual for such as deliver messages from others, to speak after the same manner those persons would have done, in whose name they come: So that no argument can thence be drawn for his supreme Deity; since that name is given to an angel, when speaking in *Jehovah's* name. But it should be observed, that it cannot be proved that ever any created angel, speaking in the name of God, ever calls himself *Jehovah*, or is so called; all the places referred to by this writer, **where an angel is called *Jehovah*, are to be understood of the uncreated angel, the Son of God**, as will clearly appear at first sight, to any who will take the pains to inspect them. The passages are **Gen.** xviii. 13. and xix. 24. and xxii. 15, 16. Exod. xxiii. 20, 21. Isai. lxiii. 9. Mal. iii. 1. All which are so many firm and standing proofs of the truth of the observation, that **Christ is called *Jehovah***; a name

peculiar to the most high God, Psal. lxxxiii. 18. and therefore must conclude **his supreme Deity**, and the argument for it from hence, stands unshaken and unanswered. It may be usual with messengers to speak after the manner of the persons in whose name they come; but do they ever call them-selves by their names? or are they ever so called by others? Did ever any am-bassador of the king of *Great Britain*, when sent to a foreign court with an ambassy, stile himself the king of *Great Britain*? or call himself by the name of king *George*? or was he ever so called by others? ...

... l. Answer, p. 14. m. Dialogue, Part II. p. 29, 30 ..." - https://archive.org/details/collectionofserm02gill/page/138/mode/1up?view=theater

John Gill's A Body of Doctrinal Divinity; Book III. Chapter 2. Of the Creation of Angels

"... **[A Body Of Doctrinal Divinity; Book III. Chapter 2. Of The Creation Of Angels]** for **as for Michael, the Archangel, he seems to be no other than Christ, the Prince of angels, and Head of all principality and power; who is as God, like unto him, as his name signifies; yea, equal with him**. ... and the "Watchers", in Nebuchadnezzar's dream, thought to be angels by many, more probably are the divine Persons in the Godhead, the same with the Holy Ones, and the most High (Dan. 4:17,24). ... The more common name given to these celestial spirits, is that of angels; the word for which in the Hebrew language, and which is used of them in the Old Testament, signifies "messengers"; and so **the uncreated Angel, Christ, is called the Angel, or Messenger of the covenant** (Mal 3:1), and it comes from a root, preserved in the Ethiopic dialect, which signifies to "send," [260] because these spirits have been often sent with messages and dispatches to the children of men: the word "angels" we use, comes from a Greek word,[261] which signifies the same; and are so called, from their being sent on, and bringing messages, which they declare, publish, and proclaim. ...

... [260] dal "legavit, misit nuncium", Ludolf. Lexic. Ethiop. p. 19. vid. Hottinger. Smegma Oriental. l. 1. c. 5. p. 88.

[261] αγγελω "nuntio, nuntium affero", Scapula." - http://www.ccel.org/ccel/gill/doctrinal.iv.ii.html - http://books.google.com/books?id=6hVPLfgEKK0C&printsec=frontcover#v=onepage&q&f=false

John Gill's Exposition of the Whole Bible; Sections: Daniel 12:1; Jude 9; Revelation 12:7:

Daniel 12:1:

"And at that time shall Michael stand up,.... The Archangel, who has all the angels of heaven under him, and at his command, the Son of God, our Lord Jesus Christ; who is as God, as the name signifies, truly and really God, and equal in nature, power, and glory, to his divine Father ..." - https://www.studylight.org/commentary/daniel/12-1.html

Jude 9:

"Yet **Michael the archangel**,.... **By whom is meant, not a created angel, but an eternal one, the Lord Jesus Christ; as appears from his name Michael, which signifies, "who is as God": and who is as God, or like unto him, but the Son of God, who is equal with God? and from his character as the archangel, or Prince of angels, for Christ is the head of all principality and power; and from what is elsewhere said of Michael, as that he is the great Prince**, and on the side of the people of God, and to have angels under him, and at his command, Daniel 10:21. **So Philo the Jew o calls the most ancient Word, firstborn of God, the archangel** ..." - https://www.studylight.org/commentary/jude/1-9.html

Revelation 12:7:

> "**Michael** and his angels fought against the dragon: **by whom is meant not a created angel, with whom his name does not agree, it signifying "who is as God"**; nor does it appear that there is anyone created angel that presides over the rest, and has them at his command ..." - https://www.studylight.org/commentary/revelation/12-7.html

Alexander Cruden (AD May 31, 1699 – AD November 1, 1770), was a Latin, Greek and Biblical scholar, and author of Cruden's Complete Concordance.

Cruden's Complete Concordance to The Old and New Testaments, By Alexander Cruden, M.A.; Morgan and Scott's Popular Edition of Cruden's Concordance; Copyright. London: Morgan and Scott, 12, Paternoster Buildings. (Office of "The Chrisitan.") And may be ordered of any Bookseller. 1888.

> "... **[Page 12; 3rd (Far Right) Column] ANGEL Signifies, *A messenger***, *or bringer of tidings*, and is applied [1] *To those intellectual ... beings., whom God makes use of as his ministers to execute the orders of providence*, Rev. 22. 8. [2] **To Christ, *who is the Mediator and Head of the church***, Zech. 1. 12. Rev. 10. 1. [3] *To mi-nisters of the gospel, who are ambassadors for Christ*, Rev. 2. 1. | 3.1, 7. [4] *To such whom God employs to execute his judgments*, Rev. 15. 8. | 16. 1. [5] *To devils*, Mat. 25. 41. 1 Cor. 6. 3. ..." - https://archive.org/details/crudenscompletec00crud/page/12/mode/1up?view=theater

> "... **[Page 383; 1st (Far Left) Column]** MESSENGER Signifies, *One who carries message between party and party,* Gen. 32. 3. | 50. 16. It is applied [1] *To Christ Jesus, called the Messenger of the Covenant*, Mal. 3. 1. *Who, though he be one with the Father, yet humbled him-self for our sakes, to be as a messenger from his Father, to declare his will to us, to confirm the covenant of grace by his death, to reveal this salvation, with the promise of the Holy Spirit to work true faith and repentance in our hearts*. ..." - https://archive.org/details/crudenscompletec00crud/page/383/mode/1up?view=theater

John Wesley (AD 28 June [O.S. 17 June] 1703 – AD 2 March 1791), was an Anglican divine, theologian and powerful preacher of the faith of Jesus Christ, who, along with his brother, Charles Wesley, and fellow cleric, George Whitefield, is credited with the foundation of the evangelical movement known as Methodism.

John Wesley's Explanatory Notes on the Bible; produced between 1754 and 1765 (also seen in Matthew Poole's Commentary) - https://biblehub.com/commentaries/joshua/5-14.htm

Joshua 5:14; Footnote:

> "**[Verse 14] As captain - I am the chief captain of this people**, and will conduct and assist thee and them in this great undertaking. **Now this person is not a created angel, but the son of God**, who went along with the Israelites in this expedition, as their chief and captain. And this appears, By his acceptance of adoration here, which a created angel durst not admit of, Rev 22:8,9. Because the place was made holy by his presence, Jos 5:15, which was God's prerogative, Exod 3:5. **Because he is called the Lord, Heb. Jehovah, Jos 6:2. My Lord - I acknowledge thee for my Lord and captain, and therefore wait for thy commands, which I am ready to obey**. ..." - http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-joshua/#Chapter%2BV

Judges 13:3,18; Footnote:

> "... **[Verse 3]** The angel - The Son of God, yet distinguished from the Lord, because he appeared here in the form of a servant, as a messenger sent from God. The great Redeemer did in a particular manner concern himself about this typical redeemer. ...
>
> ... **[Verse 18]** Secret - Hidden from mortal men: or, wonderful, such as thou canst not comprehend: my nature and essence, (which is often signified by name in scripture) is incomprehensible. This shews, that this was the angel of the covenant, the Son of God. ..." - http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-judges/#Chapter%2BXIII

Daniel 10:5,13,21; Footnote:

> "**[Verse 5]** A certain man - Very probably Christ, who appeared to Daniel in royal and priestly robes, and in so great brightness and majesty. ...
>
> ... **[Verse 13]** Withstood me - God suffered the wicked counsels of Cambyses to take place awhile; but Daniel by his prayers, and the angel by his power, overcame him at last: and this very thing laid a foundation of the ruin of the Persian monarchies. **Michael - Michael here is commonly supposed to mean Christ**. I remained - To counter - work their designs against the people of God. ...
>
> ... **[Verse 21]** **Michael - Christ** alone is the protector of his church, when all the princes of the earth desert or oppose it. ..." - http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-daniel/#Chapter+X

Daniel 12:1; Footnote:

> **"[Verse 1]** For the children - The meaning seems to be, as after the death of Antiochus the Jews had some deliverance, so there will be yet a greater deliverance to the people of God, when **Michael your prince, the Messiah shall appear for your salvation**. A time of trouble - A the siege of Jerusalem, before the final judgment. The phrase at that time, probably includes all the time of Christ, from his first, to his last coming. ..." - http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-daniel/#Chapter+XII

Zechariah 3:1-5; Footnote:

> "... **[Verse 1]** And he - The Lord represented to me in a vision. Standing - Ministering in his office. The angel - Christ.
>
> **[Verse 2]** The Lord - Christ, as a mediator, rather chuses to rebuke him in his father's name, than in his own. Is not this - Joshua.
>
> **[Verse 3]** With filthy garments - The emblem of a poor or sinful state. The angel - Christ.
>
> **[Verse 4]** And he - Christ. Unto those - Ministerial angels. I have caused - What angels could not take away, Christ did; he removed the filth of sin, the guilt and stain of it. With change of raiment - Clean and rich, the emblem of holiness.
>
> **[Verse 5]** I said - Zechariah takes the boldness to desire that for Joshua, which might add to his authority, and he asks the thing of Christ. A fair mitre - The proper ornament for the head of the high

- priest. With garments - All the garments which appertained to the high priest. The angel - Christ. ..." - http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-zechariah/#c5540

Malachi 3:1; Footnote:

"... **[Verse 1]** I - The Messiah. My messenger - John the Baptist. The Lord - The Messiah. Whom ye seek - Whom ye, who truly fear God, long and wait for. Suddenly come - After the coming of his fore - runner. To his temple - That which was the second temple at Jerusalem, lately built by Zerubbabel and Joshua. The messenger - The angel of the covenant, the Messiah, in whose blood the covenant between God and man was confirmed. Whom ye delight in - You Jews, among whom, few there are, who do not please themselves to think of his coming, tho' from various motives. ..." - http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-malachi#Chapter+III

Jonathan Edwards (AD October 5, 1703 – AD March 22, 1758), was a Christian preacher, philosopher, and grounded in "Reformed" theology, who "is widely acknowledged to be America's most important and original philosophical theologian." He was considered one of America's greatest intellectuals amidst the "Puritan" heritage, and was central to the "First Great Awakening" revivals in North America, especially at his own church in Northampton, Massachusetts.

The Works of President Edwards, In Four Volumes. A reprint of the Worcester Edition, with Valuable Additions and a Copious General Index, to which for the first time, has been added, at great expense, A Complete Index of Scripture Texts. Eighth edition In Four Volumes. Vol. IV. Containing Forty Sermons on Various Subjects. New-York: Published by Leavitt & Allen. 27 Dey Street. 1852.

"... **[Page 455; Paragraph 5; Line 11; 5th word from the Left]** And so he must have very a great knowledge of God's works of providence: he has been a spectator of the series of these works from the beginning: he has seen how God has governed the world in all ages: he has seen the whole train of God's wonderful successive dispensations of pro-vidence towards his church, from generation to generation. And he has not been an indifferent spectator; but the great opposition which there has been between God and him, in the whole course of those dispensations, has necessa-rily engaged his attention in the strictest observation of them. He must have a great degree of knowledge concerning **Jesus Christ as the Saviour of men**, and the nature and method of the work of redemption, and the wonderful wisdom of God in this contrivance. It is that work of God wherein, above all **[Page 455-456]** others, God has acted in opposition to him, and in which he has chiefly set him-self in opposition to God. It is with relation to this affair, that the mighty warfare has been maintained, which has been **carried on between Michael and his angels**, and the devil and his angels, through all ages from the beginning of the world, and especially since Christ appeared in the world. ..." - https://archive.org/details/worksofpresident041852edwa/page/455/mode/1up
- https://archive.org/details/worksofpresident041852edwa/page/456/mode/1up

The Works of Jonathan Edwards, A.M. with an Essay on his genius and writings, by Henry Rogers: and a Memoir by Sereno E. Dwight, Revised and Corrected by Edward Hickman, Pastor of the Congregational Church, Denton, Norfolk. In Two Volumes, Vol. II. London: Wiliam Ball, 34, Paternoster-Row. Printed by John Childs and Son, Bungay. MDCCCXXXIX (1839).

"... **[Page 216; Right Column; Section "III."; 2nd Paragraph]** Satan has ever had a particular enmity against the Son of God. Probably his first rebellion, which was his con-demnation, was his proudly taking it in disdain, when God declared the decree in heaven, that his Son in man's nature,

should be the King of heaven; and that all the angels should worship him. However that was, yet it is certain that his strife has ever been especially against the Son of God. The enmity has always been between the seed of the woman, and the serpent. And therefore that war which the devil maintains against God, is represented by the devil and his angels fighting against Michael and his angels. ‡ ‡ This Michael is Christ. § § ...

... ‡‡ Rev. xii. 7. §§ Dan. x. 21. and xii. 1." -
https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa216#v=onepage&q&f=false

"... **[Page 267; 6th word from the Left]** The Spirit that in-clines men's hearts to **the seed of the woman**, is not the spirit of the serpent that has such an irreconcileable enmity against him. He that heightens men's esteem of **the glorious Michael, that prince of the angels**, is not the spirit of the dragon that is at war with him. ..." -
https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa267#v=onepage&q&f=false

"... **[Page 304; Right Column; 2nd Paragraph; Line 18; 7th word from the Left]** **by that sword which** ([Rev.] chap. i. 16. and xix. 15.) **proceeds out of the mouth of Christ** ...

... **by that sword with which Michael made war** with him, and overcame him, and cast him to the earth, ([Rev.] chap. xii. 9.) ..." -
https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa304#v=onepage&q&f=false

"... **[Page 507; Left Column; Paragraph 2]** But it is the special work of **Christ** to bruise the ser-pent's head; to destroy the works of the devil; and that by his own strength. For he is represented as conquering him, because he is stronger than the strong man armed, and so overcoming him and taking from him all his armour wherein he trusted, and spoiling his goods. It is he that has spoiled principalities and powers, and made a show of them openly, triumphing over them. He is the spiritual Samson, that has rent the roaring lion as he would have rent a kid; and the spiritual David, that has delivered the lamb out of his mouth, and has slain that great Goliath. **He is that Michael who fights with the dragon and casts him out**; and at last will judge Satan, and will utterly destroy him; ..." -
https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa507#v=onepage&q&f=false

"... **[Page 606]** II. When Lucifer rebelled and set up himself as a head in opposition to God and Christ, and drew away a great number of the angels after him, **Christ, the Son of God, manifested himself as an opposite head**, and appeared gra-ciously to dissuade and restrain by his grace the elect angels from hearkening to Lucifer's temptation, so that they were upheld and preserved from eternal destruction at this time of great danger by the free and sovereign dis-tinguishing grace of Christ. Herein Christ was the Savi-our of the elect angels, for though he did not save them as he did elect men from the ruin they had already deserved, and were condemned to, and the miserable state they were already in, yet he saved them from eternal destruction they were in great danger of, and otherwise would have fallen into with the other angels. **The elect angels joined with him, the glorious Michael, as their captain**, while the other angels hearkened to Lucifer and joined with him, and then was that literally true that was fulfilled afterwards figuratively. **Rev.** xii. ..." -
https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa606#v=onepage&q&f=false

"... **[Page 608; Right Column; Paragraph 2; Line 30; 2nd word from the Left]** They **[evil/fallen angels]** are his **[Lucifer's / satan's]** attendants and possession, as **the good angels are Christ's attendants and possession**, **Rev.** xii. 7. "And there was war in heaven: ***Michael* and *his* angels**

fought against the dragon, and the dragon fought, and his angels."" - https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa608#v=onepage&q&f=false

"... **[Page 652; Left Column; Line 46]** And it is also implied that the angels of heaven, as well as all nations of the earth, should be subjected to him by God. **Dan.** vii. 9, &c. "I beheld till the thrones were cast down, and the Ancient of days did sit. Thousand thousands ministered unto him — I saw one in the night visions, and beheld one like unto **the Son of man** come forth in the clouds of heaven, and come to the Ancient of days; and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him." **Dan.** xii. 1. **Michael the great prince** — together with chap. x. 13. "**Michael, the first of the chief princes**," with the context, that speaks of angels as princes. …

... Pharaoh arrayed Joseph in fine linen. **Gen.** xli. 42. **as the Messiah is represented as clothed in fine linen**, **Dan.** x. 5.: for **it may, by well considering the chapter, be gathered, that the person there spoken of is the same with Michael mentioned in verses 13 and 21. and chapter xii. 1**. ..." - https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa652#v=onepage&q&f=false

"... **[Page 783; Left Column; 2nd to last Line; 3rd word from the Left] Dan.** xii. 1. "And at that time shall Michael stand up, the great prince that standeth for the children of thy **[Left to Right Column]** people, and there shall be a time of trouble, such as never was a nation, even to that same time: and at that time thy people shall be delivered, every one that is found written in the book." Concerning these words in Daniel, several things are manifest.

1. It is manifest that that is a time of trouble and great trial to the church and people of God, and that it is the same people that is first in this trouble, that, through **Michael's standing up for and appearing for them in their distress**, shall be delivered out of trouble; as it is often spoken of in Scripture as God's manner of dealing with his people, first to bring them into great distress, and then to appear or stand up for them in their extremity, and deliver them. ...

... 2. It is manifest that this is a time of trouble that was to be in the Christian church, after **the Messiah** had ap-peared in the world; for after the prophet in the foregoing chapter had been giving an account of many successive events that lie between the time that then was, and the coming of the Messiah, he now in the beginning of this chapter proceeds to give an account of **the Messiah's coming**, and what should befall God's church after that. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people," &c. ..." - https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa783#v=onepage&q&f=false

"... **[Page 895; Left Column]** 5. Then all the saints shall mount up, as with wings, to meet **the Lord** in the air, and to be for ever with him. After the dead in **Christ** are risen, and the living saints changed, then they will be prepared to go to Christ, and to meet the bridegroom. The world will be about to be de-stroyed, and the wicked shall be in dreadful amazement, but the saints shall be delivered. **Dan.** xii. 1. "And at that time shall **Michael stand up**, the great prince standeth for the children of thy people, and there shall a time of trouble, such as never was since there was a na-tion, even to that same time : and at that time thy people shall be delivered, every one that shall be found written the book." They shall take an everlasting farewell of this evil world where there is so much sin, and where they have met with so much trouble, and they shall be caught up in the clouds, and there they shall meet their glorious Redeemer; and a joyful meeting it will be. They shall go to Christ, never any more to be separated from him. 1 Thess. iv. 16, 17. "For **the Lord himself** shall descend from heaven with a shout, **with the voice of the archangel**, and with the trump of God : and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together

with them in the clouds, to meet Lord in the air : and so shall we ever be with the Lord." ..." - https://books.google.com/books?id=0bfRAAAAMAAJ&pg=pa895#v=onepage&q&f=false

George Whitefield (Whitfield) - December 27 [O.S. December 16] 1714 – September 30, 1770), was an English Anglican preacher (famously known for 'street preaching' and 'revivals') and one of the founders of Methodism along with John and Charles Wesley.

Eighteen Sermons, preached by the late **Rev.** George Whitefield, A.M. — Taken verbatim in short-hand, and faithfully transcribed by Joseph Gurney. Revised by A. Gifford, D.D. New-York: Published by John Tiebout, 238 Water-Street / McFarlane & Long, Printed 1809.

"**[Page 181; Sermon 11. The Burning Bush; Line 14; 4th word from the Left]** ... ***The angel of the Lord appeared to him in a flame of fire out of the bush***: some think this angel was Gabriel, but most agree, and **I be-lieve with the greatest probability, that it was Jesus Christ, the angel of the everlasting covenant**; and an expositor tells you, that **the eternal *Logos***, longing to become man, often visited this earth in that form, as an evidence of his coming by and by, and dying a cursed death for man. ..." - https://books.google.com/books?id=0Tk3AAAAMAAJ&pg=pa181#v=onepage&q&f=false

"... **[Page 187; Sermon 11. The Burning Bush; Line 29; 7th word from the Left]** But whe-ther ministers or people burn, **the great God, the angel of the everlasting covenant, spoke to Moses out of the bush** ..." - https://books.google.com/books?id=0Tk3AAAAMAAJ&pg=pa187#v=onepage&q&f=false

"... **[Page 192; Sermon 11. The Burning Bush; Line 5; 6th word from the Left]** **the same angel of the covenant who spake to Moses out of the bush, he shall ere long descend, surrounded with millions of the heavenly hosts** ...

... O go and tell your companions that the madman said, that the wicked men are as firebrands of hell: God pluck you as brands out of that burning. Blessed be God, that there is yet a day of grace: Oh! that this might prove *the accepted time*; Oh! that this might prove *the day of salvation*; **Oh! angel of the everlasting covenant, come down; thou blessed, dear comforter, have mercy, mercy, mercy upon the unconverted** ..." - https://books.google.com/books?id=0Tk3AAAAMAAJ&pg=pa192#v=onepage&q&f=false

The Revived Puritan. Select Works of the Reverend George Whitefield, A.M. Late of Pembroke College, Oxford, and Chaplain to the Right Hon. the Countess of Huntingdon; containing A Memoir of His Life, Thirty of his most admired and popular sermons, Forty-seven short discourses, being sketches of all the sermons not given in full, and A Compendium of his Epistolary Correspondence. In One Volume. By George Whitefield, G. B. Sussex-Press, Lewes: John Baxter, XXXVII., High Street; Sold in London by W. Joy, St. Paul's Church-Yard; Simpkin and Marshall, Stationer's Court; And R. Baynes, Paternoster Row. 1829. - http://books.google.com/books?id=Gg5XAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 133; Sermon - Abraham's Offering Up His Son Isaac; 2nd word from the Left]** is God's opportunity: for behold, just as the knife, in all probability, was near to his throat, ver. 11, "**the angel of the Lord (or rather the Lord of Angels, Jesus Christ, the Angel of the everlasting covenant**) called unto him (probably in a very audible manner) from heaven, and said, "Abraham, Abraham. ..." - https://books.google.com/books?id=Gg5XAAAAcAAJ&pg=pa133#v=onepage&q&f=false

"... **[Page 208; Sermon – Temptation of Christ; 8th word from the Left]** In the conflict, he approves himself to be **God's beloved Son**; and the Father gives demonstrable evidence, that with, and in him, he is indeed well pleased. Let us with serious attention consider when, where, and how, **our great Michael** fought with and overcame the dragon. The Evangelist Matthew is very particular in relating the preparations for the beginning, process, and issue of this glorious and important combat. ..." - https://books.google.com/books?id=Gg5XAAAAcAAJ&pg=pa208#v=onepage&q&f=false

"... **[Page 211; Sermon – Temptation of Christ; Line 31; 9th word from the Left]** **Our Lord**, therefore lets him know that he should not throw aside this important weapon upon this account, but puts by this home thrust with another scripture: "It is written *again*, Thou shalt not tempt the Lord thy God." Still **our Lord** quotes something out of the book of Deuteronomy, and hath his eye upon Israel in his wilderness state. ...

... **[Page 211-212]** and, therefore, as I would not command the stones to be made bread, needlessly and dis-trustfully set up to provide for myself; neither will I now presume unnecessarily upon God's power, by casting myself down, though placed by thee in such a dangerous situation."

Thus **our great Michael comes off conqueror** in the second assault. And doth not the serpent feel his head bruised enough yet? ..." - https://books.google.com/books?id=Gg5XAAAAcAAJ&pg=pa211#v=onepage&q&f=false - https://books.google.com/books?id=Gg5XAAAAcAAJ&pg=pa212#v=onepage&q&f=false

"... **[Page 402; Sermon – The True Way of Beholding; Paragraph 2; Line 11; 2nd word from the Left]** A neglect of this important point hath been, and it is to be feared even now is, the bane of the christian church: for if young men's minds are, from year to year, wholly engaged in studying the heathen mythology, instead of being shewn the beauties of the New Testament; if they are taught to de-light more in reading Caesar's Commentaries, or the exploits of an Alexander, than to admire the miracles of **Jesus of Nazareth**; if they are directed to employ themselves more in giving an account of Homer's battles, than of the important war between **Michael** and the dragon; if it is esteemed a greater excellency to be engaged in studying folds of a Roman garment, than to enquire into the various turnings and windings of their own corrupt hearts; ..." - https://books.google.com/books?id=Gg5XAAAAcAAJ&pg=pa402#v=onepage&q&f=false

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume I. London: Printed for Edward and Charles Dilly, in the Poultry; and Messrs. Kincaid and Bell, at Edinburgh. MDCCLXXI, (1771)

"**[Page 141]** LETTER CLI.
Savannah, Jan. 22, 1740. ...

... Methinks I hear you say, "O thou of little faith! Wherefore dost thou doubt? As thy day is, so shall thy strength be." ***Michael*** and the dragon, I hear, are carrying on war most bravely in *England*. I really believe we shall not die, till we see the kingdom of God come with power. ..." - https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa141#v=onepage&q&f=false

"**[Page 169]** LETTER CLXXXI.
To W.S. Esq.
Reedy Island, May 19, 1740 ...

... One of the inclosed papers will shew you the event of what you inserted (unknown to me) in the News. However, be not disheartened; God shall make even this to work together for your good. The war between **Michael** and the dragon has much increased. ..." - https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa169#v=onepage&q&f=false

"... **[Page 225]** LETTER CCXXXVII.
Saint George's (Pennsylvania) Nov. 24, 1740. ... **[Page 225-226]** ... My love to all that love **the LORD JESUS**. The war goes on bravely be-tween **Michael** and the Dragon. **Our dear Lord** (O conde-scending love!) is wondrous kind to your poor, weak, unwor-thy brother and servant in Christ, G.W." - https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa225#v=onepage&q&f=false

"... **[Page 243]** LETTER CCLIX.
To Mrs. B——, in Charles-Town.
On board the Minerva, Feb. 17, 1741.
I am much obliged to you many ways. The LORD reward you a thousand-fold. Your prayers are heard. **God** is carrying us upon the wings of the wind. **The angel of the covenant** accompanies us in the way. ..." - https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa243#v=onepage&q&f=false

"... **[Page 302]** LETTER CCCXXXIII.
To L—— M——, an Orphan.
On board the Mary and Ann, July 27, 1741. ...

... Satan will, no doubt, be very busy; and therefore you ought to be busy also. You fight under a **good captain, even Jesus Christ**, who will tread all enemies under your feet. ..." - https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa302#v=onepage&q&f=false

"**[Page 399]** LETTER CCCXXII.
To Mr. A——, in London,
Edinburgh, June 4, 1742.
FROM a heart overflowing with a sense of God's love, I write you these few lines. Yesterday **our Saviour** brought us hither. On board, I spent most part of my time in secret prayer. Satan shot many of his fiery darts against me. **Our great Michael** gave me a shield of faith, by which I was enabled to repel them all. ..." - https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa399&v=onepage&q&f=false#v=onepage&q&f=false

"... **[Page 479]** LETTER CCCCXCVII.
To Lady Jabe H—— C——.
London, Dec. 23, 1742. ... He helps me also to praise him. When I discover a new corruption, I am as thankful as a sentinel keeping watch in a garrison, would be at spying a straggling enemy come near him. I stand **[Page 479-480]** not fighting with it myself in my own strength, but run immediately and tell **the captain of my salvation**. By the sword of his Spirit, he soon destroys it, and makes me exceeding happy. This is what I call a simple looking to **Christ**. ..." - https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa479&v=onepage&q&f=false#v=onepage&q&f=false

https://books.google.com/books?id=Z3cuAAAAYAAJ&pg=pa479&v=onepage&q&f=false#v=onepage&q&f=false

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume II. London: Printed for Edward and Charles Dilly, in the Poultry; and Messrs. Kincaid and Bell, at Edinburgh. MDCCLXXI. (1771)

"... **[Page 3]** LETTER CCCCXCVIII.
To the Reverend Mr. H——.

London, Dec. 23, 1742. ... **[Page 3-4]**

... I hope ere long we shall hear of persons going from post to post, and crying, "Babylon is fallen, Babylon is fallen." I trust you, my dear Sir, will be made a happy instrument in the Mediator's kingdom, of pulling down satan's strongholds. Pray write me word, how the war is going on between **Michael** and the dragon. ..." -
http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 100]** LETTER DXCII.
To the Reverend Mr. J—— R——.
Wicoacommoca, May 16, 1747. ... **[Page 100-101]** ... I pity them in their present distressing circumstances, and pray that they and you may have grace given to endure hardness like good **soldiers of JESUS CHRIST**. Your dear father I hear is discharged from all campaigns. — Ere long, **the captain of our salvation** will command us home also. The Lord grant that we may die like soldiers, fighting against the devil, the world, and the flesh. ..." -
http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 185]** LETTER DCLXXXVIII.
To some devout Soldiers.
Glasgow, Sept. 29, 1748.
My dear Brethren,
It gave me no small satisfaction, when I was lately at Edinburgh, to hear that several of you were enables to behave like **good soldiers of JESUS CHRIST**. ...

... I hear of others of your profession, that have lately enlisted under the banner of **the ever-blessed Redeemer**. Happy they! happy you! **You have a good cap-tain**, a good cause, good armour, and an exceeding great reward. ..." -
http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 254]** LETTER DCCLIII.
To Lady F—— S——.
Portsmouth, May 12, 1749. ... **[Page 254-255]**

... Methinks I see angels gazing to see how your Ladyship acts your part. O that **the angel of the everlasting covenant** may always accompany you, and **by the power of his eternal and all-**

conquering spirit, enable your Ladyship to fight the good fight of faith, and run with patience the glo-rious race that is set before you! He is never wanting to those that **put their trust in him**. ..." - http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 314]** LETTER DCCCVII.
To the Reverend Mr. B——.
London, Jan. 12, 1750. ...

... But fear not, Mr. B——, **the GOD whom we serve, the captain under whose banner we are listed, is able to deliver us**. He knows who to train us up gradually for war, and is en-gaged to bring us off more than conquerors from the field ..." - http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 324]** LETTER DCCCXIV.
To Mr. T——.
Gloucester, Feb. 6. 1750.
THOUGH I left *London* in a very weak condition, and the weather was but bad in coming down, yet **the Angel of the everlasting covenant preserved and strengthened me**, and I came to *Gloucester* last Friday evening. ..." - http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 359]** LETTER DCCCXLV.
To the **Rev.** Mr. B——.
Kendal, June 21, 1750. ... **[Page 359-360]**

... I do not envy you; but I pray **the Re-deemer**, from my inmost soul, to sanctify your situation, and give you to increase with all the increase of God. I am called forth to battle; remember a poor cowardly soldier, and beg **the Captain of our salvation**, that I may have the honour to die fighting. ..." - http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 434]** LETTER DCCCCXIX.
To Mr. L——.
Portsmouth, June 19, 1752. ...
... Let not what has happened, draw off your mind from **the Captain of your salvation**. **He is altogether lovely**, and worthy of your highest regard. ..." - http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 458]** LETTER DCCCCXLIV.
To Mr. S——.
London, Dec. 9, 1752. ...
... Here the church is and will be militant; in heaven it shall be altogether trium-phant. Let us go on, my dear brother, fighting the good fight of faith. Ere long we shall be called to lay hold on life eternal. **CHRIST is our captain**; we are therefore assured of conquest. ..." - http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole

Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume III. London: Printed for Edward and Charles Dilly, in the Poultry; and Messrs. Kincaid and Bell, at Edinburgh. MDCCLXXI. (1771) - http://books.google.com/books?id=jbIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 130]** LETTER MLXXXIX.
To the Reverend Mr. H——n.
London, July 25, 1755. ...

... May **JESUS** se-cure the remaining few, and be their refuge from every im-pending storm! ...

... Happy they who can say, "He knoweth the way that I take:" when they are tried, they shall come forth like gold. GOD only knows what a trying season lies before us. It is to be feared, that we are upon the eve of a bloody war. O that the war between ***Michael*** and the Dragon may go on! The prospect is promising. Several mi-nisters preach **CHRIST** boldly; and as for my own poor feeble labours, the blessed **JESUS** vouchsafes to crown them with success. ..." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa130#v=onepage&q&f=false

"... **[Page 137]** LETTER MXCVI.
To Lady P——.
Weston-Favell, Aug. 30, 1755. ...

... I long, I long to hear that he is returned victorious. He is gone upon a good cause, and under the conduct of **the best general, even the Captain of our salvation**. ..." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa137#v=onepage&q&f=false

"... **[Page 140]** In my way northward, I take the first opportunity of thanking you for both, and at the same time heartily thank **the Captain of our salvation**, for giving you grace to stand to your colours, and persist in your spiritual warfare. ..." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa140#v=onepage&q&f=false

"... **[Page 193]** That **the Captain of our salvation** may **make them all good soldiers for himself**, is the earnest prayer of, my dear Mr. D——, ..." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa193#v=onepage&q&f=false

"... **[Page 283]** **The Captain of our salvation** approves it. ..." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa283#v=onepage&q&f=false

"... **[Page 329]** Thanks be to God, we do not go a warfare on our own charges; **the Captain of our salvation will conquer for and in us**. ..." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa329#v=onepage&q&f=false

"... **[Page 358]** If ever so busy, for the sake of **the glorious Captain of our salvation**, you shall receive a line by way of answer from, my dear Sir, Yours, &c. &c. &c. G.W." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa358#v=onepage&q&f=false

"... **[Page 399]** I hope to arrest some poor run-away bankrupts for the Captain of our salvation. ..." - https://books.google.com/books?id=jbIOAAAAIAAJ&pg=pa399#v=onepage&q&f=false

Ralph Griffiths (AD c.1720 – AD September 28, 1803), was a journal editor and publisher of Welsh extraction. In 1749, he founded London's first successful literary magazine, the Monthly Review (1749–1845), and remained its editor until his death.

The Monthly Review or Literary Journal, Enlarged: from May to August, inclusive. M,DCCC,VI. (1806) with and Appendix; Volume L. By Ralph Griffiths.; London: Sold by T. Becket, Bookseller, in Pall Mall. M,DCCC,VI. (1806)

> "... **[Page 333]** THANKSGIVING SERMONS, Dec. 5, 1805.
>
> Art. 38. *The Watchers and the Holy Ones*. — Preached in the Cathedral Church of St. Asaph, Dec. 5, 108, &c. By Samuel, by Divine Permission, Lord Bishop of St. Asaph. 4to. 2s. Hatchard.
>
> This singular sermon consists of two parts, viz. theological expo-sition, and political reflection. In the first, which is by much the most extended, the R. R. preacher endeavors to explain to **what class of beings belong the "Watchers" and "the Holy Ones," men-tioned in the text (Dan. iv. 17.)** The opinion, that they are to be understood as angels of a distinguished rank, making the Cabinet or privy counsel of the Deity, is vehemently opposed; and **the Holy Ones are interpreted to mean 'the Three Persons of the Godhead,' of which Michael the archangel is one, 'the description of whom particularly applies to the Son of God.**' ...
>
> ... We doubt whether the Orthodox will approve **the Bishop's account, which makes the second person of the Trinity contend with the Devil about the body of Moses. Here, however, we wish not to argue, but merely to report**." - https://books.google.com/books?id=Ff7kAAAAMAAJ&pg=pa333#v=onepage&q&f=false

John Brown of Haddington (AD 1722 – AD 19 June 1787), was a Scottish divine and author, whose works include "The Self-Interpreting Bible", "The Dictionary of the Bible" [a Calvinistic theology], and "A General History of the Christian Church".

A Dictionary of the Holy Bible: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects, whether Natural, Artificial, Civil, Religious or Military; and the Explication of the Appelative Terms mentioned in the writings of the Old and New Testament. The whole comprising whatever important is known concerning the antiquities of the Hebrews nation and Church of God; — Forming a Sacred Commentary; a Body of Scripture History, Chronology and Divinity; and Serving in a great measure as a concordance to the Bible. By the **Rev.** John Brown, Late minister of the Gospel at Haddington, and Professor of Divinity, under the Associate Synod. First Albany Edition, (from the Fifth Genuine Edinburgh Edition,) containing the Author's Last Additions and Corrections, and further enlarged and corrected by his sons; with a Life of the Author, and an Essay on the Evidence of Christianity. Two Volumes in One. Albany: Printed by H. C. Southwick .... No. 95, State-Street. 1816.

> "... **[Volume I; Page 37] ANGEL, or messenger** ... **[Page 37-38; Right-hand Column] Jesus Christ is called an ANGEL**. **He is sent by his Father** to publish and fulfil the work of our **re-demption**, and to him hath he committed all judg-ment. **He appeared to Hager, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an *angel*, Gen. xvi. xviii. Exod. iii. Numb. xxii. Josh. v. Judg. ii. 6. xiii. xxxii. Dan. x. Zech. i. vi. Whenever one in this charac-ter is represented speaking in the manner of God, or as sovereign of the church, we are to understand him of our Redeemer. He is called the *Angel* of the covenant**: he

publishes the plan, he fulfils the condition, **he executes the promise of the co-venant of grace; Mal. iii. 1. He is the *Angel* of God's *presence* or *face*: he is the Son of his love**, the desire of his eyes, and the glass in which his glory is displayed; he came from his bosom, is always near him, sits at his right hand, and ap-pears before his throne, interceding for us, **Isa.** lxiii. 9. ..." - http://books.google.com/books?id=V31AAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Volume I; Page 51; Left Column] ARCHANGEL, a chief angel; but whether this word in scripture ever denotes a created angel, or always Christ, the Lord of angels, is hard to determine, Jude 9. 1 Thess. IV. 18**. ..." - http://books.google.com/books?id=V31AAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Volume II; Page 94; Left Column] MESSENGER; one sent on an errand, to carry a message or the like. Christ is called the mes-senger of the covenan**t. In his Father's name he came to fulfil the condition of the new covenant, and to publish and apply its contents to men by his word and Spirit, **Mal. iii. 1**. **Job xxxiii. 23**. ..." - http://books.google.com/books?id=V31AAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Volume II; Page 95; Left Column] MICHAEL, the archangel, at least sometimes signifies Jesus Christ. He is the person who is as God, and which this name signifies; against him and his angels, his ministers and followers, the devil, and the heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. Revelation xii. 7. He is the great Prince ..., who,...shall raise the dead, Dan. xii. 1,2,3** ..." - http://books.google.com/books?id=V31AAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

Johann Friedrich Haug (AD * 1680, AD † 18. May 1753), was the executive editor and publisher of the Berleburger Bible. This joint venture of the leading Berleburg gathered heads of the Philadelphian movement appeared in eight volumes, 1726-42. Source - http://www.deutsche-biographie.de/xsfz28248.html

The Berlenburger Bibel [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742 (reproduction Stuttgart AD 1856) an extensive Bible work of 8 volumes, which did not only offer a new translation of the Bible, developed in Berleburg, but above all an extensive commentating. Source - http://wikipedia.qwika.com/de2en/Berleburger Bibel

De Heiligen Schrift Siebenter Theil, oder des Neuen Testaments Dritter Theil: mit dessen leßten Schriften als: der Epistel an die Hebräer, der Epistel Jacobi, den zwei Episteln Petri, den drei Episteln Johannis, der kurzen Epistel Judä, und dann der Offenbarung Johannis. Nach dem Grund-Text aufs neue übersehen, uebst der buchstäblichen und geheimen Erklärung. Gedruckt zu Berlenburg im Jahr der Menschwerdung Christi 1737. Stuttgart 1861.

Revelation 12:7:

"... **[German; Page 493; Right Column] Michael) durch welchen man hier gar wohl Chri-stum selbst verstehen kann, als das haupt seiner Kirche, aus welchen auch der Name mit seiner Bedeutung: Wer ist wie GOtt**? am eigentlichsten geht, weil die menschliche Natur in die Gemeinschaft der göttlichen aufgenommen ist, wie also **der Name Michael** durch den ganzen 89sten Psalm erklart ist, daß der Schluss herauskommt: **Wer ist wie der Herr unser GOtt, den uns GOtt unter der Gestalt des Menschen zeigt? Also Christus**

Und seine Engel) die unter seinem Commando stehen, und ihn auch für ihr haupt erkennen,

Führten Krieg wider den Drachen) und seinen **[Page 493-494]** Anhang, wider das Drachenhaupt und den Drachen-schwanz.

Weil Christus und Belial) nimmermehr zusam-men stimmen, so kann daraus nichts als Krieg ent-stehen zwischen den zwei widerwärtigsten Din**gen.**

Wer noch falschen Frieden in sich hat, der hat ein betrübtes Zeichen daraus zu nehmen, daß der Arge noch ungestört in seinem Herzen herrschen möge.

Wo Christus ins Herz kommt, da erhebt sich Krieg in dem welsten Theil, als dem Christ des Menschen, welcher GOttes Himmel und Tempel sehn soll. Denn

Nachdem die Menschen unter die Gewalt des Sa-tans in Abfall gerathen sind, so ist nun derselbe grau-same Feind nicht nur außer dem Menschen, daß er ihm allein an Leib, Gut und sonst, schaden könnte, sondern die ganze Seele ist nach der Natur durch und durch mit der Kraft des Argen, als dem Schlangensamen, durchdrungen und vergistet.

Hieraus läßt sich nun bald erkennen, was inwen-dig bei einem jeden vorgehen müsse, wenn seine Sa-chen aus einem guten Fuß kommen, und er wieder wahres Heil erlangen soll. Nothwendig muß des Teu-fels Partei und Art verlassen seyn, und das wird ohne Krieg nicht abgehen. Wir werden aber auch da nicht bestehen gegen ihn, wenn wir nicht einen guten Bei-stand haben. **Und wer ist wie GOtt? der ein Herr ist aller Engel**. Zu dem und an den müssen wir uns denn im Herzen beständig halten lernen. **Streitet die-ser Grossfürst Michael für und in uns, so helfen uns auch seine Engel**.

In dem Namen Michael, den der Herr der Heer-schaaren, JEsus Christus, führt, liegt schon der un-fehlbare Grund des Sieges. Denn wenn er der höchste ist in aller Welt, und ihm der Vater alle Dinge unter seine Füße gethan, so müssen ihm auch die Engel, Gewaltigen und Kräfte, ja auch alle unreine Geister, unterthan seyn und immer mehr werden. Das ist also der rechte Mann, der mit, in und für uns streiten muß: sonst wird man der unendlichen Noth in Ewig-keit nicht los werden. Wie ists möglich, daß Jemand noch so thöricht seyn und seine Zeit und Kraft in frem-den Dingen zubringen kann, da man die Gefahr so augenscheinlich var sich sieht! O wie sollte man nicht mit allen Begierden und Kräften sich in das erbar-mende Herz des HErrn JEsu einwenden, und sich an ihn hängen und kleben im Glauben, wie eine Klette ans Kleid! O daß der Glaube hiezu möchte in uns stark werden, und wir uns alle näher unter JEsu Schirm und heilige Vertheidigung begeben lernten! Dieß müssen wir aber nicht äußerlich nur zu bewerk-stelligen suchen, sondern zusehen, daß das männliche Bild Christi in uns Gestalt gewinne, und wir also wesentlich aus GOtt geboren werden. Daran liegts allein, woran es aber gar sehr fehlt, weil man nicht gern in Krieg verwickelt ist, und es doch an einem blutigen Krieg dabei nicht fehlen könnte. Denn wie hier ..." - https://books.google.de/books?id=AncTAAAAYAAJ&pg=pa493#v=onepage&q&f=false - https://books.google.de/books?id=AncTAAAAYAAJ&pg=pa494#v=onepage&q&f=false

"... **[English Translation of the final paragraph (above) of the Berlenburger Bible on Revelation 12:7, as quoted by Hengstenberg] In the name Michael which is applied to Jesus Christ, the Lord of Hosts, there is given the sure pledge of victory**. For, since he is supreme over the whole world, and the Father has put all things under his feet, angels, principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles. ..."

John Butterworth (born AD 1727- died AD 1803), was a minster of the Gospel, and author of a Concordance.

A New Concordance to the Holy Scriptures. Being the Most Comprehensive and Concise of any before published. in which not only any word or passage of Scripture may be easily found, but the signification also is given of all proper names mentioned in the sacred Writings. By the **Rev.** John Butterworth, minister of the Gospel. A New Edition with Considerable improvements, by Adam Clarke, LL.D. London. 1812

> "... **[Page n34; Left Column]** ANGEL, s. *A messenger,* or *one sent of God*; and is applied, [1] *To those noble, intellectual and spi-ritual beings, whom God makes use of as his mi-nisters, to execute the orders of Providence*, Heb. 1. 7, 14. Psal. 104. 4. [2] *To Christ, who is the messenger of the covenant, and brought the glad tidings of salvation to men*, Zech. 1. 12. Mal. 3. 1. Rev. 10. 1. [3] *To the ministers of the gospel who are sent by Christ to declare his counsel*, Rev. 2. 1, 8, 12, 18. | 3. 1, 7. [4] To such whom God employs to execute his judgments, Rev. 15. 8 | 16. 1. [5] *To devils*, Matt. 25. 41. 1 Cor. 6. 3. ..." - https://archive.org/details/newconcordanceto00butt/page/n34/mode/1up?view=theater
>
> "... **[Page n40; Left Column]** ARACHANGEL, s. *A prince of angels*, or *the chief angel*. 1. Thess. 4. 16. Jude 9. ..." - https://archive.org/details/newconcordanceto00butt/page/n40/mode/1up?view=theater
>
> "... **[Page n401; Right Column]** MESSENGER, s. is applied, [1] *To Jesus Christ, who published the tidings of salvation*, Mal. 3. 1. ..." - https://archive.org/details/newconcordanceto00butt/page/n401/mode/1up?view=theater
>
> "... **[Page n402; Right Column]** **MICHAEL, *Who is like God?* One of the names of Christ Jesus**, Dan. 10. 21. Jude 9. Rev. 12. 7. ..." - https://archive.org/details/newconcordanceto00butt/page/n402/mode/1up?view=theater

Samuel Horsley (AD 15 September 1733 – AD 4 October 1806), was of the Church of England (Anglican), as well as being a British churchman, and bishop of Rochester from the year AD 1792.

The Bishop of Exeter's CHARGE, 1804 and 1805; The Watchers and the Holy Ones. A Sermon preached in the Cathedral Church of Saint Asaph, on Thursday, December 5, 1805; being the Day of Public Thanksgiving for the Victory obtained by Admiral Lord Viscount Nelson over the combined fleets of France and Spain off Cape Trafalgar. By Samuel, by Divine Permission, Lord Bishop of St. Asaph. London: Printed for J. Hatchard, Bookseller to Her Majesty, No. 190, Opposite Albany House, Piccadilly. 1806.

> "... **[Page 5; Line 18; 5th word from the Left]** But the king saw **a celestial being, a Watcher and a Holy One**, come down from heaven; and heard him give order with a loud voice ..."
>
> "... **[Page 11; Paragraph 4]** **We read of another personage superior to Gabriel, who is named Michael**. This personage is superior to Gabriel for he comes to help him in the greatest difficulties; and Gabriel, the servant of the Most High God, declares, that **this Michael is the only sup-porter he has**. This is well to be noted. Gabriel, is one of God's **[Page 11-12]** ministering spirits, sent forth, as such spirits are used to be, to minister for the elect people of God, has no supporter in this busi-ness but **Michael. This great personage has long been distinguished in our kalendars, by the title of "Michael the archangel.**" ...

... I must observe by the way, with respect to the import of **the title of archangel, that the word, by its etymology, clearly implies [Page 12-13] a superiority of rank and authority, in the person to whom it is ap-plied. It implies command over angels; and this is all, that the word of necessity implies**. ... Since we admit various orders of intelligent beings; it is evident, that **a being highly above the angelic order may command angels**. ...

... Now Daniel calls him "one of the chief princes;" or, "one of the capital princes;" or "one of the princes that are at the head of all:" for this I maintain to be the full, and not more than the full import of the Hebrew words. Now, since we are clearly got above the earth into the order of celestials; **Who are the princes that are *first*, or *at the head of all*? Are they any other than the Three Persons in the Godhead? Michael therefore is one of them. But which of them? This is not left in doubt. Gabriel, speaking of him to Daniel, calls him "Michael your prince;" and "the great Prince, which standeth for the children of thy people;**" that is, not for the nation of the Jews in particular, but for the children, the spiritual children of that holy seed, the elect people of God; **a description, which applies particularly to the Son of God; and to no one else. And in perfect consistence with this description of Michael in the book of Daniel, is the action assigned to him in the Apocalypse**; in which we find him fighting with the Old Serpent, the deceiver of the world, and **[Page 13-14]** victorious in the combat. That combat who was to maintain, in that combat who was to be victorious, but the seed of the woman? **From all this it is evident, that Michael is a name for our Lord himself**, in his particular character of the champion of his faithful people, against the violence of the apostate faction, and the wiles of the devil. In this point I have the good fortune to have a host of learned on my side; and the thing will be further evident from what is yet to come. ..." - http://books.google.com/books?id=AAdcAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false

Thomas Haweis (AD 1 January 1734 - AD February 11, 1820), was born in Redruth, Cornwall and eventually became a Church of England (Anglican) minister. He is one of the leading figures of the 18th century evangelical revival, as well as being a central figure in the histories of the Countess of Huntingdon's Connexion, the Free Church of England and the London Missionary Society (LMS).

The Evangelical Expositor or, a Commentary on the Holy Bible, wherein the sacred text of the Old and New Testaments is inserted at large, the sense explained, and the more difficult passages elucidated; with practical observations, also references to parallel scriptures: the marginal readings; and a chronology. For the use of families and private Christians of every denomination. By the Reverend Thomas Haweis, Rector of Aldwinckle, Northamptonshire, and Chaplain to the Right Honourable the Earl of Peterborow. Vol. II. London: Printed for Edward and Charles Dilly, in the Poultry, near the Mansion-House. M DCC.LXVI (1766)

"... **[Page 258; Right Column on Daniel III, Paragraph "2."]** He **[Nebuchadnezzar]** looks attentively on the sight: three of the persons are well known to him; **the fourth he conceived to be like some heavenly messenger, a *Son of God***; either one of the angelic host, or, **which he might have heard from Daniel, that uncreated angel of the covenant the Lord Christ, who had of old so often appeared to his people in a human form**. ..." - https://archive.org/details/bim_eighteenth-century_the-evangelical-exposito_1766_2/page/258/mode/1up

"... **[Page 270; Right Column on Daniel X, Paragraph "2."]** 2. **A glorious personage appears to him: he was by the river Hiddekel, with others probably assembled for the purposes of devotion, when lifting up his eyes, he saw *a man*, the man Christ Jesus**, who in the fulness of time should become incarnate: he was cloathed in sacerdotal garments of linen, as the great high priest of our profession, in spotless innocence, girt with a girdle of the gold of *Uphaz*; intimating his

own excellence and perfection, and his readiness to fulfil the work which was given him to do: *his body was like the beryl*, beautiful and polished; his countenance bright *as the lightning*, and full of awful ma-jesty, and *his eyes* shone *as lamps of fire*, piercing into the secrets of the soul, and speaking terror to his enemies: *his arms and feet like polished brass*, denoted his almighty power and stability to uphold his church and people, and tread down their foes; and *his voice like the voice of a multitude*, loud and heard afar off; the voice of his judgments, and especially of his gospel. **Just in the same manner he afterwards appeared to John, *Rev*. i. 13-15**.

3. **This glorious person** was visible to him, but not to those who were with him; yet they heard and saw enough to fill them with deep consternation, so that they fled to hide themselves, whilst **Daniel remained alone before the Lord, and overwhelmed with the brightness of his glory, he fell into a swoon at his feet, pale as death, and his strength utterly gone** ...” - https://archive.org/details/bim_eighteenth-century_the-evangelical-exposito_1766_2/page/270/mode/1up

“... **[Page 271; Left Column on Daniel X, Paragraph “2.”; Line 16; 3 word from the Left] for Michael, a chief archangel, or rather the prince of angels, the Lord Jesus, came to Gabriel’s help** ...” - https://archive.org/details/bim_eighteenth-century_the-evangelical-exposito_1766_2/page/271/mode/1up

“... **[Page 271; Right Column on Daniel X, Paragraph “5.”; Line 14]** *but* ***Michael your prince*, even Christ, the prince and head of his church**, by whose upholding strength the ministry of his ser-vants becomes effectual, and who will be the everlasting protector and defender of his people, from all the malice and enmity of earth or hell.” - https://archive.org/details/bim_eighteenth-century_the-evangelical-exposito_1766_2/page/271/mode/1up

“... **[Page 274; Right Column on Daniel XII, Paragraph “1.”]** 1. **Christ, the great Prince, shall stand up in the time of great tribulation**, ... or at the great day, when he shall come to compleat the redemption of his people, and to execute final vengeance on their enemies, when all that are written among the righteous, and found in the book of life of the Lamb, shall be delivered from the power of evil for ever.” - https://archive.org/details/bim_eighteenth-century_the-evangelical-exposito_1766_2/page/274/mode/1up

“... **[Page n846; Right Column on Jude, Paragraph “2.”; 3rd Paragraph] Others, by Michael suppose, that Christ the great angel of the covenant, is meant** ...” - bhttps://archive.org/details/bim_eighteenth-century_the-evangelical-exposito_1766_2/page/n846/mode/1up

“... **[Page n860; Left Column on Revelation XII, Paragraph “1.”]** 1. *There was war in heaven*, in the church; ***Michael and his angels*, the Lord Jesus and his ministers**, with the sword of the spirit, which is the word of God ...” - https://archive.org/details/bim_eighteenth-century_the-evangelical-exposito_1766_2/page/n860/mode/1up

Bryce Johnston (AD 1747 - AD 1805), was a Minister of the Gospel at Holywood, 2 miles north of Dumfries Scotland.

A Commentary on the Revelation of St. John in two Volumes. By Bryce Johnston, D.D. Minister of the Gospel at Holywood. A New Edition. To which is added, a Memoir of the Life of the Author, by the Rev. John Johnstone, Minister of CrossMichael. Volume II. Edinburgh: Printed for William Creech. Sold By T. Cadell & W. Davies, London. 1807.

"... **[Page 17; Revelation 12:7,8,9]** Before the woman fled into the wilderness, there was war in heaven between Michael and the Dra-gon. **Michael signifies Jesus Christ. In Daniel chap. x. 13-21**. Michael is represented as con-tending for, and standing by the servants of God. **From the description given of the conduct of Mi-chael in these passages and also in this verse, it is evident that such is the signification of this symbo-lical name. The very meaning of the word also suggests this interpretation. It is a Hebrew word, which in that language signifies, "He who is God." But Jesus Christ is God**. The parties in this war **[Page 17-18]** were, on the one side, **Michael and his angels**; and on the other, the dragon and his angels. **On the one side were Christ and all true Christians**; and on the other were the Devil and all those men who had embraced, and attempted to sup-port and propagate those errors in religion which came originally from the Devil, and to the pro-pagation of which he tempts men. ..." - http://books.google.com/books?id=0wI3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false

Thomas Coke (AD 9 September 1747 – AD 2 May 1814), was a Methodist Bishop and Bible commentator.

Thomas Coke Commentary on the Holy Bible

"... Genesis 16:7. And the angel of the Lord, &c.— Hagar was treated so harshly by her mistress, that she resolved to fly from her, and seek a retreat in her own country: as she journeyed towards which, she found in the wilderness of Shur (probably that part of Arabia Petraea which lay next AEgypt) a fountain, and there she sat down to refresh herself; when THE ANGEL of the LORD appeared to her. This is the first place, where mention is made of an angel. Expositors vary in their sentiments concerning it. It is universally agreed, that the word מלאך malac, signifies a messenger, a person sent, as αγγελος in Greek, from αγγελλω, to tell, to bear a message: and consequently the context only can determine of what sort the messenger is; for the word is not only applied to human messengers, but to celestial ones, as well as to the second Divine Person in the Trinity. See Cruden's Concordance on the word angel. That this Second Person is here spoken of and appeared to Hagar, is the opinion of very many Christian interpreters, which seems the more probable from Gen 16:13 where he is spoken to as the Jehovah himself, and from Gen 16:10 where he speaks in the person of Jehovah: and I cannot help delivering it as my opinion, that all appearances of this kind, where the melac Jehovah, the messenger of Jehovah, the angel of the covenant so speaks and acts, were appearances of the Logos, of him, who was sent into the world to save us from our sins. The angel which appeared in the bush, and conducted the Israelites, I conceive to be the same with this, namely, the Word of God, the Redeemer. See Malachi 3:1. Exodus 14:19; Exodus 14:19; Exodus 23:20-21; Exodus 23:33. Isaiah 63:9; Isaiah 63:9...." - https://www.studylight.org/commentaries/eng/tcc/genesis-16.html

"... Exodus 3:2. **The angel of the Lord**— **In the note on Gen 16:7 we have delivered our opinion at large, concerning the Angel of the Lord, which, with the generality of Christian interpreters, we conceive to have been the Messiah, the Angel, or Messenger of the Covenant**, It is very evident from this chapter, that **the Person here appearing to Moses was no created Angel, but Jehovah himself, the second Divine Person in the Trinity**; see Exodus 3:4; Exodus 3:6; Exodus 3:14, &c. the same who conducted the Israelites in the wilderness, and **that was Christ, according to St. Paul**, 1 Corinthians 10:4. Fire was one of the emblems of the Shechinah, or Divine appearance; see Gen 15:17-18 and of the other appearances which follow in the course of the sacred Scriptures. ..." - https://www.studylight.org/commentaries/eng/tcc/exodus-3.html

"... Daniel 3:25. **Is like the Son of God— Rather like a Son of God**, or of the gods: in agreement with the Hebrew, LXX, and Syriac; that is to say, "Like a divine and glorious person, sent from the powers above to rescue and deliver these men." For, as Nebuchadnezzar was an idolater, it is scarcely to be conceived that he should know any thing concerning **the Son of God, the Messiah**,

and much less of his form and likeness: whereas all the heathens had a notion, which runs through their theology, of the sons of the deities, as powerful beings sent often to the aid and protection of mankind. But though we can scarcely suppose Nebuchadnezzar to have called, or known this person to have been **the Son of God, the promised Redeemer; yet it is extremely probable, (and so the best Jewish, as well as Christian commentators have understood it,) that he was indeed The Son of God, who often appeared in our nature, in a human form, before he assumed that nature for our salvation;—the great angel or messenger of the covenant, who under that character frequently revealed himself to the patriarchs of old: and accordingly in the 28th verse he is called the Angel of God; the messenger sent to deliver these servants of the Lord;—the same who afterwards sent to Daniel to preserve him from the rage of the lions**. ..." - https://www.studylight.org/commentaries/eng/tcc/daniel-3.html

"... Malachi 3:1. Behold, I will send my messenger, &c.— Here is a description of two persons whom God promises to send to the Jews. **The one God calls my angel or messenger, whose errand is said to be to prepare the way before me; meaning, that he should be a prophet of note, (for so the Hebrew word מלאך malaak has been interpreted in other parts of the Old Testament,) who should usher in the LORD who was to follow him,—and supply the place of a harbinger to a great Prince**; and consequently, from the nature of his employ, was as much inferior to the Lord who was to come after him, as servants are to him whose forerunners they are appointed. **The other is represented in very high characters, as that Lord whom they sought, or expected to come; as the Angel or Messenger of the covenant**, in whom they delighted; that is to say, under or by whom they promised themselves all felicity; and again as a severe Judge, Malachi 3:2. It was partly the atheistical behaviour and discourse of many Jews in that age, which moved God to give them this prophesy. "We are not so wicked, said they to the prophet who reproved them, as you make us; or, there are others more wicked than we, that prosper; and why may not we? If God disliked their ways, he certainly would not bear with them; or, where is the God of judgment?" "Well then," replies God, "you shall know experimentally where he is, and find him where you least look for him. By Him whom you seek,—whom you delight in, will I appear to be a God of judgement: and, that you may not be surprised at his coming, Behold, I send my messenger," &c. He is the same person, as Eben Ezra observes, who, from the dignity of his person, **is called the LORD, and from his office, Angel of the covenant. His office relates to a covenant with his people**, which, as it seems by the punishment which followed his coming, they should reject. The time of his coming is said to be suddenly, that is, after the messenger, who was to prepare his way; and is implied to be under that temple which they despised and profaned, but of which he shall be the glory.

The question now is, Who is intended by the first messenger? and again, Who by the LORD,—the messenger of the covenant? You need only turn to chap. Mal 4:5-6 to be sure that the first messenger is the same that is there called Elias. In the one place we read, My messenger shall prepare the way before me; in the other it is declared how he shall prepare it; viz. by turning the hearts of the fathers, &c. In the one place the day of his coming is described as very dreadful; But who may abide? &c. In the other, it is expressly named so, and with reference to what went before: that great and dreadful day of the Lord! in both for the same reason;—because of the terrible judgment which ensued. The Jews in St. Jerome's time interpreted the first messenger of Elias; and so did the Jews much earlier, who composed their liturgy: in the prayer at the bringing forth the book of the law, they say, "O God, animate and strengthen us, and send to us the angel (or messenger), the redeemer. Let Elias thy prophet surely come in our days, with Messiah the son of David thy servant." He is called Elias the prophet, chap. 4: but nowhere God's prophet, except in the passage before us, where God saith, I will send my messenger, &c. Knowing the first messenger, we cannot be in doubt about the second, since the coming of Elias and of the Lord Messiah are ever joined together by the Jews; the one presupposes and infers the other. You read in the prayer just quoted, "Send to us the angel (or

messenger), the redeemer." **This is Malachi's Angel of the covenant. Again, "Let Elias thy prophet surely come in our days, with the Messiah," &c. This is the LORD in Malachi, who shall suddenly come after the messenger, his forerunner**. Kimchi, Abarbanel, and other of the ancient Rabbis, unanimously agree that the Hebrew word אדון adon, or, **Lord, means the "Messiah the son of David.**" St. Jerome says they referred **it to their ηλειμμενος, their Anointed, or Christ**, which is the word that Aquila and Symmachus used for **the Messiah**: and indeed it is not possible to find any other person to whom the words in question will apply. What man besides was ever expected and sought, and delighted in, so long before they knew him? **What man else was ever called the LORD**, and the Lord of the temple, but he, whom David in spirit called My LORD, because of God's associating him as Man into dominion with himself, to sit at his right hand, till he made his enemies his footstool? What other deliverance was looked for by the Jews, as the deliverance of God himself, than that by the Messiah? There is one certain deliverance promised them in a succession of prophets, by the terms of salvation by the Lord,—by the Lord God himself, as superior to, and different from, their former deliverances by flesh and blood; and this the Jews appropriate to the redemption by the Messiah. God saves, and God judges by him: and he is, therefore, **in Malachi, termed the Lord, as being Emmanuel, the God, the Saviour with us**. In a word, who but one of his dignity ever had in Scripture a forerunner appointed him, that was predicted to give notice of, and prepare for, his coming? **Who, but the Angel of the covenant, was likely to transact the new covenant, which God assured them he would make with them in the latter days, and, as they understood, by the Messiah**? St. Mark, therefore, with good reason, introduces his Gospel with this unexceptionable text of Malachi, in order to shew the connection between the Old and New Testament; and that one began where the other ended. Malachi was the last prophet whom God vouchsafed to the Jews before the coming of Elias; and he, supposing the belief of a Messiah to come to be already received, and borrowing the expressions of the former prophets,—where-ever Malachi speaks clearly of the Messiah, he may be justly thought to direct how we should understand those prophesies before him, of the Messiah. Thus when he says, The Lord whom ye seek, &c. he plainly intimates, that in his days the Jews expected and wished for that coming; even before the assurance that he now gave them. They had certainly some grounds for such pleasing hopes; for no one desires or delights in things unknown, undescribed, unpromised: and, the event depending merely on the will of God, nothing less than God's revelation was sufficient foundation for believing it; which revelation God was wont to communicate to their nation by the prophets. The writings of the prophets were in their hands; and they read therein many gracious promises of great good under some king of the house of David, repeated frequently before and after the captivity. On these promises they built their hopes; and as their affairs became low or intricate, the more their longings for these happy times increased. In such a situation Malachi found them at the time he prophesied. But, did he tell them that they were mistaken in their expectations? On the contrary, he assures them, that the Lord whom they expected shall come, &c. He could not have established the belief of a Messiah better, if he had cited the very texts from which they expected him. Yet some of these texts he refers to in this prophesy; for the words spoken of Christ's harbinger, He shall prepare the way before me, being taken from Isa 40:1-3 we have Malachi's testimony that Isaiah prophesied of the same person as he does. Isaiah begins his prophesy thus, Comfort ye, comfort ye my people, &c. Something very extraordinary appears to be here promised. The Jewish Targum tells us what it is, Malachi 3:9. Behold, the kingdom of your God is revealed; meaning the kingdom of the Messiah; which, because the God of heaven shall set it up, is called the kingdom of God, and the kingdom of heaven. Hence the Jews learned to call the days of the Messiah the days of consolation; and waiting for the consolation of Israel is explained by seeing the Lord's Christ, or Messiah, Luk 2:25-26 and by looking for redemption, and waiting for the kingdom of God. Hence one of the names of the Messiah is מנחם Menachem, or Comforter: and his salvation, Isa 62:1 is interpreted by the consolation of Israel, in the Chaldee. Since, therefore, Isaiah, under the figure of a voice proclaiming the approach of a greater person, prophesies of the coming of a certain messenger,

to remove all hindrances out of his way, who is called the glory of the Lord, and their God; and since Malachi, predicting the coming of the same messenger, recites the very words of Isaiah, that he should prepare the way before him; and then applies the title of LORD to him whom they sought and delighted in; that is to say, to the Messiah;—we cannot avoid thinking that the same persons are intended in both the prophesies. It may be collected from this text, that angel or messenger is one of the titles of the Messiah. Malachi's fixing the character of messenger of the covenant on the Messiah authorises us to look for the accomplishment of those prophesies which speak of another covenant in the days of the Messiah. God signified by his prophets successively, that he would make a new covenant, a covenant of peace; an everlasting covenant: that he would give his servant, his elect, to be a covenant to the people, and a light to the Gentiles. To what time or person these prophesies did relate, might be disputed before Malachi prophesied, though they have internal marks which point to the Messiah. But after Malachi had said so plainly, that **the Lord whom they sought, meaning the Messiah, is the Messenger of the covenant whom they delight in, and that he shall surely come, we can no longer doubt it. It is saying in other words, the Messiah shall be the declarer, the publisher, the mediator of that better covenant,—for all these ideas are comprehended in the word messenger**,—as Moses was of the old covenant; and that a law should be given by him. See Bishop Chandler's Defence, p. 52, &c. ..." - https://www.studylight.org/commentaries/eng/tcc/malachi-3.html

"... Revelation 10:1-11. I saw another mighty angel come down, &c.— St. John, in the conclusion of the last chapter, having touched upon the corruption of the Western church, proceeds now to deliver some prophesies relating to this lamentable event: but before he enters upon this subject, he, and the church with him, are prepared for it **by an august and consolatory vision. Another mighty angel came down, described somewhat like the angel or Personage in the last three chapters of Daniel, and in the first chapter of this book. He had in his hand a little book; (Revelation 10:2.) this little book (βιβλαριδιον), or codicil, was different from the βιβλιον, or book, mentioned before, ch. Rev 5:1 and it was open, that all men might freely read and consider it**. ...

... **Sir Isaac Newton observes, that this description of an angel coming down from heaven, Rev 10:1 is in the form in which Christ appeared in the beginning of this prophesy; and it may further direct us to understand this mighty angel, of Christ; that he appeared having a little book open in his hand**. ..." - https://www.studylight.org/commentaries/eng/tcc/revelation-10.html

Joseph Benson (26 January 1749 - 16 February 1821) was an early English Methodist minister, one of the leaders of the movement during the time of Methodism's founder John Wesley.

The Holy Bible, containing the Old and New Testaments (According to the Present Authorized Version.) with Critical, Explanatory, and Practical Notes: The Marginal Readings of the most approves printed copies of the Scriptures, with such others as appear to be countenances by the Hebrew and Greek Originals: A copious collection of parallel texts; summaries of each Book and Chapter; and the date of every transaction and event recorded in the Sacred Oracles, agreeably to the Calculations of the most correct chronologers. By Rev. Joseph Benson. Volume III.—Ecclesiastes to Malachi. New-York: Published by G. Lane & C. B. Tippett, for the Methodist Episcopal Church: 200 Mulberry-Street. Joseph Longking, Printer. 1846

Daniel 10:13

"... **[Page 825; Left Column]** And when the Almighty sent a superior angel, **Michael, whose name is sometimes given to Christ himself, Rev 12:7**, his office probably was to assist Gabriel in subduing the prince of the power of the air, the powers of this darksome world, or the spirits that rule

over the children of disobedience, Eph_2:2. ..." - https://books.google.com/books?id=BskVAAAAYAAJ&pg=PA825#v=onepage&q&f=false

Daniel 12:1

"... **[Page 841; Left Column]** **The word Michael signifies, Who is like God? which name, with the title here given him, The great prince which standeth for the children of thy people, manifestly points out the Messiah, and cannot properly be understood of a created angel**. The angel had told Dan_10:21, **what a friend Michael was to the church of God, and he now informs him that he should interpose in a singular way, and work out deliverance for her**. ..." - https://books.google.com/books?id=BskVAAAAYAAJ&pg=PA841#v=onepage&q&f=false

Elhanan Winchester (AD 1751 in Brookline, Massachusetts – AD April 18, 1797), was for a time a Baptist (from AD 1779, "a distinguished preacher of the Baptist denomination" [Biography of Rev. Elhanan Winchester; By Edwin Martin Stone; Chapter III; Page 29 - http://books.google.com/books?id=f7W0pXYq-AsC&printsec=frontcover#v=onepage&q&f=false]), and was later one of the founders of the United States General Convention of Universalists, later the Universalist Church of America.

A Course of Lectures on the Prophecies that remain to be fulfilled. Delivered in the Borough of Southwark, as also at the Chapel in Glass-House Yard, in the years MDCCLXXXVIII [1788], IX [1789], XC [1790]. By Elhanan Winchester. In Three Volumes. Volume 1. Lecture IV.

"... **[Page 198; Line 10; Last word]** but **Michael the great prince shall stand up at that time, whom I take to mean in this place, him, *who is as God*, the glorious Messiah, the manifested JEHOVAH**, who standeth for the children of Israel, as their deli-verer; shall then deliver them by bringing to an end that haughty power that shall distress them ... See Dan. xi. 44, 45. xii. 1-4. and 13 ver. ..." - https://archive.org/details/courseoflectures01winc/page/198/mode/1up?view=theater

"... **[Page 199; Line 5; 2nd to last word]** had not **Joshua, that greatest of all generals, (and the greatest figure of the conquering Michael that ever existed**) gone out against them. ..." - https://archive.org/details/courseoflectures01winc/page/199/mode/1up?view=theater

James Wood (AD 1751 – AD 1840), was a Wesleyan Methodist minister (now buried in Bristol), who largely based his encyclopedic dictionary of the Bible on that of Augustin Calmet.

A Dictionary of the Holy Bible: Containing an Historical Account of the Persons; A Geographical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects; whether Natural, Artificial, Civil, Re-ligious, or Military; And, an Explication of the Appellative Terms mentioned in the Old and New Testament: The Whole Comprising Whatever is of Importance to be Known concerning the Antiquities of the Hebrews; Forming a Body of Scripture History, Chronology, and Divinity; And, Serving in a Great Measure, as a Concordance to the Bible; extracted chiefly from Calmet, and others. Collated with other Works of the kind, with numerous Additions from various Authors, and a considerable quantity of Original Matter, By James Wood, In Two Volumes, Volume I.; New York: Published by Griffin and Rudd, 189 Greenwich-Street. Paul and Thomas, Printers. 1813.

"... **[Page 75; Right Column]** ANGEL, *a messenger* ... **[Page 75, 77, Right Column]** ... **Jesus Christ is called and ANGEL**. He was sent by his Father to publish and fulfil the work of our redemp-tion : and to him hath he committed all judgment. **He appeared to Ha-ger, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the cha-racter of an *angel*, Gen.**

xvi. xviii. Exod. iii. Numb. xxii. Josh. v. Judg. ii. 6. and xiii. Dan. x. Zech. i.-iv. Whenever one in this character is represented speak-ing in the manner of God, or as sovereign of the church, **we are to understand it of our redeemer. He is called the *Angel of the covenant***; he publishes the plan; he fulfils the condition; he executes the promise of the covenant of grace, Mal. iii. 1. **He is the *Angel* of *God's presence* or *face*: he is the Son of his love**, the desire of his eyes, and the mirror in which his glory is displayed: he came from his bosom, is always near him, sits at his right hand, and ap-pears before his throne, interceding for us, Isa. lxiii. 9. ..." - http://books.google.com/books?id=c2k2AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 98; Right Column] ARCHANGEL, the prince or chief angel. This word is only used twice in the sacred writings. viz. 1 Thess. iv. 16. and Jude 9**. ... **indeed some writers think this name is never to be applied to any created angel, but to Christ alone**. ..." - http://books.google.com/books?id=c2k2AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false

A Dictionary of the Holy Bible: Containing an Historical Account of the Persons; A Geographical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects; whether Natural, Artificial, Civil, Re-ligious, or Military; And, an Explication of the Appellative Terms mentioned in the Old and New Testament: The Whole Comprising Whatever is of Importance to be Known concerning the Antiquities of the Hebrews; Forming a Body of Scripture History, Chronology, and Divinity; And, Serving in a Great Measure, as a Concordance to the Bible; extracted chiefly from Calmet, Brown, &c. Collated with other Works of the kind, with numerous Additions from various Authors, and a considerable quantity of Original Matter, By J. Wood, In Two Volumes, Volume II.; Liverpool: Printed by J. Nuttal, Duke-Street, 1804.

"... **[Page 163; Right Column] MESSENGER; one sent on an errand, to carry a message, or the like. Christ is called the *messenger of the covenant*. In his Father's name he came to publish and apply its contents to men by his word and Spirit, Mal. iii. 1. Job xxxiii. 23**. ..." - https://books.google.com/books?id=oEe_yjypthAC&pg=PA163#v=onepage&q&f=false

"... **[Page 165; Right Column] MICHAEL, *who is like God*, the archangel, at least sometimes sig-nifies Jesus Christ. He is the per-son *who is as God*, and which this name signifies**: against him and his angels, his ministers and followers, the devil, and the heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecu-tions, &c. Revelation xii. 7. **He is the great Prince ..., who,... shall raise the dead, Dan. xii**. 1, **[Page 165-166]** 2,3 ..." - https://books.google.com/books?id=oEe_yjypthAC&pg=PA165#v=onepage&q&f=false - https://books.google.com/books?id=oEe_yjypthAC&pg=PA166#v=onepage&q&f=false

Robert Hawker (AD 1753 – AD 1827), was an Anglican priest in Devon vicar of Charles Church, Plymouth and called the "Star of the West" for his popular preaching, as well as being known as an evangelical and author.

A New Uniform Edition of the Works of the Rev. Robert Hawker, D.D. late Vicar of Charles, Plymouth. The whole carefully arranged, revised, and considerably enlarged by the author. To which will be prefixed, A Memoir of His Life and Writings, and a highly finished portrait, from a painting taken expressly for the work, in the seventy-fourth year of his age. VOL. VI. London: Printed for Ebenezer Palmer, 18 Paternoster Row. 1829.

"... **[Page 51]** ANGEL. ... In Scripture we meet with many accounts of them. **The Lord Jesus Christ himself is called the Angel or Messenger of the covenant**. And his ser-vants are called by the same name. But them it should always be remembered, that these names, to both the Lord and his people, are wholly meant as messengers; for it is a sweet as well as an important truth that **Christ**

is not angel; "for verily he took not on him the nature of angels." (Heb. ii. 16.) **[Page 51-52]** **So that as God, he is no angel; neither as man**. I conceive, that it is highly important al-ways to keep the remembrance of this alive in the mind. ..." - http://books.google.com/books?id=PwUUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 55]** ARCHANGEL ... **The question is, who is this archangel, twice, and but twice only, notice as such in Scripture**? If the reader will consult both places, he will find that whomsoever it be spoken, **it is only spoken of him in office**. And if the reader will compare the passage, particularly in Jude, with what the prophet Daniel saith, (chap. x. 13-21.) I conceive that both together will throw light upon the subject, "Lo!" saith the prophet, "Michael, one of the chief princes, came to help me.". And again, he calls the same person, (ver. 21.) **[Page 55-56]** "Michael, your prince." In the passage of the apostle Jude's Epistle, he saith, "Michael, the archangel, when contending with the devil, he dis-puted about the body of Moses." **It should seem, therefore, pretty plain, that this Michael is one and the same person. In one he is called prince, in the other, archangel. But in both, it is evident, that the name is a name of office. For my own part, I do not hesitate to believe that it is Christ himself, which is meant by the name archangel in Scripture**, and of whom it is said, "he shall be revealed from heaven with his mighty angels." (2 Thess. i. 7.) And elsewhere, the Lord Jesus describes this advent in similar words. (Matt. xxv. 31; Zech. xiv. 5; Matt. xvi. 27.) ... (in reference to the subject of the archangel we are now considering) is the same. Some have thought that the archangel spoken of by Jude cannot mean Christ, because it is there said, that he durst not bring against Satan a railing accusation, but said, The Lord rebuke thee. But this is not an object-tion in the smallest degree. **The Lord Jesus durst not do it; not because he dared not, or had not the power, but because it belonged not to the Redeemer's character**, "who, when reviled, reviled not again, but committed himself to him that judgeth righteously." (See Zech. iii. 1-4.) Here we have a similar contest. Now that he who spake was the Lord, appears by his saying, "Behold, *I* have caused thine iniquity to pass from thee, and *I* will clothe thee with a change of rai-ment." **Hence, therefore, it is plain from this pas-sage, that the angel before whom Joshua, as a type [Page 56-57] of the church, stood, was Christ, who is elsewhere called the angel of the covenant; (Mal. iii. 1.) the same as Jacob spake of. (Gen. xlviii. 16.) So that both the angel of the covenant and the archangel are one and the same; and both spoken of in the nature of the office and character of Christ, for Christ**, "took not on him the nature of angels, but the seed of Abraham." (Heb. ii. 16.)

From the whole view of this subject, I venture to believe, that, as Scripture speaks ... and that officially, **that archangel is Christ**. ... **the Lord Jesus Christ is the person spoken of twice in Scripture as the archangel. See Malachi and Michael**." - http://books.google.com/books?id=PwUUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 142]** CAPTAIN. We meet this title in one passage of **[Page 142-143]** the word of God, and but one, as far as my me-mory chargeth me, applied to the Lord Jesus Christ, and that is in the second chapter of He-brews, and the tenth verse. And very sweetly and eminently so, must we consider the name in reference to him. For he it was, most probably, that Joshua saw in vision, long before his incarna-tion, before the walls of Jericho, as captain of the Lord's host, and before whom Joshua fell on his face. (Josh. v. 13.-15.) It is very blessed to see and know the Lord Jesus under this character, and to fight under his banner. ..." - https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa142#v=onepage&q&f=false - https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa143#v=onepage&q&f=false

"... **[Page 163]** Thirdly, **Let us take a view of some of the names and characters by which Christ is known in the Holy Scripture**, considered in the union of both God and man in one person, thus constituted as one Christ. I say some of the names, for to enumerate the whole would swell our Poor man's Concordance beyond the limits necessary to be observed, in a work of this kind. **Christ in his two fold nature of God and man in one person**, is known and distinguished in the sacred word, as, ..."

"... **[Page 163]** **The Angel of the Covenant**, Mal. iii. 1. ..."

"... **[Page 164]** **The Captain of our salvation**, Heb. ii. 10. ..."

"... **[Page 165]** **Michael**, Dan. xii. 1. Rev. xii. 7. ..."
- https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa163#v=onepage&q&f=false
- https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa164#v=onepage&q&f=false
- https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa165#v=onepage&q&f=false

"... **[Page 508]** MALACHI ... the word itself expresses, **my angel or messenger, from Malach, angel, or messenger**. ... it is well known, that **the Lord Jesus Christ himself, as well as his messenger, is spoken of by this same word in the third chapter and first verse**. This is strik-ing, and highly proper to be regarded. The name of the person writing is called Malachi; in the first verse of the first chapter, John the Baptist is called my messenger by the same word Malachi, in the first part of the third chapter. **And Christ is called the messenger of the covenant, by the same word Malachi, in the middle part of the same verse of the same chapter**. So that Malach, a mes-senger of angel, is the common term made use of in reference to all under this character. And such views of the name tend, in my humble opinion, to confirm what I have before remarked in the former part of this Concordance, under **the word Arch-angel, (which see) that Christ, the glorious angel of the covenant** ... **[Page 508-509]**

... **[Page 509]** **Christ is expressly called the Angel of the covenant** ... And **as we well know that Jesus Christ is the all in all of the covenant, both the angel or messenger of it**; the fulfiller of it; the sum and substance of it; the administrator of it; in all present and everlasting concerns; we do no violence to the expression, when we express Christ's personal **offices** in the great work of redemption, by all and every term of character that can tend to bring home **the Lord Jesus to our affections, in the most endeared and endearing manner. See Archangel**. ..." -
https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa508#v=onepage&q&f=false
- https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa509#v=onepage&q&f=false

"**[Page 542]** MESSENGER. There would have required no notice of the office of a messenger, by way of explaining the nature of it, being perfectly well understood, had it not been that our Lord Jesus Christ, when becoming our Redeemer, condescended to submit to this office also; but as the Lord Jesus, in his unequalled humility, vouchsafed to be the servant and messenger of JEHOVAH, every motive of affection and duty demands our attention to behold Jesus in this most gracious character. The reader will have a better apprehension of the title when he is told that the same word translated messenger is also translated angel. Thus in Malachi, iii. 1. it might be read, the angel of the covenant. In like manner prophets, teachers, and ambassadors, are not un-frequently called messengers. (**Mal.** ii. 7. 2 Kings xvi. 7.) The infinite graciousness and condescension of the Lord Jesus in this character, serves therefore to recommend and endear him yet more to our heart; and blessedly Jesus speaks of it to his disciples. "Whosoever will be great among you, (saith the humble Lord) let him be your mi-nister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom

for many." (Matt. xv. **[Page 542-543]** 27,28.) And it is most blessed indeed, to behold the Lord of life and glory thus engaged in all offices, and filling all characters, relating to his me-diatorship. He is the all in all of the whole cove-nant. At the call of his Father, he stood up from everlasting, the Head of his church and people, that he might fill all things. Hence to him the cove-nant of redemption was given; by him the whole covenant was fulfilled; in his almighty hand all the blessings resulting from the covenant are placed; and from him all must flow, in grace here, and glory hereafter, to his whole body the church. So that Jesus appears most lovely and engaging as JEHO-VAH'S covenant in the full, and as the Surety of it, the Messenger of it, the Fulfiller of it, and the Admi-nistrator of it, both in time and to all eternity. Hail, almighty Messenger of thine own and they Father's will to mankind, "thou Messenger and Interpreter, one among a thousand, to shew unto man JEHOVAH'S uprightness! Be thou all my salvation, and all my desire; for thou hast made and finished thine everlasting covenant, ordered in all things and sure."" - https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa542#v=onepage&q&f=false - https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa543#v=onepage&q&f=false

"**[Page 547]** **MICHAEL. The name is a compound of Mi, who-Co, the same-and El, God-so that Michael means, one with God. We meet with this name only fives times in Scripture: thrice in the prophecy of Daniel, chap. x. 13. 21-xii. 1, once in Jude 9, and once in Rev. xii. 7. I beg the reader to look at each of those passages; and when the several portions where this person is spoken of are fully considered, I leave it to the reader's own determination**, hoping God the Spirit will be his teacher, **who it is that is meant by Michael. See Archangel. — Malachi**." - https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa547#v=onepage&q&f=false

"**[Page 705]** **PRINCE. This is one of the titles of the Lord Jesus**. ... I shall not think it necessary to enlarge in our views of **our adorable Lord as our Prince and Saviour**, for every act of his manifests his royal princely sovereignty and power **as the glorious Head of his body the church**. All his reigns in nature, providence, grace and glory, set him forth as **the Prince of Peace, the universal Lord** and emperor in heaven and in earth. **Hail, thou al-mighty Lord**! do though reign and rule in me and my poor heart now and for ever. Amen.

... It may not be amiss to observe, in a work of this kind, that the Scripture attaches the title of prince to various characters among men. ... **And the heads of families were called Cohen, prince, and Cohenim, princes, by way of distinction. Indeed the word is sometimes rendered priest also**, as in the case of Jethro, priest or prince of Midian. (Exod. ii. 16.) ... And **even Satan is called the prince of this world, and the prince of the power of the air**. (John xii. 31. Ephes. ii. 2.) The gene-ral acceptation, therefore, of the term implies some-what of power and dominion." - https://books.google.com/books?id=PwUUAAAAQAAJ&pg=pa705#v=onepage&q&f=false

Thomas Taylor (AD 15 May 1758 – AD 1 November 1835), was an English translator and Neoplatonist, the first to translate into English the complete works of Aristotle and of Plato, as well as the Orphic fragments.

A Concordance to the Holy Scriptures of The Old and New Testament: Also, The different Significations of many important Words, by which their Meaning is opened; and often seeming Contradictions reconciled. Likewise, a short Account of several Jewish Customs and Ceremonies, by which many Parts of Scripture are illustrated. To which is added, An Explication of the most material Names, especially of Persons, in the Old and New Testament; as also the Titles and Appellations given to Christ and his Church. By Thomas Taylor. The Third Edition. Printed For J. Mawman, (Successor to Mr. Dilly) in the Poultry, London: And by and for T. Wilson and R. Spence, in High-Ousegate, York. Anno 1801.

"... **[Page 22; Left Column]** **ANGEL** Signifies *A messenger or bringer of tidings*, and is applied ... [2] ***To Christ, who is the mediator and head of the church***, Zech. 1. 12. Rev. 10. 1. ..." - http://books.google.com/books?id=gd5UAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 24; Right Column]** **APOSTLE** signifies, *A messenger sent upon any special errand*, Rom. 16. 7. 2 Cor. 8. 23. **It is applied [1] *To Christ Jesus*** ..." - http://books.google.com/books?id=gd5UAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false

"... **[Page 61; Right Column]** **CAPTAIN** is a name applied ... **[Page 61-62]** ...**To Christ Jesus *who is called* the captain of sal-vation**, Heb. 2. 10. ..."

"... **[Page 220; Right Column]** **MESSENGER** signifies, *One who carries mes-sages between party and party*, Gen. 32. 3.; 50. 16. **It is applied [1] *To Christ Jesus***, Mal. 3. 1. ..." - https://books.google.com/books?id=gd5UAAAAcAAJ&pg=pa220#v=onepage&q&f=false

"... **[Page 265; Right Column]** **PRINCE**. This name is given, [1] *To God, who is the supreme ruler and governor*, Dan. 8. 11. [2] ***To Christ, who is called the* Prince of Peace**. Isa. 9. 6. ... ***He is called* the prince of Life**, Acts 3. 15. ***He is also called*, the prince of the kings of the earth**, Rev. 1. 5. *He, as king, rules over all, even his greatest and most powerful enemies*. [3] ***To the devil***, John 12. 31. Mat. 4. 9. ..." - https://books.google.com/books?id=gd5UAAAAcAAJ&pg=pa265#v=onepage&q&f=false

"... **[Page 405]** **TITLES GIVEN TO JESUS CHRIST**. ...
Angel. Isa. 63.9. Mal. 3. 1. ...
Apostle, Heb. 3. 1. ...
Captain, Josh. 5. 14. Heb. 2. 10. ... **[Page 405-406]** ...
Messenger, Mal. 2. 7.; 3. 1. ...
Michael, Dan. 12. 1. Rev. 12. 7. ...
Prince, Acts 3. 15.; 5. 31. ..." - https://books.google.com/books?id=gd5UAAAAcAAJ&pg=pa405#v=onepage&q&f=false - https://books.google.com/books?id=gd5UAAAAcAAJ&pg=pa406#v=onepage&q&f=false

Adam Clarke (AD 1760 or AD 1762 – AD 1832), was a British Methodist theologian and biblical scholar.

The Holy Bible, containing the Old and New Testaments: the Text Printed from the most correct copies of the present Authorized Translation; including the marginal readings and parallel texts. With a Commentary and Critical Notes designed as a help to a better understanding of the Sacred Writings. By Adam Clarke, LL.D. F.S.A. M.R.I.A. Volume I. First American Royal Octavo Edition. Stereotyped by A. Chandler. New-York, Published by N. Bangs and J. Emory, for the Methodist Episcopal Church, at the Conference Office, 13 Crosby-Street. Azor Hoyt, Printer. 1825.

Genesis XVI. Ver. 7:

"... **[Page 106; NOTES ON [GENESIS] CHAPTER XVI; Left Column; "Verse 7."]** Verse 7. ***The angel of the Lord*] That Jesus Christ**, in a body suited to the dignity of his nature, **frequently appeared to the patri-archs**, has been already intimated. **That the person mentioned here was greater than any created being, is sufficiently evident from the following particulars**:

1. From **his promising to *perform* what God alone could *do***, and ***foretelling* what God alone could *know***. "*I will multiply thy seed ex-ceedingly*," &c. ver. 10. "*Thou art with child, and*

shalt bear a son," &c. ver. 11. "*He shall be a wild man*," &c. ver. 12. **All this shows a *prescience* which is proper to God alone**.

2. **Hagar considers the person who spoke to her as God; calls him אל el, and addresses [Left Column to Right Column] him in the way of *worship*, which, had he been a created angel, he would have refused**; see **Rev.** xix. 10. xxii. 9.

3. **Moses, who relates the transaction, calls this angel expressly JEHOVAH**: for, he says he, **she called שׁם־יהוה shem yehovah, the NAME of the Lord that spake to her, ver. 13. Now this is a name never given to any created being**.

4. **This person who is here called מלאך יהוה *maleak yehovah*, the Angel of the Lord, is the same who is called המלאך הגאל *hammaleak ha-goel*, the *redeeming Angel*, or, *the Angel, the Redeemer*, Gen. xlviii. 16, מלאך פניו *maleak panaiv*, the Angel of God's presence. Isai. lxiii. 9. and מלאך הברית *maleak ha-berith*, the Angel of the Covenant, Mal. iii. 1. And this is the same person which the Septuagint, Isai. ix. 6. term Μεγάλης βουλῆς ἄγγελος, *the Angel of the great Counsel* or *Design*, viz. of redeeming man and filling the earth with righteousness**.

5. **These things cannot be spoken of any *human* or *created* being: for the *knowledge, works*, &c. attributed to this person, are such as belong to God; and as in all these cases, there is a most evident *personal appearance*, Jesus Christ alone can be meant**, for of God the Father, it has ever been true, that *no man hath at any time seen his shape*, nor has ever limited himself to any definable personal ap-pearance. ..." - https://books.google.com/books?id=Lds8AAAAYAAJ&pg=PA106#v=onepage&q&f=false

Genesis XVIII. Ver. 13:

"... **[Page 117; NOTES ON [GENESIS] CHAPTER XVIII; Verse 13; Right column]** Verse. 13. *And the LORD (Jehovah) said*, &c.] So it appears that one of those three persons was Jehovah; and as this name is never given to any created being, consequent-ly the ever-blessed God is intended; and as He was never seen in any bodily shape, conse-quently the great angel of the covenant, Jesus Christ, must be meant. See on chap. xvi. 7. ..." - https://books.google.com/books?id=Lds8AAAAYAAJ&pg=PA115#v=onepage&q&f=false

Genesis XIX. Ver. 24:

"... **[Page 120; NOTES ON [GENESIS] CHAPTER XIX; Verse 24; Left Column]** Verse 24. *The Lord rained—Brimstone and fire from the Lord*] **As all judgment is com-mitted to the Son of God, many of the primi-tive fathers and several modern divines have supposed that the words ויהוה *va-yehovah* and מאת יהוה *me-et Yehovah* imply, *Jehovah the Son*, raining brimstone and fire from *Jehovah the Father*; and that this place affords no mean proof of the proper divinity of our blessed Re-deemer**. It may be so: but though the point is sufficiently established elsewhere, it does not appear to me to be *plainly* indicated here. And it is always better on a subject of this kind not to have recourse to *proofs* which require *proofs* to confirm them. It must however be granted **that *two* persons mentioned as Jehovah, in one verse**, is both a strange and curious circum- **[Left to Right Column]** stance; and it will appear more remarkable when we consider that the person called Jeho-vah, who conversed with Abraham, see chap. xviii. and sent those two angels to bring Lot and his family out of this devoted place, and seems, himself, after he left off talking with Abraham, to have ascended to heaven, ver. 33, does not any more appear on this occasion till we hear that JEHOVAH *rained upon Sodom and Gomorrah brimstone and fire from* JEHOVAH *out of*

heaven. This certainly gives a full countenance to the opinion referred to above: though still it may fall short of positive proof. ...” - https://books.google.com/books?id=Lds8AAAAYAAJ&pg=PA120#v=onepage&q&f=false

Exodus III. Ver. 2:

“... [Page 290; **NOTES ON [EXODUS] CHAPTER III; Verse 2; Left Column**] Verse 2. ***The angel of the Lord*] Not a crea-ted angel certainly; for he is called יהוה Jeho-vah**, ver. 4, &c. and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. **Yet he is an *angel*, מלאך *malac*, a *messenger*, in whom was the name of God, chap. xxiii. 21; and in whom dwelt all the fullness of the Godhead bodily, Col. ii. 9; and who, in all these primitive times, was the messenger of the covenant, Mal. iii. 1**. And **who was this but JESUS, the Leader, Redeemer, and Savior of mankind**? See the note on **Gen.** xvi. 7. ...” - https://books.google.com/books?id=Lds8AAAAYAAJ&pg=PA290#v=onepage&q&f=false

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author’s Final Corrections. The Old Testament. Volume II.—Joshua to Esther. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Joshua V. Ver. 13:

“... **[Page 23; NOTES ON [JOSHUA] CHAPTER V; Verse 13; Right Column]** Verse 13. *When Joshua was by Jericho* ... There stood a man over against him] It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fullness of time, he was actually to assume for the redemption of man. That the appearance was supernatural is agreed on all hands; and as the name Jehovah is given him, (chap. VI. 2), and he received from Joshua Divine adoration, we may presume that no created angel is intended. ...” - https://archive.org/details/holybiblecontai03clargoog/page/23/mode/1up?view=theater

Judges XIII. Ver. 3:

“... **[Page 158; NOTES ON [JUDGES] CHAPTER XIII; Verse 3; Left Column]** Verse 3. ***The angel of the Lord*] Generally sup-posed to have been the same that appeared to Moses, Joshua, Gideon, &c., and no other than the second person of the ever-blessed Trinity**. ...” - https://archive.org/details/holybiblecontai03clargoog/page/158/mode/1up?view=theater

Judges XIII. Ver. 18:

“... **[Page 159; NOTES ON [JUDGES] CHAPTER XIII; Verse 18; Left Column]** Verse 18. *Seeing it is secret?*] It was because it was *secret* that they wished to know it. **The angel does not say that it was *secret*, but הוא פלאי *hu peli*, it is WONDERFUL; the very character that is given to Jesus Christ, Isa. ix. 6: *His name shall be called*, פלא *Wonderful*; and it is supposed by some that the angel gives this as his name, and consequently that he was our blessed Lord**. ...” - https://archive.org/details/holybiblecontai03clargoog/page/159/mode/1up?view=theater

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume IV.—Isaiah to Malachi. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Daniel X. Ver 13:

> "... **[Page 608; NOTES ON [DANIEL] CHAPTER X; Verse 13; Right Column] Verse 13. ... *But lo, Michael*]** Gabriel, who speaks, did not leave Cyrus till **Michael** came to take his place. **Michael, *he who is like God*, sometimes appears to sig-nify the Messiah**, at other times the *highest* or *chief archangel*. Indeed there is no archangel mentioned in the whole Scripture but this *one*. See Jude 9; **Rev.** xii. 7. ..." - https://archive.org/details/holybiblecontai00clargoog/page/608/mode/1up?view=theater

Zechariah III. Ver. 1:

> "... **[Page 775; NOTES ON [ZECHARIAH] CHAPTER III; Verse 1; Left Column]** *And he showed me Joshua the high priest*] **The Angel of the Lord is the *Messiah***, as we have seen before: Joshua, the high priest, may here represent the *whole Jewish people*; and *Satan*, the grand *accuser* of the brethren. What the subject of dispute was, we perhaps learn from Jude 9. **Michael** and Satan disputed about the body of Moses. ..." - https://books.google.com/books?id=RXP3oOpIIYwC&pg=PA499#v=onepage&q&f=false

Malachi III. Ver 1:

> "... **[Page 805; NOTES ON [MALACHI] CHAPTER III; Verse 1; Left Column]** ... *And the Lord, whom ye seek*] The *Messiah*, whom ye expect, from the account given by the prophet Daniel, in his *seventy weeks*, chap. ix. 24. ...
>
> ... *The Messenger of the covenant*] He that comes to fulfill the great design, in reference to the covenant made with Abram, that *in his seed all the families of the earth should be blessed*. See the *parallel* texts in the margin, and the *notes* on them. ..." - https://archive.org/details/holybiblecontai00clargoog/page/805/mode/1up?view=theater

The New Testament of our Lord and Saviour Jesus Christ. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. Volume II.—Romans to The Revelation. New-York: Published by G. Lane & C. B. Tippett, for the Methodist Episcopal Church, at the Conference Office 200 Mulberry-Street, Joseph Longking, Printer. 1846.

Jude Ver. 9:

> "... **[Page 952; NOTES ON [JUDE] Verse 9; Right Column]** Verse 9. *Yet Michael the archangel*] Of this per sonage many things are spoken in the Jewish writings. "Rabbi Judah Hakkodesh says: **Wherever *Michael* is said to appear, the glory of the Divine Majesty is always to be understood**." *Shemoth Rabba*, sec. ii., fol. 104, 3. **So that it seems as if they considered Michael in some sort as we do the Messiah manifested in the flesh**.

Let it be observed that the word *archangel* is never found in the *plural* number in the sacred writings. There can be properly only one *archangel*, one chief or head of all the angelic host. Nor is the word *devil*, as applied to the great enemy of mankind, ever found in the *plural*; there can be but one monarch of all fallen spirits. *Michael* is this *archangel*, and head of all the *angelic orders*; the *devil, great dragon*, or *Satan*, is head of all the *diabolic* orders. When these two hosts are opposed to each other they are said to act under these two chiefs, as leaders; hence in **Rev.** xii. 7, it is said: MICHAEL *and his angels fought against the Dragon and his angels*. The word *Michael* מיכאל, seems to be compounded of מי mi, who, כ ke, like, and אל El, God; *he who is like God*; hence by this personage, in the Apocalypse, many understand the Lord Jesus. ..." - https://archive.org/details/newtestamentofo02clar/page/952/mode/1up?view=theater

Revelation XII. Ver. 7:

"... **[Page 1012; NOTES ON [REVELATION] CHAPTER XII; Verse 7; Right Column]** Ver. 7. ... *Michael and his angels fought against the dragon*] **Michael was the man child which the woman brought forth**, as is evident from the context, and therefore signifies, as has been shown already, the dynasty of Christian Roman emperors. This dynasty is repre-sented by **Michael, because he is "the great prince which standeth for the children of God's people**." Dan 12:1. ..." - https://archive.org/details/newtestamentofo02clar/page/1012/mode/1up?view=theater

Christmas Evans (AD 25 December 1766 – AD 19 July 1838), was a Welsh Nonconformist minister, regarded as one of the greatest preachers in the history of Wales, and later became a Baptist, and known as the "The Bunyan of Wales".

Sermons of Christmas Evans, A New translation from the Welsh with a Memoir and Portraiture of the Author, by **Rev.** Joseph Cross. Philadelphia, Published by W. A. Leary, New York. For sale by Lane & Tippet. 1848.

"**[Page 182]** SERMON XI.
THE PRINCE OF SALVATION.
...

I. **Christ is the prince of our salvation**. He is the great ante-type of Moses, Joshua, Samson, and David. Their deeds of pious valor faintly foreshadowed the glorious achievements of **the Captain of our salvation**.

He is a prince in our nature. The Lord from heaven became the second Adam, the seed of the woman, the offspring of David. Divinity and humanity were mysteriously united in his person. The Word that was in the beginning was made flesh, and tabernacled among us. God is now nearer to his people than ever. The Lamb's bride is bone of his bone and flesh of his flesh. As the children were partakers of flesh and blood, he himself took part of the same. By taking human nature into union with him-self, he has imparted to believers a new divine life. **[Page 182-183]**

Our Prince has conquered our adversaries. **His name is Michael, the power of God**. **He is the mighty prince that stood up on behalf of his people, and bruised Satan under their feet**. He has cast out the strong man, and his goods. He has demolished the kingdom of darkness, spoiled principalities and powers, and made a show of them openly. He has proved to earth and heaven that the devil is the usurper, and has no claim whatever to the title, "God of this world," and "Prince of this world." ..." - https://archive.org/details/sermonsofchristm00evan_1/page/182/mode/1up
- https://archive.org/details/sermonsofchristm00evan_1/page/182/mode/1up

Charles Buck (AD 1771 – AD 11 Aug 1815), was an English Independent minister.

A Theological Dictionary, containing Definitions of all religious terms; a comprehensive view of every article in the system of Divinity, an impartial account of all the principle denominations which have subsisted in the religious world from the birth of Christ to the present day; together with an accurate statement of the most remarkable transactions and events recorded in Ecclesiastical history. By the **Rev.** Charles Buck. 1830.

> "... **[Page 17; Left Column]** ANGEL, a spiritual intelligent substance, the first in rank and dignity among created beings. **The word angel (ἄγγελος) is Greek, and signifies a messenger**. The Hebrew word מַלְאָךְ signi-fies the same. **Angels, therefore, in the proper signification of the word, do not import the na-ture of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures**. Hence the word is used differently in various parts of the Scripture, and signifies, 1. Human messengers, or agents of others. 2. Sam. ii. 5. "David sent messengers (**Heb.** angels) to Jabesh Gilead." Prov. xiii. 17. Mark i. 2. James ii. 25. - 2. Officers of the churches, whether pro-phets or ordinary ministers, Hag. I .13. Rev. I. 20 - 3. **Jesus Christ, Mal. iii. 1. Is. lxiii. 9**. ..." - http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false

> "... **[Page 23; Right Column]** **ARCHANGEL**, ... **others, not without reason, reckon it a title only applicable to our Saviour. Compare Jude ix. with Dan. xii . 1. 1 Thess. iv. 16**. ..." - http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false

The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851), was a Congregational theologian and tutor.

First Lines of Christian Theology, In the form of a Syllabus, prepared for the use of the students in the old college, Homerton: with subsequent additions and elucidations; by John Pye Smith, D.D., LL.D., F.R.S., F.G.S., late divinity tutor in that institution. Edited from the Author's manuscripts, with additional notes and references, and copious indexes, by William Farrer, LL.B., secretary and librarian of New College, London. 1854

> "... **[Page 331]** The chief passages of Scriptures adduced in favour of the opinion, do not appear to bear out the conclusion. (Examples: **Dan.** x. 13, 20. Here Cambyses and Alexander are meant.— **Dan. xii. 1. Michael, in this passage, probably stands for the Messiah.**[15]—Matt. xviii. 10. ...
>
> ... [15] Compare Zech. iii. 2; Jude 9; and Dr. Stonard *On the Vision of Zecha-riah*, p. 8 *et seq*., 50, [137. Lond. 1824]." - https://books.google.com/books?id=ylYXAAAAYAAJ&pg=pa331#v=onepage&q&f=false

William Miller (AD February 15, 1782 – AD December 20, 1849), was a Baptist preacher, from the United States, who is credited with beginning the mid-nineteenth century North American religious movement that was known as "the Millerites" and central to the "Great Awakening" revival. From that movement sprang the spiritual successors, the "Adventists", including those who keep the commandments of God, the faith of Jesus, and the testimony of Jesus Christ, known as the Seventh-day Adventists.

Evidence from the Scripture and History of the Second Coming of Christ about the year 1843: exhibited in a course of lectures. By William Miller. Troy: Printed for the Publishers, By Kemble & Hooper. 1836.

"... **[Page n41; Internally Page 83; Paragraph 3]** I shall now examine the remainder of Gabriel's message contained in Daniel xii. 1, "And at that time shall Mi-chael stand up, the great Prince which standeth for the children of thy people." **Michael in this passage must mean Christ, he is the great Prince, and Prince of princes**. ...

... There are two things for which **Christ stands up for his people** to accomplish ... **Surely this must be by the power of Michael, the great Prince of the Covenant**. ..." - https://archive.org/details/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/page/n41/mode/1up?view=theater

"... **[Page n42; Internally Page 85; 7th Line from the bottom]** "Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of **the man clothed in linen which stood upon the waters of the river**. **[Page n42-43; Internally Page 85-86]**

[Page n43; Internally Page 86] **This man is the same as Michael standing up for the chil-dren of thy people**. The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. **This angel is represented as being the Messenger of the Covenant**, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open showing what he should do, agreeing with our explanation, spreading the Gospel for the last time through the world, standing one foot on the sea and the other on the earth, to keep down the power of anti-Christ who sets on many waters, Rev. xvii. 1, 15, and the power of the kings of the earth until the whole elect should be sealed. See Rev. vii. 1-3. **And this is the Me-diator is evident** ..." - https://archive.org/details/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/page/n42/mode/1up?view=theater
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https://archive.org/details/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/page/n43/mode/1up?view=theater

"... **[Page n63; Internally Page 127]** *The signs of the times*. In the close of Christ's instructions to the church under consideration, he says, "Behold, I stand at the door and knock, if any man hear my voice," &c. Daniel says, "At that time shall **Michael stand up, the great Prince that standeth up for the children of thy people**." And **Christ** says, "For many shall come in my name saying, I am Christ and shall deceive many." ... Do not **these indicate that Christ stands** at the door, and that his voice has gone out even unto the ends of the world, and that **Michael has stood** up for the children of thy people? ..." - https://archive.org/details/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/page/n63/mode/1up?view=theater

"... **[Page n86; Internally Page 172; Line 1; Last word]** "**Michael** and his angels fought," **Christ** and his apostles. ..." - https://archive.org/details/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/page/n86/mode/1up?view=theater

"... **[Page 106; Internally Page 213; Paragraph "2."] [Daniel]** xii. 1, "And at that time shall **Michael stand up, the great prince which standeth for the children of thy people**." **This I have shown in a for-mer lecture is the same angel that stood upon the waters of the river, clothed in**

linen. Daniel xii. 6. Also **the same angel that John saw, Rev. x. 1-6, standing his right foot upon the sea and his left upon the earth, and in his hand a little book open**. This angel told John that he must "pro-phecy again before many people, and nations, and tongues, and kings," meaning that the gospel must again be pub-lished, as it had been in the apostolic days. And then would this angel lift his hand to heaven and swear by him that liveth for ever and ever, that time should be no long-er. ..." - https://archive.org/details/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/page/n106/mode/1up?view=theater

William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832), was a public speaker, and preacher, raised in the Presbyterian Church, "ordained to the work of the ministry, by David Purviance, and some other Elders about the year, 1908.", yet did not fully agree with their theology, and eventually stated that, "I disown all party names. I do not profess to belong to any sect of Christians. ... A Stranger, and Pilgrim on Earth." [New York, July 1, 1829], but became a "Christian connexion" preacher, and also an Illinois Statesman, which advocated against slavery. Being found in association with them he became "Arian" in doctrine. Sources for information on William Kinkade - [The Biography of Elder David Purviance, with his memoirs: containing his views on Baptism, the Divinity of Christ, and the Atonement. Written by Himself: With an Appendix; giving Biographical Sketches of Elders John Hardy, Reuben Dooly, William Dye, Thos Kyle, George Shilder, William Kinkade, Thomas Adams, Samuel Kyle, and Nathan Worley. Together, with a Historical Sketch of the Great Kentucky Revival. by Elder Levi Purviance. Dayton. Published for the Author by B. F. & G. Wells. 1848. section Elder William Kinkade; Chapter VI. Page 271] - https://books.google.com/books?id=T78pAAAAYAAJ&pg=pa271#v=onepage&q&f=false

The Bible Doctrine of God, Jesus Christ, The Holy Spirit, Atonement, Faith, And Election; to which is prefixed some Thoughts of Natural Theology and the Truth of Revelation; by William Kinkade, A companion of all them that fear God, and keep his Commandments; New York, 1829; Chapter X; A Few Reasons For Thinking That Michael The Archangel, Is Jesus Christ; pages 149-155

[**TAKE NOTE**: though a valuable source which lists many excellent writers on the subject, it must be duly noted that William Kinkade takes a heretical Arian view (prominent among Christian connexion brethren) of Jesus in the work, saying, **[Page 153]** "I agree ... that Christ is the first Being that God created ...", and that theological position is **vehemently denied by the present author** of this work. Jesus is infinite, eternal and everlasting God (JEHOVAH, Jr (the Son)), even "God manifest in the flesh" (**1 Tim.** 3:16 KJB).]

"... **[Page 149]** **The word *Michael* signifies that which is *like*, or *as* God**. **The word *Archangel* is composed of two Greek words, viz., *arche*, a head; and *angelos*, a messenger. The title *Michael, the Archangel*, literally signifies *the head messenger that is like God*. This must be Jesus Christ, because we all acknowledge that he is the im-age of God, and the head messenger that was ever sent into our world**.

I have often heard preachers speaking of Archangels in the plural, but in scripture the word is always men-tioned in the singular with the definite article *the* before it, by which one particular personage is denoted. In fact there can be but one Archangel, that is, one *head messenger*, and who dare to say that Jesus Christ is not the *head messenger*?

If Christ is a *messenger*, he is an *angel*. If he is the *head messenger*, he is the *Archangel*. If he is *like* God, he is *Michael*; therefore he must be *Michael, the Archangel*. I think every candid person that knows the meaning of these words will agree with me on this point.

The new testament informs us, that **Jesus Christ will preside at the judgment of the last day**. Thus we read: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead." Act. xvii. 31. "The Father judgeth no man, but hath committed all judgement unto the Son." Joh. v. 22. See also Mat. xxv. 31-34. But **the fol-lowing passage shows that Michael will preside in the day of Judgement**. "And at that time shall Michael stand up the great Prince which standeth for the chil- **[Page 149-150]** dren of they people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be de-livered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 1,2. Some people have argued that this text does not refer to the day of judgment, because it says, "Many of them that sleep in the dust of the earth shall awake."- This text might be more literally translated. "The multitudes that sleep in the dust of the earth shall awake." But as it stands, **it sufficiently proves that Michael will stand up to deliver all God's people**, who are written in the book, at the time when those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. The angel Gabriel said to Daniel: "I will show thee that which is noted in the scriptures of truth : and there is none that holdeth with me in these things but Michael, your Prince." Dan. x. 21. In the thirteenth verse of this chapter Gabriel says: "The prince of the kingdom of Persia withstood me one and twenty days : but lo, Mi-chael, one [**Heb.** *ahed*, the first] of the chief Princes, came to help me." The word which is here rendered *one*, is the same Hebrew word which is translated first in the first chapter of Genesis, where he says the evening and the morning were the *first* day. ...

... it appears that this Michael was an associate of the angel Gabriel ...

We are informed in Deut. xxxiv. 5.6, that "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him **[page 150-151]** in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude ix. Now, **if the Lord buried the body of Moses**, and **if Michael the Arch-angel took care of the body of Moses, then the titles *Lord*, and *Michael the archangel* are only different titles, or names given to the same person**. In this dispute, **Michael said to the Devil, "The Lord rebuke thee." Which are the same words the Lord used to rebuke him in the third chapter of Zechariah**, from the first to fourth verse. "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee : is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee." **Here the very Lord that cleansed Joshua from iniquity, is called an Angel**.

If this Lord-angel is not the Lord Jesus, who can this be?

That Jesus Christ commands the armies of heaven, appears from the following scripture: "And he was clothed in a vesture dipped in blood : and his name is called, the Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. * * * * * And he hath on *his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. xix. 13, 14, 16. But it appears from Rev. xii. 7, that Michael com-mands the armies of heaven. "And there was war in hea-ven : Michael and his angels fought against the

dragon; and the dragon fought and his angels." In the ninth verse of this chapter we are informed that the dragon is the Devil, and Satan, and that Michael and his angels cast him, and his angels out of heaven : and in the tenth **[Page 151-152]** verse this victory is ascribed to Christ; hence the exclamation, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down." **To me this evidence proves beyond reasonable dispute, that Michael is one of the names of Christ**; because if the Church is the seat of this war, and **if Christ is the Cap-tain of our salvation, and the leader of his people, he must be the person who is here mentioned under the name of Michael**.

Paul says, "For **the Lord himself shall descend from heaven with a shout, with the voice of the archangel**, and with the trump of God : and the dead in Christ shall rise first." 1 Thess. iv. 16. **From this text it ap-pears that when the Lord shall descend with a shout, his voice will be that of the Archangel, or head Mes-senger; therefore the Lord must be that head Mes-senger**.

This text says the dead shall rise at the voice of the Archangel; and Christ affirms that the dead shall be raised by his voice. He says, "Verily, verily, I say unto you, the hour is coming, and now is, when **the dead shall hear the voice of the Son of God**; and they that hear shall live." "Marvel not at this : for the hour is coming, in the which all that are in the graves **shall hear his voice**, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Joh. v. 25. 28, 29.

I am not alone in this opinion; most of the principal writers of the Trinitarian school have advocated the same doctrine. Brown's dictionary of the Bible on the words *Michael*, and *Angel* says, that both these words do sometimes refer to Christ; and also affirms that Christ is the Archangel. Wood's Spiritual Dictionary teaches nearly, if not exactly, the same on this subject that Brown's does. The former was a Calvinist, the latter a Methodist. Buck, in his Theological Dictionary, under the article *Angel*, asserts that Christ is in scripture frequently called an Angel. Butterworth, Cruden, and Taylor in their concordances, assert that *Michael* and *Angel* are both names of Christ. Doctor **[Page 152-153]** Coke, a Methodist bishop, in his notes on the Bible, acknowledges that Christ is sometimes called an Angel. See his notes on that passage where the Angel of the Lord spake to the people at Bochim. Winches-ter has taught the same doctrine in the 152 page of the first volume of his lectures on the prophecies. Whitefield, in his sermon on the bush that burnt and was not consumed, says, that the Angel that appeared to Moses in the bush was Christ. Pool, in his Annota-tions, explains those passages where the Lord appeared to the Patriarchs under the character of an Angel, as referring to Jesus Christ. Bunyan makes his pilgrim ascribe his deliverance from Apollyon to Michael. He says, "Blessed Michael helped me." Pilgrim's Pro-gress, Cincinnatti edition, page 54. Guyse in his Pa-raphrase on the New-Testament, on Rev. xii. 7. ac-knowledges that many good expositors think that Christ is signified by Michael; and also gives it as his opinion.

Doctor Watts in his glories of Christ, page 200, 201, 202, 218, 223, and 224, teaches the same doctrine. Watts, Dodridge and some others have called this Angel of the covenant, or Angel of God's presence, Christ's human soul ...

Thomas Scott, in his notes on the Bible, says the Angel that appeared to Hager when she fled from her mistress, one of the three Angels that appeared to Abra-ham in the plains of Mamre, the Angel that appeared to Moses in the bush, and the Angel that spoke to the Jews at Bochim, was Jesus Christ : and also asserts that Michael the Archangel is Jesus Christ. See Scott's Bible on Gen. xvi. 9,10. Chap. xviii. throughout. Exod. iii. 2-7. Judg. ii. 1-5. Dan. x. 13. 21. Chap. xii. 1. Rev. xii. 7.

I could mention many other writers who have advo-cated this doctrine, but these are sufficient to prove that it has long been believed among the most eminent Trinitarians. I forebear to quote the words of all these au- **[Page 153-154]** thors on the subject, because it would swell this work unnecessarily; and as those books are very common, the reader can examine them for himself.

... many of these great and good men think that when they were teaching that Christ is an Angel, that he is the Angel of the covenant, the Angel of God's presence, and Michael the Archangel ...

... if Christ is the Angel of the covenant, who spoke with Moses in the Mount, and buried him when he died, he must have existed before he was born of the Virgin Mary.

... In fact the word *Angel* simply signifies a messenger, and never denotes *nature*, but is always significant of office. Every messenger that ever existed in heaven, earth ... was an *Angel*. Christ is called a Messenger in **Isa.** xlii. 19. “Who is blind but my servant? or deaf, as my Messenger that I sent?” also, **Mal.** iii. 1, 2. ... **[Page 154-155]**

... Christ is exalted above all other Messengers, it by no means proves that he never was a Messenger himself. ...

... In fact the above text **[Heb. i. 5.]** taken in its connexion goes rather to prove, than to disprove, that he is one of God’s Angels, or Messengers, because the writer, after speaking of him in connexion with the Angels several times, finally asserts that he was anointed with the oil of glad-ness above his fellows, by which he must mean his fellow messengers, for there are no others mentioned in the connexion.

The drift of the writer in the first chapter of Hebrews, was not to show that Christ was no Messenger, but to show that he was made greater than all the Messengers of God : therefore, when the above text is brought to prove that Christ was never an Angel, that is, a Messenger of God it is pressed into a service for which it was never designed by the writer.” -
https://archive.org/details/bibledoctrineofg00kink/page/149/mode/1up?view=theater
https://archive.org/details/bibledoctrineofg00kink/page/150/mode/1up?view=theater
https://archive.org/details/bibledoctrineofg00kink/page/151/mode/1up?view=theater
https://archive.org/details/bibledoctrineofg00kink/page/152/mode/1up?view=theater
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Thomas Hobbes Scott (17 April 1783 – 1 January 1860), was an English-born clergyman [Anglican], active in Australia.

The Holy Bible; containing the Old and New Testaments according to the Authorised Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. A New Edition. With the Author's Last Corrections and Improvements, and Eighty-Four Illustrative Maps and Engravings. Volume IV. London: James Nisbet and Co., 21, Berners Street. 1866.

Daniel, Chapter X:

> "... **[Page n722; Internally Page 4U3]** The angel, however, who spake to Daniel, was detained all this time to defeat the machinations of the enemies of Israel; and yet could not have prevailed, but that Michael, one of the chief princes, (whom many think to denote Christ,) came to his assistance, (Marg. and Ref. I-K.—Notes, 20, 21, v. 21. XII. 1. Jude 9, 10. Rev, XII. 7-12, v. 7,) ..." - https://archive.org/stream/holybiblecontain18664scot#page/n722/mode/1up

Daniel, Chapter X:

> "... **[Page n723; Internally Page 4U4; Line 8; 10th word from the Left]** But Daniel might be assured, that he had not one friend in the court of Persia, who would concur with the angel, to forward the prophet's designs in behalf of his people, but "Michael their Prince;" and that he must depend on him alone to disappoint the devices which were forming against them. ...
>
> ... Daniel was chief president in Persia: yet, not one of the princes or counsellors, of that empire, cordially united with him in doing good to the Jews: he must therefore look above, to Michael their Prince, and his mighty angels, who would at length effect a revolution, by turning the domi-nion from Persia to Greece, which would be more favour-able to the Jews, than Persia in after-times was. (*Marg*. and *Marg*. Ref. D-F.—*Notes*, 10-14, vii. 6. viii. 5-7. xi. 2-4.) ..." - https://archive.org/details/holybiblecontain18664scot/page/n723/mode/1up?view=theater

Daniel Chapter XII:

> "... **[Page 736; Internally Page 4Y]** CHAP. XII. V. 1. **Michael signifies, *Who is like God?* And this name, with the title of "the great Prince, which standeth for the children of thy people," clearly points out the divine Saviour, and cannot properly be understood of a created angel**. (*Marg. Ref*. b,c.—*Note*, x. 10-14, *v*. 13.) ... Christ's standing up ... **[Left Column to Right Column] then Christ will stand up in his glorious power, to terminate the afflictions of his people, and to make his cause triumph over all opposition**. ..." - https://archive.org/details/holybiblecontain18664scot/page/n736/mode/1up?view=theater

The Holy Bible; containing the Old and New Testaments according to the Authorised Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. Stereotype Edition, from the Fifth London Edition, with the Author's Last Corrections and Improvements. Volume VI. Boston. Published by Samuel T. Armstrong, and Crocker and Brewster. New-York, J. P. Haven. 1824.

Jude [referencing **Daniel** correctly, only partially understands **Jude**, but also references **Zechariah** 3:1-2]:

> "... **[Page 685; Left Column]** V. 9, 10. ... (*Notes*, *Deut*. 34:6. *Dan*. 10:10-14, 20,21. 12:1) **In Daniel, Michael has been sup-posed to be the Son of God himself, as the great Ruler over all angels, and worshipped by them all**. ..." - https://archive.org/details/holybiblecontain06scot/page/685/mode/1up?view=theater

Revelation, Chapter XII:

> "... **[Page 744; Right Column]** V. 7-12. ... **Michael may represent Christ**; (*Marg. Ref*. u;) ...

[Page 744; Left Column Left Marginal Note] ... u Is. 55:4. Dan. 10:13,21. 12:1. Heb. 2:10. Jude 9. ..." - https://archive.org/details/holybiblecontain06scot/page/744/mode/1up?view=theater

George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 – AD 1852), was a Dissenting Minister and theological writer. He was the eldest son of the **Rev.** Anthony Kidd, a Nonconformist minister

ΧΡΙΣΤΟΦΑΝΕΙΑ. **[Christophaneia, or Christophany]** The Doctrine of the Manifestations of the Son of God under the Economy of the Old Testament. By the Late Rev. George Balderston Kidd, of Scarborough; Edited by Orlando T. Dobbin, LL.D., M.R.I.A. London: Ward And Co., Paternoster Row. 1852.

"... **[Page 466; Line 9; 7th word from the Left]** Schoettgenius, an eminent Conti-nental scholar, "devoted a large portion of his life to the study" of this curious book; and from him Dr. J. Pye Smith has quoted the following lines.‡ **"With respect to the names of the Messiah, he "is expressly called in the book Sohar, by the incommunicable name, Jehovah, the Angel of God, the Shekinah or Divine Glory, the Mediator, Michael the Archangel, the Angel of the Covenant, the Word of the Lord, God and Holy and Blessed:- the Image of God, the Brightness of his Glory, the Lord of Hosts, the Son of God, the Son of the Most High, the faithful Shepherd, the Lord of the ministering Angels,—the Angel Redeemer**." Other expressions of similar import are also quoted by Dr. S. ..." - https://archive.org/details/doctrinemanifes00dobbgoog/page/466/mode/1up?view=theater

"... **[Page 567; Paragraph 2]** In the Apostle's brief description of this anticipated event, the notices of "the air", and "the clouds,"† "the trumpet of God,"‡ the "flaming fire," § the "mighty angels," || and "the voice of the archangel," ¶ (meaning probably the Redeemer himself,** as sovereign and leader of the heavenly hosts,) forcibly remind the reader of the like circumstances **[Page 567-568]** in the Giving of the Law, at Sinai ..." - https://archive.org/details/doctrinemanifes00dobbgoog/page/567/mode/1up?view=theater https://archive.org/details/doctrinemanifes00dobbgoog/page/568/mode/1up?view=theater

"... **[Page 567, Notation]** † 1 THESS. iv. 17. ‡ 1 THESS. iv. 16. EXOD. xix. 16,19. HEB. xii. 19. Milton's lines are here worth remembering:

> "He ended, and the Son gave signal high
> to the bright minister that watcht, he blew
> His trumpet, heard in *Oreb* since perhaps
> When God descended, and perhaps once more
> To sound a general Doom. Th' Angelick blast
> Fill'd all the regions:" —— Paradise Lost, B. xi. l**[ines]**. 72-77.

§ 2 THESS. i .8. EXOD. xix. 18. xxiv. 17. HEB. xii. 18. || 2 THESS. i. 7. 1 THESS. iii. 13. Ps. lxviii. 17. DEUT. xxxiii. 2. pp. 254-5, 509, n. ¶. *continued on* p. 510.

¶ 1 THESS. iv. 16.

"**The word "ARCHANGEL", meaning *Ruler of angels*, occurs in the N.T. only twice; here, and in JUDE 9, where 'Michael the archangel' is evidently "THE ANGEL OF THE LORD", spoken of in ZECH. iii. 1, 6, who appears from v. 4, to be JEHOVAH himself; that is, the Second Person of the Blessed Trinity, I AM, *the Son of God, the Christ***. The name *Michael* indeed, does not occur in the book of Zechariah; but it is found in that of *Daniel*, published only a

few years before, and which the apostle Jude might be guided by Inspiration to connect with the other, as part of the prophetick revelations of one and the same period. DAN. x. 13. 21. xii. 1.

That Jesus himself is the Angelick Ruler mentioned in 1 THESS. iv. 16, and JUDE 9, was argued in the last century by the *Rev. James Peirce of Exeter*, in his *Paraphrase and Notes on* COLOSS. PHIL. and HEB. 1727. *Note* on PHIL. ii. 9. p. 32. The idea was rejected by Dr. Doddridge; (*Fam. Expos*. 1 THESS. iv. 16. note f) it **was strongly advocated by *Bp. Horsley***, in his sermon on DAN. **[567-568, Notation Continued]** iv. 17. p. 365 and doubted again by *Dr. J. Mason Good*, in his *Introductory Dissertation on* JOB, p. lxxi.

Both *Mr. P.* and *Dr. D.* assume that the 'voice of the archangel' means the voice emitted *by himself*, whereas it may mean the shouts of attendant angels celebrating his glory, and his final advent. See NUM. xxiii. 21. 1 KINGS. i. 39-45. If this be the sense, it is seen at once why the title "ARCHANGEL" or Angelick Ruler is introduced; it indicates the presence of a host, while it keeps the attention undiverted from Him whose triumph they celebrate. By an expression as slight, the presence of Angelick guards under his command, is indicated in Ps. xxxiv. 7.—'encampeth round about'—p. 265.

This immediate command of the angelick hosts is in the ancient scriptures ascribed to the Second Person. GEN. xxviii. 12. p. 241. JOSH. v. 14. pp. 259, 260, 265,-6. The ascription of that command to the glorified Redeemer, would prepare the Thessalonians to receive the ancient records just referred to, and at length to adore him as JEHOVAH. ..." -
https://archive.org/stream/doctrinemanifes00dobbgoog#page/n417/mode/1up
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Samuel Aaron (AD 1800 - AD 1865), was a Baptist minister.

Rev. Samuel Aaron. His life, Sermons, Correspondence, Etc. 1890.

"... **[Page 22; Line 1; 7th word from the Left]** Hence **his character is declared by the prophet Isaiah and summed up by himself, when he appeared to Manoah and his wife, in the title "WON-DERFUL.**" ...

... We can-not fail to realize that the day is approaching, in which he **[Christ]** will come in the clouds of Heaven, with power and great glory; **with the voice of the Archangel**, and with the trump of God will summon the dead from their graves; will sit on the throne ... **[Page 22-23]**

... **This is the "Wonderful" person whose sacrifice of himself is symbolized**, or set forth by figures on the altar of Christians ..." -
https://archive.org/details/revsamuelaaronhi00aaro/page/22/mode/1up?view=theater
https://archive.org/details/revsamuelaaronhi00aaro/page/23/mode/1up?view=theater

Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) – AD 9 July 1884), was a German Calvinist theologian of peasant origin, and wrote Lange's Commentary.
Elijah Richard Craven (AD **Mar.** 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa.), was a Pastor of both a Reformed and Presbyterian Church, a Theologian, and graduated Princeton Theological Seminary, and Senior Trustee of Princeton, Editor of Lange's Commentary, etc. See his biography here, page 217 -
https://books.google.com/books?id=U11DAQAAMAAJ&pg=pa217#v=onepage&q&f=false

A Commentary Of The Holy Scriptures: Critical, Doctrinal And Homiletical, With Special Reference To Ministers And Students, By John Peter Lange, D.D., Professor of Theology in the University of Bonn, assisted by a number of eminent European Divines. Translated from the German, Revised, Enlarged, and Edited by Philip Schaff, D.D., Professor of Theology in the Union Theological Seminary, New York, in connection with American and English Scholars of various denominations. Volume. X. of the New Testament: Containing The Revelation of John, and a general alphabetical index to all the volumes of The New Testament. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. The Revelation of John, Expounded by John Peter Lange, D.D., Professor of Theology in the University of Bonn. Translated from the German by Evelina Moore. Enlarged and Edited by E. R. Craven, D.D., Pastor of the Third Presbyterian Church at Newark, N.J. Together with a double alphabetical index to all the Ten Volumes of the New Testament by John H. Woods, A.M. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. 1874

Revelation XII. Ver. 7:

> "... **[Page 238; Commentary on Rev. 12:7; Left Column; Paragraph 4; Line 5; 2nd word from the Left]** **We have shown elsewhere that the Archangel Michael is an image of Christ victoriously combatant. Christ is an Arch-angel in His quality of Judge**; and He ap-pears as Judge, not only at the end of the world, but also in the preservation of the purity of His Church (Acts v. 1 sqq.; 1 Cor. v, 1 sqq.). That Christ has His angels also—those that war with Him—not merely in the evening of the world, but from the beginning, is a fact which **[Left Column to Right Column]** John has previously intimated in his Gospel (ch. i. 51); they are the principles and spirits which are with Him absolutely. And so the Dragon also has his angels, his assistants. ..." - https://books.google.com/books?id=g5tBAAAAYAAJ&pg=pa238#v=onepage&q&f=false
>
> "... **[Page 248; Right column; Paragraph 5] Michael** —We read this as in apposition to the war in Heaven. The *war in Heaven* is the eternal, holy, and warlike opposition against the Satanic Kingdom; an opposition **represented by *Michael*, the warlike form of Christ**, a form which also manifests itself in His Church as the spirit of discipline.
>
> "The view of Vitringa, of which Hengsten-berg is an earnest advocate, that Michael is not an *Angel* (according to Dan. x. 13; xii. 1, the guardian Angel of the Old Testament people of God; according to Jude 9, and Archangel), but Christ Himself, or, as Hengstenberg prefers to say, the *Logos*—suffers shipwreck at the very outset—irrespective of the passage Jude 9, where the express title ο αρχαγγελος, according to Hengstenberg, no more contains a proof against the divinity of Michael than the utter-ance of our Lord, John xiv. 28, bears testimony against the homoousia of the Son—in the im-possibility of regarding the Michael of ver. 7 and the Child of ver. 5 as one and the same person" (Düsterd.). Within the range of sen-suous apperception this is, undoubtedly, impos-sible; in Christology, however, Christ can, at the same time, be a child, in Bethlehem, and the Son of God, in universal relations and manifesta-tions. We take it that Michael, in accordance with the difficult reading, is, from the outset, Christ in warlike array against Satan, and that hence it is that the angels of Michael are ap-pointed to be angels of war against the Kingdom of Darkness. The very designation of Michael in Jewish Theology as the συνήγωρ, or advocate of the pious, in opposition to the κατήγωρ, is ex-pressive of the assumption that Michael is no mere angel. [See *foot-note*, p. 241. — E**[lijah]**. R**[ichardson]**. C**[raven]**.] ..." - https://books.google.com/books?id=g5tBAAAAYAAJ&pg=pa248#v=onepage&q&f=false

Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenberg – AD May 28, 1869, Berlin), was a German Lutheran churchman and neo-Lutheran theologian from an old and important Dortmund family.

Christology of the Old Testament, and a Commentary of the Predictions of the Messiah by the Prophets. by E. W. Hengstenberg, Doctor of Phil. and Theol. and Professor of the latter in the University of Berlin. Translated from the German, by Reuel Keith, D.D. Professor in the Protestant Episcopal Theological Seminary of Virginia. Volume II. Containing the Messianic Prophecies of Zechariah and Daniel. Washington, D.C.: Published by William M. Morrison. 1839.

Section: Zechariah 1:7-17.

> "... **[Page 19]** 4. The result already obtained is confirmed by a comparison of it with what occurs in other writings of the Old Testament. We have already seen, Vol. I, p. 167, that, Exod. 32:34, another angel is associated with the highest revealer of God, the angel of the Lord, as standing to him in the same relation which he sustains to the Most High God. But what is found in Daniel on this sub-ject is peculiarly important in the interpretation of Zechariah. **The angel of the Lord, the great Prince, who represents his people, chap. 12:1, comp. Zech 1:12, appears there under the symboli-cal name Michael**. As a mediator between him (who is present for the most part in silent majesty, and only sometimes, as here, speaking a few words) and the prophet, Gabriel appears, whose office it is to interpret the visions to Daniel, and enable him to understand them; comp. 8:16, 9:21. (Beitr. 1, p. 165 ff.) We would already there have directed the attention to the accurate agreement between Daniel and Zechariah in this respect, the more remarkable on account of the manifest independence of both, if we had at that time, as we have been enabled to do since, attained to a certain result in reference to Zechariah.
>
> The angel of the Lord halts on a red horse among the myrtle bushes, in a deep valley. The latter is a striking image of the Theocracy ..." - https://archive.org/details/christologyofold02hegs/page/19/mode/1up?view=theater

Section: 3. The Angel with the Measuring Line. Chap. 2: v. 5-17.

> "... **[Page 23; Line 10; 11th word from the Left]** We then have the advantage of an accurate agreement with **Dan.** chap. 12, where entirely the same persons appear in action, **Michael, the angel of the Lord**, in company with Gabriel, the *angelus inter-pres*, and another angel, (comp. Beitr. 1, p. 167 ff.) ..." - https://archive.org/details/christologyofold02hegs/page/23/mode/1up?view=theater

Christology of the Old Testament, and a Commentary of the Predictions on the Messianic Predictions. by E. W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German by James Martin, B.A. Edinburgh. Volume IV. Edinburgh: T. & T. Clark, 38 George Street; London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. MDCCCLXV. (1865) Appendix III.

> "... **[Page 300; Paragraph 4]** In the two prophets of the Captivity also, *Ezekiel* and *Daniel*, the angel of the Lord is described as personally distinct from the invisible God, essentially different from the inferior angels, and identical with the Logos of John.
>
> In Ezek. ix., the prophet Ezekiel sees six men come to exe-cute judgment upon apostate Jerusalem, each man with an instrument of destruction in his hand. In the midst of them there is one clothed with linen, and with writing materials at his side. And they come and stand beside the brazen altar, which has been polluted (see the remarks on Amos ix. 1). The man clothed in linen, the angel of the Lord (see the proofs in vol. i. p. 358), sets a mark upon the foreheads of the men, that sigh and that cry for all the abominations that are done in the midst of the city. His peculiar task is to take care of the elect. At the same time he also superintends the infliction of punishment, and the six

inferior angels act as his servants (see vol. i. p. 359, and the commentary on the **Rev.** vii. 3). Thus the angel of the Lord manifests himself, as at once the fountain of salvation and of punishment to the covenant nation. The dress worn by the angel of the Lord points back to the sacred clothing, worn by the earthly mediator between God and the nation (**Lev.** xvi. 4, 23). By this attire the angel of the Lord represents him- **[Page 300-301]** self as the heavenly High Priest, just as in Zech. i. 12, the angel of the Lord appears as the heavenly Mediator, Inter-cessor, and High Priest. In the appearance of the angel of the Lord as High Priest, there was a prophetic manifestation of the high-priestly office of Christ (compare Zech. vi. 9, 10). In **Rev.** vii. 2, 3, the sealing is superintended by Christ.

In *Daniel* the angel of the Lord is introduced under the name Michael. (For proof of the identity of Michael and the angel of the Lord, see the *Dissertation of Daniel*, p. 135).

Two different views are entertained with reference to Michael. **In the opinion of some, Michael is no other than Christ, or, to speak more correctly, the Word which was in the beginning with God, and which from the very first has been the medium of all his communications to the Church on earth.** There are others, again, who regard him as a created angel, to whom is intrusted the care of the Church of the Old and New Testament; or, according to *Hofmann's* view (Schriftbeweis i. p. 295, 296), "the angel who conducted the affairs of Israel," "the angel-prince who ruled in Israel, as a nation." **That the former is the correct view, we have proved in the commentary on Rev. xii. 7 sqq**. But we will strengthen our assertion still further, by entering into a thorough examination of the passages in Daniel which bear upon this subject.

Michael is mentioned first in Dan. x. 13, "And the prince of the kingdom of Persia stood before me one-and-twenty days, and behold Michael, one of the first princes, came to help me, and I remained there with the kings of Persia." The reason is here assigned by Gabriel remaining away so long. In ver. 12, Gabriel says that he would gladly have come, on the very first day on which Daniel humbled himself before God. Daniel con-tinued mourning for twenty-one days; and it was not till after this that Gabriel came. That Michael must be the possessor of superior power and exalted far above the ordinary angels, is very obvious from this. Gabriel by himself is powerless. Michael must first come to his help, and set him free, before he can bring the joyful tidings to Daniel. ... **[Page 301-302]**

... **[Page 302; Line 30]** Michael will set his foot upon the necks of the other "chief princes," and will be a king of kings and a lord of lords (Rev. xix. 16). ... The absolute superiority of Michael to all the other powers, which is expressly indicated by the *name* itself ("who is as God," equivalent to "as surely as I am God, no one can contend with me"), is just as little affected by Dan. x. 13 as the **[Page 302-303]** absolute superiority of Christ by Is. liii. 12, "therefore will I give him a share of the many, and he shall divide the spoil with the strong," where Christ is first of all ranked, in just the same manner ...

... "Unde simul efficitur," says *Michaelis*, "ut populus Judaicus huic Michaeli tanquam unico suo patrono summopere sit obstrictus." To be the prince of the covenant nation is a dignity which could not be possessed by a created angel, but one by which Michael was exalted, in harmony with his name, into the sphere of divinity, and by which he is also identified with Christ, who, when he appeared in the midst of Israel, came to "his own possession." ... **[Page 303-304]**

... **[Page 304]** Michael is not mentioned again, after chap. x. 21, until chap. xii. 1, where it is said, "at that time shall Michael stand, the great prince, which standeth for the children of thy people." "The great prince" (equivalent to the King of kings in the Revelation), serve as the

complement to "one of the chief princes." The rescue of Israel is here ascribed to Michael alone, and the subordinate task of Gabriel entirely vanishes. ...

... The two passages in the New Testament, in which Michael is mentioned, serve to confirm the result already arrived at. **That the Michael referred to in Rev. xii. 7 is no other than the Logos**, has already been proved in my commentary upon that passage. Hofmann (Schriftbeweis I., p. 296) objects to this explanation, and says, "in this case it is impossible to imagine why the Archangel should be mentioned as fighting with the dragon, and not the child that was caught up to the throne of God." But we have already replied to this in the commentary, where we said, "if Michael be Christ, the question arises why Michael is mentioned here instead of Christ. The answer to this is, that the name Michael contains in itself an intimation that the work referred to here, the decisive victory over Satan, belongs to Christ, not as human, but rather as divine (compare 1 John iii. 8). *Moreover*, this name forms a connecting link between the Old Testament and the New. Even in the Old Testament, Michael is represented as the great prince, who fights on behalf of the Church (Dan. xii. 1)." The conflict there alluded to was a prediction and prelude of the one mentioned here. ..." - https://archive.org/details/christologyofold04heng/page/300/mode/1up?view=theater https://archive.org/details/christologyofold04heng/page/301/mode/1up?view=theater https://archive.org/details/christologyofold04heng/page/302/mode/1up?view=theater https://archive.org/details/christologyofold04heng/page/303/mode/1up?view=theater https://archive.org/details/christologyofold04heng/page/304/mode/1up?view=theater

"... **[Page 309]** 4. **That the angel of the Lord is the Logos of John**, who is connected with the supreme God by unity of nature, but personally distinct from him, was, if we except the Fathers mentioned above, **the *universal doctrine of the early Church***. The Fathers of the **[Page 309-310]** first synod in Antioch, in a letter sent to Paul of Samosata before his deposition (*Colet. conc. coll. Venet.* i. p. 866, 70), affirm that "the angel of the father, being himself Lord and God μεγάλης βουλῆς ἄγγελος, appeared to Abraham and to Jacob, and to Moses in the burning bush." *Justin Martyr*, in his *Dialogue with Tryphon*, § 59—61, proves that Christ spoke to Moses out of the thorn-bush, and says that he is called the angel of the Lord, ἐκ τοῦ διαγγέλλειν τοῖς ἀνθρώποις τὰ παρὰ τοῦ πατρὸς καὶ ποιητοῦ τῶν ἀπάντων.[1] See, further, *Constitutt. Apost*. v. 20 b., *Coteler*. i. p. 325; *Irenaeus*, c. *haeres*. iv. 7, § 4; *Theophilus*, ii. 31; *Clemens Alex., Paed*. i. 7; *Tertullian*, c. *Prax*. c. 16; *Cyprian*, c. Jud. ii. 6; *Hilary, de trin*. iv. § 32; *Eusebius, demonstr. evang*. v. 10 sqq.; *Cyril, Hieros*. p. 322, ed. Ox.; *Chrysostom, hom*. 48 *in Gen*.; *Ambrosius, de fide ad Grat. opp*. t. ii. p. 460. *Theodoret says* (interr. 5 in Ex. opp., t. i. ed. Hal. p. 121, on Ex. iii. 2), καὶ ὅλον δὲ τὸ Χωρίον δείκνυσι θεὸν ὄντα τὸν ὀφθέντα κέκληκε δὲ αὐτὸν καὶ ἄγγελον· ἵνα γνῶμεν ὡς ὁ ὀφθεὶς οὐκ ἔστιν ὁ θεὸς καὶ πατήρ, ἀλλ᾽ ὁ μονογενὴς υἱὸς, ὁ μεγάλης βουλῆς ἄγγελος.[2] ...

... **[Notation]** 2. See the collection of passages from the Fathers, maintaining the identity of the angel of the Lord and the Logos, in *Keil's Opusc*. acad., p. 303, and in *Ode de angelis*." - https://archive.org/details/christologyofold04heng/page/309/mode/1up?view=theater https://archive.org/details/christologyofold04heng/page/310/mode/1up?view=theater

The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the **Rev.** Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume First. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. MDCCCLI (1851).

Section: The Prologue, Rev. I. 1-3.

"... **[Page 50; Line 6; 6th word from the Left]** But as in the Old Testament, and especi-ally in those prophets, with whom John has closest affinity, a particular angel is brought into notice, who stands beside the angel of the Lord as the mediating agent of his revelations, we are naturally led to think of such being understood here. Even so early as at Ex. xxxii. 34 we find along with **the highest revealer of God, the angel of the Lord or the Logos, an angel placed in a subordinate relation to him as his inseparable attendant. In Daniel the angel of the Lord appears under the symbolical name of Michael**. But as he commonly manifests himself in overwhelm-ing majesty, the angel Gabriel acts as mediator between him and the prophet, comp. viii. 16, ix. 21. ..." - https://archive.org/details/revelationstjoh01fairgoog/page/50/mode/1up?view=theater

Section: The Seven Epistles, The Appearance of Christ, I. 14.

"... **[Page 99; Line 4; 10th word from the Left]** Both the long robe and the golden girdle have respect to Daniel x. 5, where it is said **of Michael or of the Logos** (see on ch. xii. 7) ..." - https://archive.org/stream/revelationstjoh01fairgoog#page/n111/mode/1up

Section: The Seven Epistles, The Appearance of Christ, I. 15.

"... **[Page 99; Last line; 4th word from the Left]** The blinding whiteness of the hair (the addition, **[Page 99-100]** "as snow," supplies the idea of glittering splendour), denotes not the untarnished purity of Christ, which would be out of place here, where he appears to encourage and to frighten, but his holiness, majesty, glory, to which also we are led by the connection in which it stands with eyes like a flame of fire. Comp. upon whiteness as the colour of serene splendour, the symbolical representation of glory ch. iv. 4. John xvii. 5, "And glorify me, O Father, with thyself, with the glory which I had with thee before the world was," corresponds as to mean-ing. The second half rests upon Dan. x. 6, where it is said **of Michael, the Logos**, "His body was as Tarsis, his countenance like the lightning, and his eyes as torches of fire, and his arms and his feet like burning brass." ..." - https://archive.org/details/revelationstjoh01fairgoog/page/99/mode/1up?view=theater https://archive.org/details/revelationstjoh01fairgoog/page/100/mode/1up?view=theater

Section: The Seven Epistles, The Appearance of Christ, I. 18.

"... **[Page 106; Line 14; 10th word from the Left]** Under the Old Testament, such immediate intercourse with heavenly beings, even with angels (Dan. viii. 17,18, Luke ii.10), but most of all with the Lord and his Revealer, especially when he appeared in his glorious Majesty, filled with a profound terror the minds even of his holiest servants. The fervid appearance of the Lord's glory which Isaiah saw, ch. vi. (comp. ver. 4, "And the house was full of *smoke*, from the fire on the golden altar), primarily had respect, not to him, but to the ungodly people to whom he was going to be sent as a messenger of wrath. Yet even he cried out on beholding it, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts." Ezekiel, in ch. i. 28, falls upon his face when the Lord appears to him in his burning glory, although the indignation was kindled not against him, but against incorrigible sinners, comp. iii. 23, xlii. 3. Da-niel falls down, ch. viii. 17, 18, when Gabriel comes to him, in utter impotence on the ground, but the angel touches him and raises him up again, so that he is able to stand. But Dan. x, 7, ss., comes nearest to the passage before us. **Daniel falls on the ground when he sees Michael, the angel of the Lord, in his burn-ing glory** ..." - https://archive.org/details/revelationstjoh01fairgoog/page/106/mode/1up?view=theater

Section: The Seven Trumpets, CH. X. 1.

"... **[Page 376; Paragraph 2]** Ch. x. 1. *And I saw another strong angel come down from heaven, clothed with a cloud, and the rainbow upon his head; and his face like the sun, and his feet like pillars of fire*. **The *other angel*** (understood most easily in relation to the angels who blew the trumpets), **can only be Christ**. For everything that is said to characterize this other angel applies only to God, who can be no angel, and to the reflection of his glory, Christ. We cannot suppose with Züllig, that Jehovah had communicated to the angel his proper insignia, for these are not communicable. It would, indeed, have been contrary to the divine word, "I will not give my glory to another"—a breaking down of the limits between the Creator and his creature, for which no analogy is to be found in the whole of Scripture. It must, at any rate, have been very carefully and expressly pointed out, that the glory was altoge-ther of a borrowed kid. But there is no trace whatever of this. Further, the operations of the angel belong only to Christ. The planting of the right foot on the sea, and the left on the earth, as certainly belongs to Christ, as it is to him and not to an angel that God has put in subjection the future word (Hebr. ii. 5), as **[Page 376-377]** certainly as the dominion of the world must be possessed by the Lord and His Christ (ch. xi. 15.) It would have been presump-tion for a created angel to come forth thus. Nothing but the oath of God, or of one connected with him by oneness of nature, can secure for the church, what requires here to be secured for her. Scripture never attributes to angels such depth of insight into the divine decrees, that their authority could be perfectly secure one for the church—comp. 1 Pet. i. 12, and **Rev.** v. 3. It would have been somewhat different if the angel had made the oath merely in the name of God, or had related it as having been made by God; as in Gen. xxii. 16. And even there it is not an angel that speaks, but the angel of the Lord: "By myself have I sworn, *saith the Lord*." Here, too, the suitableness of the re-sult is founded on the person swearing; the angel swears in his name; and of such an oath, made by a created angel, Scripture furnishes no example.[1] Then, in the original passage, Dan. xii. 7, it is not a created angel, but Michael, the Logos, who stands upon the waters of the Tigris, as the angel here upon the sea and earth, and swears. Finally, the reference to Christ has on its side the analogy of ch. vii. 2, where he appears likewise under the name of *another* angel. *There* he comes forth for the consolation of his church, which was troubled at the prospect of the judgments which were to pass over the world; *here* he meets the disquieting doubts regarding the completion of the kingdom of God, and its final victory over the world, which were awakened by the thought of the worldly spirit having gained so much in the church itself. There he consoles the church, when ready to faint on account of her participation in the world's plagues. and here, in like manner, when ready to faint on account of her participa-tion in the world's sins. ... **[page 376-377]**

[Page 377 Notation] [1] Vitringa: "Does the hope of the church rest on the oath of a created angel? Is it the part of a created angel to swear, that the words of prophecy and the promises given to the church shall be fulfilled? Assuredly, if the hope of the church shall stand un-moved, it cannot be sustained excepting by the faithfulness and oath of that very person, to whose nature failure is not incident, and which of itself is able to perform whatever it swears to—and this can be said only of God. Wherefore God swears by himself (Heb. vi. 7), when his object was to confirm the faith of his people regarding what he had pro-mised in the Old Testament, and shew the unchangeableness of his council." **[Page 377 Notation End]** -
https://archive.org/details/revelationstjoh01fairgoog/page/376/mode/1up?view=theater
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Section: The Seven Trumpets, CH. X. 2.

"... **[Page 382; Line 15; 2nd word from the Left]** The *planting of the foot* on anything is a symbol of taking possession and maintaining with invincible power. In Dan. xii. 6, Michael appears as standing

on the waters of the Tigris, as a sign that he has power over the might of heathendom, and consequently could bring it under his dominion. Comp., besides, Ps. viii. 7, where to put under the feet and to have dominion are parallel; Ps. cx. 1, **Jos.** x. 24. ..." - https://archive.org/details/revelationstjoh01fairgoog/page/382/mode/1up?view=theater

Section: The Dragon, CH. XII. 7, 8, 9.

"... **[Page 464; Paragraph 2]** Ver. 7. *And there was a war in heaven: Michael and his angels fought with the dragon, and the dragon fought and his angels*. Ver. 8. *And he overcame not, and his place was no more found in heaven*. Ver. 9. *And he was thrown, the great dragon, the old serpent, who is called the devil, and Satan, who deceives the whole world; he was thrown on the earth, and his angels were thrown with him*. The question here first of all arises, who is Michael? Very different answers have been given to it—for the fullest account of these, see J. Ode de An-gelis, p. 1052, ss. According to one view, Michael is no other than Christ, or more correctly expressed, the Word, who in the beginning was with God, and from the first has mediated in all transactions respecting the church on earth. But, according to another view, supported by the Jewish expositors, some authori- **[Page 464-465]** ties in the ancient church, the greater part of Catholic commen-tators, who in this manner have endeavoured to find biblical support for their angel-worship, and recently among us by Hof-mann, Michael is a created angel, who has committed to him the charge of the church, both under the old and the new covenant. The following reasons decide in favour of the first view. 1. **The name Michael (who is like God) itself shews, that we must not seek for him in the region of the finite**. It rests upon Ex. xv. 11, "Who is like thee among the gods, O Lord," and Ps. lxxxix. 6,7, "Who in the clouds is like the Lord, comes like the Lord among the sons of the mighty? God is greatly to be feared in the fellowship of his saints, and terrible over all that is round about him." In the name: Who is like God, there must be sup-plied: Whose glory is represented in me. If we should suppose with Bengel, that the name denotes the infinite distance from God, "the humility of this distinguished angel, and his freedom from all self-elation," q. d., I am not like God, it would be no fit designation of the angel-princes, it would have been more appropriate for the least among the angels, or rather for being used as a designation of men. The derisive imitation of the name Michael in ch. xiii. 4, "And they worshipped the dra-gon that gave power to the beast, and they worshipped the beast and said, Who is like the beast? and who is able to make war with him?" implies that his name denotes an incomparable greatness and power—the *εἶναι ἴσα θεῷ*, being like God, which is affirmed of God in John v. 18, and Phil. ii. 6. Only when the name is viewed in this light does it appear in a suitable connection with the matter at hand. "In **the name Michael," says the Berleb. Bible, "which is applied to Jesus Christ, the Lord of Hosts**, there is given the sure pledge of victory. For, since he is supreme over the whole world, and the Father has put all things under his feet, angels, principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles." 2. Michael first meets us in the book of Daniel, and there, therefore, we must seek for an explanation of his nature. But that he is there identical with the angel of the Lord, has been proved in my Beiträgen I., p. 165, ss. And what **[Page 465-466] was said in the Christology in proof of the angel of the Lord being no created angel, but the Logos**, still holds good, notwithstanding the pains of Hofmann to invalidate it.[1] 3. What is said in Daniel x. 5,6, of Michael, "His body was like a chrysolite, his countenance like the lightning, his eyes like torches of fire, his arms and his feet like shining brass, his speech like a great clamour," this in the Revelation, ch. i. 13—15, and x. 1, is transferred to Christ, which we cannot suppose would have been done, if Michael had been a created angel. Daniel was so terrified by the voice of the per-son who appeared to him, that he fell down in a state of utter im-potence, and could not for a long time raise himself up. John was affected in quite a similar way by the manifestation of Christ. In ch. ii. 18, also, features in the description of Christ are drawn from Dan. x. 5. 4. What is here

attributed to Mi-chael, the conquering of Satan, is in the fundamental passages of the gospels, and here also in ver. 11, attributed to Christ.[2] Vi- **[Page 466-467]**

[Page 466 Notation] [1] No created angel could be described by the Lord as the one, in whom his name was, and his face, (Ex. xxxiii. 14, 15), nor could any created angel have been spoken of by Jacob as having redeemed him, and as blessing his children. To give such pre-eminent honour to a created angel, as Hofmann wishes, is entirely against the position, which is uniformly ascribed in the Old Testament to angels, and would have paved the way for Polytheism. It would also imply a surrender of the Old Testament foundation for the prologue of the gospel of John, which is of essential moment. We lose also the key for explaining the fact, that as in the Old Testament the angel of the Lord and Satan, so in the New Testament, Christ and Satan stand opposed to each other, and that in the New Testament the angel almost disappears. In this one place alone would he occur in regard to the times of the new covenant under the name of Michael. This is in-credible if, as the guardian of the church, he was different from Christ. How much has the Old Testament to say of the angel of the Lord? The grammatical reason also for holding that מלאך יהוה cannot mean an angel, but only the angel of the Lord, also stands firm. Ewald in the last edition of his grammar, § 290, remarks, "A proper name has the same influence as a noun with the article. If the first is to be regarded as in-definite, but the second as definite, the first also can remain so before the article in the status constructus, if no dubiety arises; but should such arise, because in the first word the individual and the indefinite in kind must necessarily be denoted, then the first word cannot be marked by the status constructus." The genitive must in that case be marked by ל, comp. § 292. Such a fundamental rule cannot be shaken by particular passages, in which it seems on a slight consideration to be violated. A close investi-gation shews, that it is observed also in these. In Haggai i. 13 it is not an angel of the Lord that is the subject of discourse, but Haggai is called *the* angel of the Lord, to distinguish him from other persons of the same name, but of a different calling. In **Mal.** ii. 7, the priest is not an angel, but *the* angel of the Lord of Hosts, ordinarius dei minister in his kingdom. The prophets alone as individuals have an extraordinary mission.

[2] Ode: "**Michael overcomes the devil, and throws him down from heaven to earth. But it is evident that the person who accomplishes that great work, is Christ** the Son of **[Page 466 Notation End, continues onto Page 467 Notation]**

[Continuation from Page 466, Page 467] tringa says with perfect justice: "If there were another angel besides him, who undertook and accomplished this, a great part of the glory would be taken from the Son of God, which by this name is often ascribed to him in Scripture."—The reasons brought in support of the created angel can easily be set aside. "In the altercation," says Bengel, "with the devil about the body of Moses, he did not dare to bring against him a railing accusation, but said, The Lord rebuke thee. This moderation, befitting only in a creature, certainly indicates a created angel." But in that passage of Jude, Michael speaks expressly as the "archangel," as the captain of the Lord's hosts, as the angel of the Lord, and we can as little draw from it a proof against the godhead of Michael, as from the declaration, "The Father is greater than I," we can find a proof against the Lord's equality in power and glory with the Father.[1]—But if Michael is Christ, it may be asked, why should he here be called Michael and not Christ? The answer is, the name Michael points to this, that the work, which is here under consideration, the decisive victory over Satan, belongs to Christ, not after his human, but only after his divine nature—comp. 1 John iii. 8, "He that committeth sin is of the devil; for the devil sinneth from the begin-ning; for this purpose the Son of God was manifested, that he might destroy the works of the devil." Then, this name forms a bridge between the Old and New Testament. In the Old **[Page 467-468]**

[**Continuation from Page 466 Notation, Page 467 Notation**] God; see Matth. xii. 29, Luke xi. 22; comp. with Luke x. 18, Hebr. ii. 2, 14, and 1 John iii. 8."

[1] Vitringa with justice derives a proof from this very passage against the view of a created angel: "That he is the Son of God, is plain from the following passages com-pared together, Zech. iii. 1, and Jude ver. 9; for he, who is made known in Zech. iii. 2 by the name itself of Jehovah, is called in Jude the archangel Michael." This also is not without weight, that the name of no ordinary angel elsewhere occurs in the whole of this book. When Bengel remarks, "Michael alone is called in Scripture an arch-angel, and elsewhere archangel is found only in 1 Thess. iv. 16, without the name of the being to whom it applied. Whether, therefore, there is more than one archangel, or all good angels stand under Michael, as all bad ones under Satan, is a question more easily asked than answered;" two problems are mixed up together, which are essentially different from each other. **That all good angels stand under Michael as all bad ones under Satan, cannot be doubted, whenever it is understood, that Michael is no other person than the Logos, the Word**. But it may still be a matter of doubt, whether there is more than one archangel. It admits of question whether archangel is the designation of the higher angels generally, the "first princes" in Dan. x. 13, or whether it belongs to him who corresponds to the great prince in Dan. xii. 1. But in either case Michael is distinctively the archangel. **[Page 467 Notation End]**

[**Continuation from Page 467, Page 468**] Testament Michael had appeared as the great prince who fights for the church, **Dan.** xii. 1. That battle was the prophecy and prelude of the one reported here. —Bengel again says, "In this battle itself Michael makes the onset. For, it is only said after-wards, that the dragon also fought. But elsewhere this enemy, and the other enemies, always make the assault; ver. 4 here, 13, 17, xvii. 14, xix. 19." Farther, "The battle and the defeat are ascribed pre-eminently to the dragon himself as the principal, and not to his angels; as the Revelation, indeed, in the descript-tion of both the good and the evil, is wont to make all, as it were, depend on the head." Because, we add, it is from the head that a cause always mainly proceeds. Michael and Satan are the pro-per factors of history. All others, however they may push themselves forward, and however much also they may draw upon them the eyes of a short-sighted world, are but subordinate agents and instruments.—The *object* of the battle we already learn from Zech. iii. 1, ss. There the controversy is between Satan and the angel of the Lord, who is all one with Michael, about the sinfulness of the people. Satan desires, that on account of this they may be given up to him still farther. The angel of the Lord re-jects this demand, removes the ground of it by imparting forgive-ness of sins, and at the same time declares, that a still richer par-ticipation of this forgiveness, and in consequence a still deeper confounding of Satan, should take place in the times of Messiah, by which a bridge is raised between that passage and the one be-fore us. There the angel of the Lord stands on the defensive: he defends the people of God against the attacks of Satan; but here he takes the offensive. We are introduced to a more pro-found insight into this conflict by the fundamental and parallel passages in the gospels. As soon as Christ has become Christ, has received in baptism the fulness of the Spirit, the battle of Satan against him begins, with the view of defeating the work of redemption in its commencement, maintaining his position as the prince of this world, and checking in the bud the reviving glory of the church. In the words of Bengel, "He tempted Christ in the wilderness, and when he was obliged to give way, he withdrew, but only for a season. When the suffering of Jesus came, the enemy again appeared, and the power of darkness raged with fearful violence. But then, too, was the prince of this world **[Page 468-469]** Judged. ..." -
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The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the **Rev.** Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume Second. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. MDCCCLII. (1852)

The Three Enemies of God's Kingdom, The Beast from the Sea, CH. XIII., Etc.

> "... **[Page n35; Internally Page 23; Line 18; 6th word from the Left]** The property of being *incomparable* belongs only to God—see Ex. xv. 11; Ps. lxxxix. 7; Isa. xl. 18—and to Christ, who is connected with him by oneness of nature, and appears in the Revelation under the name of Michael, "who is like God," (Rev. xii. 7.) They make the beast, to which the dragon gives his power, or the beast in his connection with the dragon, a Michael, and scornfully challenge the *true* Michael and his servants to measure themselves to him. ..." -
> https://archive.org/details/revelationstjoh02fairgoog/page/n35/mode/1up?view=theater

The Three Enemies of God's Kingdom, The Beast from the Earth, CH. XIII. 18.

> "... **[Page n64; Internally Page 52; Line 19; 5th word from the Left]** It also perfectly agrees with the descript-tion, which St Paul, in 2 Thess. ii. 4, gives of the man of sin: "Who opposeth and exalteth himself against all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." ***The Lord arises*—this name originally consecrated to the true God, and derived from the songs of the church, that celebrate him as the Almighty Being, who rises to avenge his enemies, the beast appropriates to himself, as his adherents had already in ver. 4 claimed for him the [Page n64-n65; Internally Page 52-53] name Michael**. ..." -
> https://archive.org/details/revelationstjoh02fairgoog/page/n64/mode/1up?view=theater
> https://archive.org/details/revelationstjoh02fairgoog/page/n65/mode/1up?view=theater

The Destruction of the Three Enemies, CH. XIX. 13.

> "... **[Page n273; Internally Page 265; Line 30; 2nd word from the Left]** John, Lücke conceives, does not call the "historical Christ" simpliciter ***the* Word**, as if the name here did not, pre-cisely as **the name Michael, in ch. xii., designate Christ in respect to his *divine nature***, in which alone there was to be found the security for his last victory over an ungodly world. ..." -
> https://archive.org/details/revelationstjoh02fairgoog/page/n273/mode/1up?view=theater

Proofs for the Genuineness of the Apocalypse, Papias.

> "... **[Page n405; Internally Page 397; Line 1; 10th word from the Left; 2nd word from the Right]** Under the fruitless battle-array of the fallen angels, we can only understand their conflict with Christ, as described in the Apocalypse. Papias had first in explanation of the passage in the Apocalypse deline-ated the divine mission of the angels. Then, how wickedly they had acted in regard to it. Thereafter, the conflict of Michael and his angels with them. Finally, the issue. ..." -
> https://archive.org/stream/revelationstjoh02fairgoog#page/n405/mode/1up

Christology of the Old Testament and a Commentary on the Messianic Predictions by E. W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German, by the **Rev.** Theodore Meyer. Volume I. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, & Co. Dublin: John Robertson & Co. MDCCCLXVIII. (1868)

For Hengstenberg on "The Angel of the Lord" being the Logos, Pre-incarnate Christ, etc., see Pages 121-136; Internally Pages 115-130:

- https://archive.org/details/christologyoldt00meyegoog/page/115/mode/1up?view=theater
- https://archive.org/details/christologyoldt00meyegoog/page/116/mode/1up?view=theater
- https://archive.org/details/christologyoldt00meyegoog/page/117/mode/1up?view=theater
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- https://archive.org/details/christologyoldt00meyegoog/page/130/mode/1up?view=theater

David Steele, Sr. (AD 2 November 1803 – AD 29 June 1887), was a Reformed Presbyterian or Covenanter minister.

Notes on the Apocalypse; with An Appendix containing dissertations on some of the Apocalyptic Symbols, together with animadversions on the interpretations of several among the most learned and approved expositors of Britain and America. By David Steele, Sr., Pastor of the Reformed Presbyterian Congregation, Philadelphia. to the **Rev.** John Cunningham, LL.D. Philadelphia: Young & Ferguson, No. 14 South Seventh St. 1870.

> "... **[CHAPTER VIII.]** An angel, by his official place and work easily distinguished from those having the trumpets, holds in his hand a "golden censer" that with "much incense" he might render acceptable "the prayers of all saints." As the angel who had the "seal of the living God," is distinguished from those that "held the winds," (ch. vii. 1) so is he here, from those that had the trumpets. Here he appears as the Great High Priest over the house of God; and as "the whole multitude of the people were praying without, at the time of incense;" (Luke i. 10) so the service of God is thus emblematically represented as conducted according to divine appointment. This Angel therefore is Christ himself. "No man cometh unto the Father but by him." He is the only Advocate with the Father; and through him "we have access by one Spirit unto the Father." (Eph. ii. 18.) ...
>
> ... 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings and an earthquake.
>
> V. 5—The Lord Jesus, in carrying out the designs of the divine mind, and executing the commission which he received from the Father as Mediator, appears in various characters. Whilst as a priest he intercedes for his people, and by the incense from the golden censer renders their prayers

acceptable before God; as a king he answers their prayers by terrible things in righteousness. (Ps. lxv. 5). This work of vengeance is vividly signified by scattering coals of fire on the earth.

From the very same altar, whence the glorious Angel of the Covenant had received fire to consume the incense, he next takes coals, the symbol of his wrath, and scatters them into the earth. ..."

"... **[CHAPTER X.]** Vs. 1-3. — The majestic description of this Angel agrees to no creature. It is proper to God-man only. It is partly the same display of the Mediator's glory which we had in ch. i. 15. Especially is this the case as to his face, his feet and his voice. The "rainbow" is still the sign of the everlasting covenant. "In wrath he remembers mercy." ...

... The angel set his feet upon the world, as his footstool; by which position is emblematically signified his sovereign dominion over sea and earth. And this is agreeable to his own plain teaching in the days of his public ministry:-"All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) He trod upon the billows of the ocean literally in the state of his humiliation, giving thereby evidence of his power over the mystical waters,-"the tumults of the people." During the popular commotions signified by the trumpets, he said to the raging passions of men and their towering ambition, as to the waves of the sea, —" Hitherto shall ye come, and no further; and here shall your proud waves be stayed," "He maketh the storm a calm, so that the waves thereof are still;" and whether the nations of Christendom are at war or in peaceful tranquillity, he reigns over them as their rightful sovereign; —"his right foot on the sea, and his left on the earth." In possession of universal dominion, he speaks with authority, "as when a lion roareth." Although a lamb slain, the victim for our sins; he is also the Lion of the tribe of Judah, ruling over his own people, restraining and conquering his own an their enemies. ...

... Vs. 4-7. The attitude assumed by the Angel of the covenant is very impressive, instructive and exemplary: —"his hand lifted up to heaven." ..."

"... **[CHAPTER XII.]** This war *in heaven*, conducted with various success by Bernard, Peter Waldo, John Wickliffe and others on the European continent and in Britain, may be pronounced by Gibbon "premature and ineffectual;" but the Captain of salvation and his heroic followers, will give a different verdict. These noble confessors and martyrs, under the conduct of Michael our prince, began the struggle with the dragon, although the war did not come to its height till the early part of the 16th century. Then it was that "Michael and his angels fought against the dragon, and the dragon fought and his angels." Both parties became more visible in the symbolic heaven before the eyes of all Christendom. **Michael, (*who is like God?*) is the well known description of Jesus Christ**. (Phil. ii. 6; Heb. i. 3.) To Daniel, while contemplating this same contest, he was made known as the "great Prince, that standeth for the children of God's people," and long before Daniel's time, had "contended with the devil." (Jude v. 9.) "Christ and Belial" are therefore the two opposing leaders of the armies. In other words, Christ mystical and the devil incarnate are the belligerents ...

... Confident in the power and faithfulness of Michael their Prince, confident in the righteousness of their cause, fondly hoping that at this time their Master is about to restore again the kingdom to Israel, they prematurely exclaims —"Now is come salvation." ..."

"... **[CHAPTER XIII.]** Such is the condition of the saints, and such the powerful combination against them, as symbolically represented in the 11th, 12th and 13th chapters of the Apocalypse. And in this prolonged and eventful conflict we may with Moses, "turn aside and see this great sight, why the bush is not burnt." (Exod. iii. 3.) The Lord was in the bush, and "greater is he that is in them than

he that is in the world." (1 John iv. 4.) ..." - http://www.gutenberg.org/files/14485/14485-h/14485-h.htm

John Kitto (AD 4 December 1804 – AD 25 November 1854), was an English biblical scholar of Cornish descent.
William Lindsay Alexander (AD 24 August 1808 – AD 20 December 1884), was a Scottish Church Leader.

A Cyclopaedia of Biblical literature; Volume III, by John Kitto, D.D., F.S.A. Third Edition, Edited by William Lindsay Alexander, D.D., F.S.A.S., Etc., assisted by numerous contributors [see pages V, VI] in Three Volumes with biographical notices and general index; Volume III. Edinburgh: Adam and Charles Black. MDCCCLXXVI. (1876)

"... **[Page 158; Left Column; Last Paragraph]** MICHAEL ...

... [**<u>There seems good reason for regarding Michael as a name of the Messiah</u>**. Such was the opinion of the best among the ancient Jews (Wetstein, *N.T.*, note on Jude 9; Surenhusius *Biblos Katall.*, p. 701, etc.) With this all the Bible representations of Michael agree. He appears as the Great Prince who standeth for Israel (**Dan.** xii. 1), and he is called 'the prince of Israel' (**Dan.** x. 21); expressions **[Left Column to Right Column]** which may be compared with that used in chap. ix. 25 of the Messiah. So in the N.T. Michael appears as the defender of the church against Satan (**Rev.** xii. 7), the special work of Christ (1 John iii. 8). ... Jude doubtless cites here a Jewish tradition which there is no reason for not regarding as true; for aught that can be shown to the con-trary, Satan and **<u>the Logos, as Michael</u>**, may have contended for the body of Moses as a deep symbol of their grand contest for the spiritual dominion of the race. The appearance of Moses in a body at the transfiguration given some countenance to the belief that he was on this occasion delivered from him that hath the power of death, and, like Elijah, triumphantly carried into heaven. ... The Bible names ... Mi-chael, *the* archangel, even the Lord, who shall come to judge the quick and the dead (1 Thess. iv. 16).] ..." - https://books.google.com/books?id=7DAHAQAAIAAJ&pg=pa158#v=onepage&q&f=false

Patrick Fairbairn (AD 28 January 1805 – AD 6 August 1874), was a Scottish minister and theologian.

Ezekiel, and the Book of his Prophecy: An Exposition. by Patrick Fairbairn, D.D., Professor of Theology in the Free Church College, Aberdeen, Author of "Typology of Scripture," etc. Second Edition. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. Dublin: John Robertson, and Hodges and Smith. MDCCCLV. (1855)

"... **[Page 95; line 14; 2nd word from the Left]** Their approach was from the north, where also the dif-ferent forms of idolatry had been seen by the prophet, and they stood beside the brazen altar, waiting to receive the command of Jehovah. It was there, as we said before, that the people's guilt lay unpardoned; and, according to the principle, "where the carcase is, there will the eagles be gathered together," from the same quarter must proceed the work of judgment. "While those ministers of Divine justice," says Hengstenberg excellently,[1] "tread beside the brazen altar, the glory of the Lord moves to-ward them out of the holy of holies, and appears to them at the threshold of the temple. It imparts to him who is clothed in linen the commission to preserve the pious, to the others to de-stroy the ungodly without mercy. Now, who is the one clothed in linen? No other than the angel of the Lord. This appears from Dan. x. 5, xii. 6, 7, where Michael, but another name for the angel of the Lord, is designated in the same way —a remark-able agreement in two contemporary prophets. It is also evident from the subject itself. The clothing is that of the earthly high-priest; but

the heavenly high-priest and intercessor is the angel of the Lord (Zech. i. 12). He who was clothed in linen is not, however, to be regarded as solely engaged in the work of de-livering the pious, not as standing in contrast with the six ministers of righteousness. These are rather to be considered as subordinate to him, as accomplishing the work of destruction only by his command, and under his authority. The punish- **[Page 95-96]**

[Page 95, Notation] [1] Christology, on Amos ix. 1. **[Page 95, notation End]**

[Continuation from Page 95; Page 96] ment proceeds from him no less than the prosperity. This ap-pears even from general grounds. Both have the same root, the same object—the prosperity of the kingdom of God. ... the judgment on this occasion belongs to the angel of the Lord. For all inferior angels are subordinate to him, the prince of the heavenly host, so that all they do is done by his command. ... The fire is an image of the Divine anger. The angel of the Lord is here, therefore, expressly designated as the one who executes the judgments of the Divine justice.—The importance of the transaction extends beyond the explanation of the passage before us. We have here the Old Testament foundation of the doctrine of the New, that all judgment has been committed to the Son; and a remarkable example of the harmony of the two Testaments, which in recent times has been but too much overlooked. (Comp. Matt. xiii. 41, xxv. 31.) ..." -
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https://archive.org/details/ezekielbookofhis00fairrich/page/96/mode/1up?view=theater

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the Rev. Patrick Fairbairn, D.D., author of "Typology of Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous engravings, Volume I.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. MDCCCLXVI. (1866)

"... **[Page 87; Left Column]** ANGELS [in Greek ἄγγελοι, and in Hebrew מלאכים, melakim]. Both the Greek and Hebrew terms originally import any kind of persons or agencies sent forth—*messengers*; and they are occasionally employed in Scripture in this original sense, though usually, in such cases, the rendering in our English version is no angels, but mes-sengers. (For ex. Job i. 14, 1 Sa. xi. 3.; Lu. ix. 52.) There are **[Left Column to Right Column]** other passages, however, in which the rendering *angels* is sometimes preserved, but in which the reference still is to beings or agencies of an earthly kind, not to those possessed of angelic natures. ... Of the same description are those passages in which the term is applied to prophets, as persons commis-sioned by God to deliver messages in his name; thus Haggai is called the Lord's angel, ch. i. 13. (*messenger* in English version), as is Messiah's forerunner in Mal. iii. 1; and the epithet is even applied to Israel generally, with reference more especially to his prophetical calling, as appointed by God to be the light and benefactor of the world, Isa. Xiii. 19. So, again, and with reference merely to another aspect of the delegated trust committed to the covenant-people, there are passages in which the priesthood has the term applied to it; as at Mal. ii. 7, "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel (English version, messenger) of the Lord of hosts." ... **[Page 87-88]**

... **[Page 88; Left Column]** 3. Finally, there is *the* angel, by way of eminence—one who, from the epithets applied to him, and the acts ascribed to **him, appears to be infinitely raised above all besides who bear the name of angel—designated sometimes "the angel of the Lord's presence," "the angel in whom his name is," "the angel of the covenant and Lord of the temple," "Michael the archangel**," Is. lxiii. 9; Ex. xxiii. 21; Mal. iii. 1; Jude 9, &c., and represented as offering up the prayers of God's people, discomfiting their enemies, and symbolically taking possession of the

whole world as his proper heritage, Re. viii. 3; xii. 7; x. 2. It is uniformly but one being to whom such peculiar acts and designa-tions are ascribed; they are never spoken of as belonging to a company, or as shared by one in common with some others; and, as they clearly imply divine proper-ties, and performances strictly mediatorial and redemp-tive, **they can be understood of none but the Lord Jesus Christ**. Precisely as he was called "the apostle and high-priest of our profession," from being in these respects the original and perfection of which others were but the copy; so in a sense altogether peculiar he bore the name of angel, because he was, as no other could be, the delegate of Heaven to sinful men—"He whom the Father sent" to reveal to them his counsel, and for ever establish the covenant of their peace. ... **[Left Column to Right Column]**

[Right Column] ... the term archangel ... being used only as the designation of a single personage—whom we take to be the Messiah ..." -
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https://archive.org/details/theimperialbible01unknuoft/page/88/mode/1up?view=theater

"... **[Page 106; Right Column]** APOSTLE [Gr. ἀπόστολος], one sent forth with any special message or commission. ..." -
https://archive.org/details/theimperialbible01unknuoft/page/106/mode/1up?view=theater

"... **[Page 108; Left Column; Paragraph 2]** The term APOSTLE is once, though only once, in Scripture applied to our Lord; in He. iii. 1 he is called the "apostle and high-priest of our profession." It merely turns into a personal designation the idea of his being the One emphatically sent by the Father to reveal his mind and accomplish the work of reconciliation, comp. Jn. iv. 34; v. 23, &c. ..." -
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"... **[Page 120]** ARCHANGEL. See ANGELS. ..." -
https://archive.org/details/theimperialbible01unknuoft/page/120/mode/1up?view=theater

"... **[Page 962]** Joshua ... **[Page 962-963]**

... **[Page 963]** The general conviction of the Christian church has always been that Joshua was very eminently a type of our **Lord Jesus Christ** ... Even in his office **as captain of the Lord's host, Joshua did homage to him to whom this office rightfully belongs, whom he saw in vision as he was commencing his enterprise**, Jos. v. 13 - vi. 2. ..." -
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"... **[Page 990]** JUDGES, THE BOOK OF ... **[Page 990,992]**

... **[Page 992; Right Column; Paragraph 2]** Moses had been commissioned by **the *Son of God, the Angel of the Covenant***, who went before the people in all their marches, Ex. iii. 1-6; xiii. 21; xiv. 19; &c. ... Agreeably to this, the true grouping of the events in the time of the judges must be looked for in connection with the *coming forth of the Angel of the Covenant* ..." -
https://archive.org/details/theimperialbible01unknuoft/page/990/mode/1up?view=theater
https://archive.org/details/theimperialbible01unknuoft/page/992/mode/1up?view=theater

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the **Rev.** Patrick Fairbairn, D.D., author of "Typology of Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous

engravings, Volume II.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. MDCCCLXVI. (1866)

"... **[Page 227; Left Column]** MESSIAH (מָשִׁיחַ, Χριστός) ... **[Page 227-228]**

... **[Page 228; Left Column]** We have already shown, from the Psalms and four of the Prophets, that **the Messiah** was to be king of the house of David, and we might add several more references to the prophetical books, in which he is spoken of as a Branch (Zech. iii. 8, referring to Jeremiah's prophecy about the Branch to be raised to David), a King, Is. xxxii. 1; Je. xxiii. 5; Zec. vi. 13; ix. 9; a Prince, **Eze.** xxxiv. 21; a Ruler, Mi. v. 2; Is. iv. 4; a Shepherd, Mi. v. 4; Is. xl. 11; Je. xxiii. 4; Eze. xxxvii. 21; Zec. xi; and he **appears to be represented by Michael the Prince**, Da. x. xii. ..." [Pages 227-228] - https://archive.org/stream/theimperialbible02unknuoft#page/227/mode/1up https://archive.org/stream/theimperialbible02unknuoft#page/228/mode/1up

"... **[Page 234; Left Column]** **MICHAEL** [*who is like unto God?*] 1. The name of a superhuman being, Da. x. 13,21; xii. 1; Jude 9; Re. xii. 7, in regard to whom there have in general been two rival opinions, either that **he is the Lord Jesus Christ, the Son of God**, or that he is one of the so-called seven archangels. **We hold the former opinion, and very [Left Column to Right Column] much on the grounds stated by old writers, and repeated by Hengstenberg in his *Commentary on Revelation* and in his *Christology***. (1) The three texts in Daniel really favour this view. ... Hengstenberg (Christologie, band iii. abth. 2, s. 51,52) prefers to reckon the prince to be the abstraction of all the successive kings, the ideal king of Persia: and in the Old Testament age, he says, Michael ap-peared as yet only to be "one of the chief princes," comparing, Is. liii. 12. Or though we hold that this prince of Persia was a common angel, the "one of the chief princes" opposed to him, and higher than him, **may quite well be the Son of God**, "the Prince of the kings of the earth," "the King of kings and Lord of lords," Re. i. 5; xix. 16. This not only may be: **it is the only view which seems to us natural**, if the marginal translation be adopted, as we believe it ought to be, "Michael the first of the chief princes," answering to the description more fully given in the New Testament, "who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence." Col. i. 15-18. And in the nature of this case this is the only help that was adequate to the necessity. This angel who talked with Daniel had already been withstood for a considerable time by the prince of the kingdom of Persia; but, lo, Michael came to help him. Unless God had laid help really on one that was mighty, that mighty one the King of Israel, whose perpetually victorious course is celebrated in Ps. xlv., there might be a repetition of delays and even positive defeats. ... **[Page 234-235]**

... **[Page 235; Left Column; Top]** On one supposition alone could it be comforting and strengthening—**if Michael is the Son of God**, who said to his disciples, "These things have I spoken unto you, that in me ye might have peace: in the world ye shall have tribulation: but be of good cheer, I have overcome the world." Jn. xvi. 33. This assurance did cheer Isaiah, Is. viii. 9, 10, and Paul, Ro. viii. 35-39, and John, 1 Jn. iv. 4; v. 4, 5; and something immeasurable short of this would rather have added to Daniel's anxieties than removed them. The *third* text is very near the conclusion of the angel's revelation to him. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." It would be easy to quote parallels to this text which refer to Christ: for instance, those which speak of the unex-ampled trouble from

which he is to deliver his people, and the Lamb's book of life in which their names are written. But we note only this, that Michael is here called, not "one of the chief princes", nor even, "... the first of them:", but "the great prince," because no other prince is worthy to be named in the same breath with him; as in fact he is that unlimited and everlasting ruler of whom the whole book of Daniel prophesies, at the coming of whose kingdom all its rivals were swept away, and no place was found for them. (2) In Da. x. 5, 6 before this interpreting angel appears to Daniel, the prophet has the vision of another being: "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with the gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." This language at once suggests to us other descriptions of the Lord himself, as he appeared in somewhat of a human form to Daniel's older contemporary Ezekiel, Eze. i. X., and also as the great High-priest of the heavenly temple, **Eze.** ix. 2, compare Da. xii. 6, 7. Not less obvious is the resemblance of the description to that of the glorified Redeemer in Re. i. 13-15, compare also ch. x. 1; all the more that the effects of the visions were remarkably similar in the two cases of Daniel and of John. A dispassionate consideration can scarcely fail to con-vince us that this being whom Daniel saw is the Lord Jesus Christ, the Son of God, where the prophet knew who it was, as we do, or not. But whom else can we suppose to be intended by Michael: of whom the angel repeatedly speaks to him in the following dis-course, of whom he yet gives no description, but takes for granted that he is sufficiently known already? The prophet's mind was full of the great vision he had just had, and everything is simple enough on the sup-position that it was Michael whom he had been seeing: but on any counter supposition we land ourselves in perplexity. ... **[Left Column to Right Column]**

... **[Right Column]** He was *the* Angel, the Angel of the Covenant, of whom so much had been said in the books of Moses (see ANGELS): who had appeared to Joshua as the Captain of the Lord's Host; who had come forth in the several critical times during the period of the Judges (see JUDGES): and who after occasional later manifestations, was recognized by Isaiah, ch. lxiii. 9, as the Angel of the Lord's presence, who had ever been the instrument of saving Israel. ... To deny that this Angel of the Lord is the Son of God is to introduce confusion into the whole of the record of God's dealings with his ancient people; if, on the contrary, we affirm their identity, then the supposition that he and Michael are one and the same is the simplest and most natural imaginable, as will appear all the more if we attempt to construct a different theory. And as we have already noticed the resemblance of the interpreting angel in the visions of Zechariah, and in this vision of Daniel: so we have the Angel of the Lord, undoubtedly the Angel of the Covenant, in Zechariah, precisely as Michael here. ... And it is to be observed that this name, Michael, "Who is like God?" seems to be given in allusion to the expression in Ex. xv. 11, "Who is like unto thee, O Lord, among the gods?" amplified as this in Ps. lxxxix. 6-8 ... Michael is certainly the fitting title of him who professed himself to be "equal with God," according to the understanding both of his apostles and of his enemies, Jn. v. 18; **[Page 235-236]**

... **[Page 236; Left column; Top] Phi.** II. 6. In contrast with this name Michael, and its use in the Revelation to be noticed immediately, Heng-stenberg calls attention to the worship of the dragon and the apocalyptic beast, Re. xiii. 4; when his votaries asked, "Who is like unto the beast? Who is able to make war with him?" (5) The passage in Revelation, ch. xii. 7-9, undeniably refers to the same class of subjects as that in Daniel, and Michael is the same person in both. ... This victory is attributed in the hymn at ver. 10, 11, **to Christ, as it is here to Michael**. ...

... It is only fair to the advocates of the other view, to acknowledge a seeming support from Scripture which they derive from the remaining passage where Michael is named. It is written in Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of

Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Is it suitable to say of the Eternal Son of God, the second person in the Trinity, that he *durst* not reply to Satan? But entering no further than is unavoidable into the interpretation of this confessedly difficult passage, we reply **that Michael designates him (as does also the title Angel, or Archangel), not simply in his divine essence, but in an official character of sub-ordination, as the Messenger of Jehovah and the Cap-tain of the Lord's host**. His not daring to rebuke the devil in a particular case is no more marvelous than his living a life of prayer and dependence all the time he spent in this world; his not rebuking the devil, but saying, "The Lord rebuke thee," reminds us also of his replies to the temptations in the wilderness, which consisted of little more than passages of Scripture, out of three times twice entirely so. Nay, the oppose-tion of Michael and the devil in this passage is without a parallel in Scripture, if Michael be a created angel: whereas it is a very common opposition indeed if Michael be Christ. And the reference of Jude to Zec. iii. 1, 2, is undeniable; even if we do not admit the identity of meaning, we must allow that the apostle's language took its shape from that of the prophet. Now, in Zechariah, it is the angel of the Lord who confronts Satan, and we have already given or referred to reasons for holding that this angel is Christ. **And as it often happens that "the Angel of the Lord" passes into "the Lord" himself in the course of narratives in the Old Testament, so in this instance; "The Lord said unto Satan, the Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee:" impressing on us the conviction that Michael is himself Jehovah in a certain subordinate relation to Jehovah**: **[Left Column to Right Column] namely, the Son sent by the Father, and acting as his servant**. ...

... —**Michael the archangel—who, in our opinion, is the Lord Jesus Christ, the Son of God, the Head of the elect angels, as well as of his redeemed people**. ..." -
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Prophecy viewed in respect to its distinctive nature, its special function, and proper interpretation. by Patrick Fairbairn, D.D. principal of the Free Church College, Glasgow; Author of "Typology of Scripture," "Ezekiel and the Book of His Prophecy," Etc. Second Edition. Edinburgh: T. and T. Clark, 38, George, Street. London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. MDCCCLXV. (1865)

"... **[Page 325; Footnote 1]** [1] **We have taken no special notice of the conflict in the heavenly places being, in chap. xii. 7, 8, ascribed to Michael and his angels; holding it to have been virtually settled by Ode (De Angelis, p. 1032, sq.), Vitringa, Hengstenberg, etc., on the passage, that Michael is but another name for Christ—a name given Him in special connection with this great conflict to indicate the certainty of His success, grounded on his divine nature, for it means, Who is like God?**" -
https://archive.org/details/prophecyviewedi00fairgoog/page/325/mode/1up?view=theater

James Glasgow D.D. (AD 27 May 1805 – AD 1890), was born near Clough village, Co. Antrim. He was the third child of a family of seven. John Glasgow, his father, was a weaver from the Bannside, who had married Jean McClure from Drumack in the Braid. James Glasgow later attended the college department of the Royal Belfast Academical Institution, where he excelled in Mathematics. Whilst at college he attended Fisherwick Presbyterian Church and was later licensed by the Belfast Presbytery. He was ordained minister of Castledawson on 6 October 1835. In 1840 with the union of the Synod of Ulster and the Secession Synod to form the General Assembly, one of the first acts was to inaugurate the Foreign Mission and appoint two missionaries, James Glasgow and Alexander Kerr to go to India. On 27 June of the same year, Glasgow married Mary Wightman. During their honeymoon they spent a weekend at Randalstown with the **Rev.** Alexander Crawford, who was able to give then some insight into their potential experiences in India. They

left for Liverpool on 25 August and arrived in India on 26 February 1841. James Glasgow spent over twenty years as a missionary in India and was later joined by his brother, the Rev. Adam Glasgow. He finally returned to Ireland in 1864 and died in 1890.

The Apocalypse translated and expounded. By James Glasgow, D.D., Irish General Assembly's Professor of Oriental Languages; Late Fellow of the University of Bombay; and Late Member of the Royal Asiatic Society, Bombay. Edinburgh: T. & T. Clark, 38, George Street. 1872.

Revelation Ch. XII. 7:

> "... **[Page 334; Paragraph 2]** Ch. xii. 7: "And there was a war in the heaven, Michael and his messengers, to war with the dragon; and the dragon warred, and his messengers."—This being "a war in the heaven," and waged **by Michael, who is Christ** (whose warfare is not like that of earthly kings), and by His messengers, is an intellectual and polemical warfare. Jesus overruled ..." - https://archive.org/details/apocalypsetransl00glas/page/334/mode/1up?view=theater

Revelation Ch. XIX. 11:

> "... **[Page 463; Paragraph 2; Line 7]** "We have surveyed three great dramatic visions, starting from the pentecostal event: the first exhibiting the court of **the Lamb** at the opening of the book (iv. 1 to xi. 18); the second, the conflict between **Michael or Christ** in the early church, and the dragon or Satan in the Roman empire (xi. 19, etc. to xv. 5); the third, the commission of the seven messengers with the phials of wrath (xv. 6 to xix. 10); and now the fourth and last, the egress of "the King of kings." ..." - https://archive.org/details/apocalypsetransl00glas/page/463/mode/1up?view=theater

Carl Ferdinand Wilhelm Walther (AD October 25, 1811 – AD May 7, 1887), was the first President of the Lutheran Church - Missouri Synod and its most influential theologian.

Festive Sounds, Sermons on The Texts for the Festivals of the Church Year of C.F.W. Walther, collected from his writings posthumously A Complete Translation of Festklänge (St. Louis, CPH. 1892) by Joel R. Baseley. Mark V Publications, Dearborn, Michigan, 48128; First Edition. 2008.

> "... **[Page 177; Left Column]** But **the Michael in our text** **[Rev. 12:7-12a]** cannot possibly be understood to be that archangel whom the prophet mentions, but it **is, much rather, the uncreated Angel, Jesus Christ, the Son of God**. ...
>
> ... But by angels who battle under **the uncreated angel, Michael, is meant**, without doubt, the Christians who follow **Christ as the Captain** of their salvation ..." - https://books.google.com/books?id=DE6zEvdKfkMC&pg=pa177#v=onepage&q&f=false

Heinrich Andreas Christoph Hävernick (Dec 29, 1811, Kröpelin – Aug 19, 1845, Neustrelitz), was a Protestant theologian and OT exegete. After a solid philological training, Hävernick studied Protestant theology and Semitic languages from 1827 to 1830 in Leipzig, Halle, and Berlin, where he received his Lic. theol. and Dr. phil. A follower of F.A.G. Tholuck in the theological controversies of the period, in Berlin he became a devoted student of E.W. Hengstenberg. On the recommendation of both, he received a call to the École de Théologie in Geneva in 1832. In 1834, he completed his habilitation in Rosto.

Commentar über Das Buch Daniel. Von Heinrich Andreas Christoph Hävernick, Licentiat der Theologie. Hamburg, bei Friedrich Perthes. 1832.

Daniel 12, Ver. 1:

> "... **[German; Page 493]** Wir dagegen verstehen hier die mit der, als ein Ganzes zusammengefaßten, Erscheinung des **Messias (Michael)** überhaupt verbundenen Lei-den und Drangsale ..." - https://archive.org/details/commentarberdas00hvgoog/page/493/mode/1up?view=theater
>
> > **[English, Personal Translation with Google Translate help]** "... We, on the other hand, as a whole, understand here the suffering and tribulations associated with the appearance of the **Messiah (Michael)**. ..."
>
> "... **[German; Page 499; line 5; 6th word from the Left]** Denn diese Errettung des Volkes im eigentlichsten Sinne des Wortes [1]) konnte nur durch den Messias (Michael) geschehen, wobei es sich dann von selbst ver-steht, daß das vorher erwähnte Schützen und Befreien des Vol-kes von Seiten des Sohnes Gottes nur die Erscheinung des Er-lösers seyn und die gemeinten Drangsale nur die mit derselben verbundenen seyn können. ..." - https://archive.org/details/commentarberdas00hvgoog/page/499/mode/1up?view=theater
>
> > **[English, Personal Translation with Google Translate help]** "... For this salvation of the people in the truest sense of the word [1]) could only happen through the **Messiah (Michael)**, whereby it goes without saying, that the previously mentioned protection and liberation of the people by the Son of God, can only be by the appearance of the Redeemer; and the tribulations referred to, can only be those connected with it. ..."

Thomas Robinson (AD 1813/14 - AD 1890), was a Presbyterian Minister.

The Preacher's Complete Homiletical Commentary on the Old Testament (on an original plan), with Critical and Explanatory Notes, Indices, &c, &c. By Various Authors. London: Richard D. Dickinson, 89 Farringdon Street. 1892. A Homiletical Commentary on the Book of Daniel. With Copious Notes and Indexes. By T. Robinson, D.D. Author of a suggestive commentary on the Epistle to the Romans, Homiletical Commentaries on **Job** and the Song of Solomon; "The Evangelists and the Mishna," ETC. London: Richard D. Dickinson, 89 Farringdon Street. 1892.

> "... **[Page 227; Left Column]** (9) "Michael" (ver. 13). מִיכָאֵל = "who is like God," expresses the idea of God's unparalleled helping power. **Hengstenberg identifies Michael with the "Angel of the Lord," the leader of the Israelites, and prince of the army of Jehovah, mentioned in Exod. xxxii. 34; Josh. v. 13; Zech. i. 5). Melanchthon, Broughton, Junius, and others identify him with Christ**. ..." - https://archive.org/details/homileticalcomme27robi/page/227/mode/1up?view=theater
>
> "... **[Page 274; Left Column]** EXEGETICAL NOTES. ... **[Left Column to Right Column]** (3) "Michael." **Regarded by Calvin and some others of the older commenta-tors as Christ Himself. So Hävernick interprets the text of the first appearance of Christ**. Most understand Michael to be the archangel. **Dr. Cox thinks that the standing up of Michael for Daniel's people corresponds with the going forth of Him who is called Faithful and True upon the white horse**; the trouble here predicted agreeing with the mighty over-throw of the Antichristian powers, who are to be cast into the "lake burning with brimstone," as there represented. ..." - https://archive.org/details/homileticalcomme27robi/page/274/mode/1up?view=theater

Sir William Smith (AD 20 May 1813 – AD 7 October 1893), was an English lexicographer.

A Comprehensive Dictionary of the Bible. Mainly abridged from Dr. WM. Smith's Dictionary of the Bible, but comprising Important Additions and Improvements from the works of Robinson, Gesenius, Furst, Pape, Pott, Winer, Keil, Lange, Kitto, Fairbairn, Alexander, Barnes, Bush, Thomson, Stanley, Porter, Tristram, King, Ayre, and many other eminent scholars, commentators, travellers, and authors in various departments. Designed to be a Complete Guide in regard to the pronunciation and signification of Scriptural names; the solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, minerals, and other things concerning which information is needed for an intelligent and thorough study of the Holy Scriptures, and of the books of the apocrypha. By Sir William Smith; Edited by **Rev.** Samuel W. Bar**num.** Illustrated with five hundred maps and engravings. New York: D. Appleton & Co., 90, 92 & 94 Grand Street. London: 16 Little Britain. 1868.

"... **[Page 41; Left Column] Angels** [ane'jelz] (fr. Gr. = *messengers* = **Heb.** *malachim*). ... **In many passages "the angel of God," "the angel of Jehovah," is a mani-festation of God himself**. Compare **Gen.** xxii. 11 with 12, and Ex. iii. 2 with 6 and 14; where **the "angel of Jehovah" is called "God," and "Jehovah," and accepts the worship due to God alone**. (Contrast **Rev.** xix. 10, xxii. 9.) See also **Gen.** xvi. 7, 13, xxxi. 11, 13, xlviii. 15, 16; **Num.** xxii. 22, 32, 35, and comp. Is. lxiii. 9 with Ex. xxxiii. 14, &c., &c. Side by side with these expressions, we read of God's being manifested in the form of man; as to Abraham at Mamre (Gen. xviii. 2, 22, comp. xix. 1), to Jacob at Peniel (**Gen.** xxxii. 24, 30), to Joshua at Gilgal (Josh. v. 13, 15), &c. Apparently both sets of pas-sages refer to the same kind of manifestation of the Divine Presence. Now, since "no man hath seen God" (the Father) "at any time," and "the only-begotten Son, which is in the bosom of the Father, He hath revealed Him" (Jn. i. 18), the "Angel of the Lord" in such passages must be He, who is from the beginning the "Word," i. e. the Manifester or Re-vealer of God, and these appearances must be "fore-shadowings of the Incarnation." Besides this highest application of "angel" or "messenger" it is used of any messengers of God, as the prophets (Is. Xliii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20). Compare APOSTLE, and see SYNAGOGUE. ..." **[Page 41-42]**

... **[Page 42; Left Column]** The Incarnation marks a new epoch of angelic ministration. "**The angel of Jeho-vah," the lord of all created angels**, having now de-scended from heaven to earth, it was natural that His servants should continue to do Him service there. ..." -
https://archive.org/details/comprehensivedic00smituoft/page/41/mode/1up?view=theater
https://archive.org/details/comprehensivedic00smituoft/page/42/mode/1up?view=theater

"... **[Page 51; Right column] A-post'le** [a-pos'l] (fr. Gr. = *one sent forth*) ... **It is once applied to the Lord Jesus Christ, the one *sent* from God** (Heb. iii. 1; comp. Mal. iii. 1; Jn. iii. 34; Ex. iii. 10-15; ANGELS). ..." -
https://archive.org/details/comprehensivedic00smituoft/page/51/mode/1up?view=theater

"... **[Page 645; Right Column]** Michael ... **[Page 645-646]**

... **[Page 646; Left Column] Many (Luther, Hengstenberg, Dr. W. L. Alexander [in Kit-to], Prof. Douglas [in Fairbairn], &c.) maintain that Michael = the Messiah or Lord Jesus Christ** (com-pare Dan. x. 21, xii. 1 with ix. 25; Rev. xii. 7 with 1 Jn. iii. 8). **"Michael designates Him," says Prof. Douglas, "as does also the title 'Angel' or 'Arch-angel,'"** not simply in His Divine essence, but **in an official character of subordination, as the Mes-senger of Jehovah and the Captain of the Lord's host**. Professor Douglas compares the answer of Michael in Jude 9 with those of Christ in Mat. iv. 4, 7, 10, and remarks that the opposition of Michael and the devil here "is without a parallel in Scrip-ture, if Michael be a created angel; whereas it is a very common opposition indeed,

if Michael be Christ." ..." -
https://archive.org/details/comprehensivedic00smituoft/page/645/mode/1up?view=theater
https://archive.org/details/comprehensivedic00smituoft/page/646/mode/1up?view=theater

The Christian Gleaner and Domestic Magazine for 1825, Volume II; London; published by B. J. Holdsworth, 18, St. Paul's Churchyard.

"... **[Page 210]** **Some expositors** ... **think that Michael the archangel is no other than Christ himself, the an-gel of the covenant, the Lord of angels; and this appears probable, as Christ Jesus is often spoken of as the Prince, the Leader, the Defender, the Captain of his church**. With the passages above referred to [Dan. x. 13, 21. xii. 1. Jude 9. Rev. xii. 7], may be compared **Gen.** xlviii. 16. Exod. iii. 2-4. Acts vii. 35, 38. Isa. lv. 4. Heb. ii. 10. ..." -
https://books.google.com/books?id=GkwJAAAAIAAJ&pg=pa210#v=onepage&q&f=false

James Petigru Boyce (AD 1827 – AD 1888), served as a Southern Baptist pastor, theologian, author, and seminary professor.

Abstract of Systematic Theology by James P. Boyce, Joseph Emerson Brown Professor of Systematic Theology, in The Southern Baptist Theological Seminary. Printed (not published) for the exclusive use of his pupils. Louisville, KY.: Chas. T. Dearing. 1882., Chapter XVIII, Creation of Angels [citing **Rev.** Dr. John Pye Smith]

"**[Page 191]** IV. Various names are given to angels as expressive either of their nature, or offices.

1. **The chief of these is descriptive of their office. Angel means a messenger. It is a word not confined to them, nor to any other kind of messengers of God**. (1.) It is used of ordinary messengers among men, 1 Sam. 11:3; Job 1:14; Luke 9:52; (2.) of prophets, Mal. 3:1; (3.) of priests, Mal 2:7; (4.) of ministers of the gospel, Rev. 1:20; (5.) of impersonal agents, as of pestilence, 2 Sam. 24:16,17. Plagues, likewise, are denominated "evil angels," Ps. 78:49. Paul also calls his "thorn in the flesh" "an angel of Satan," **2 Cor.** 12:7. (6.) **It is also applied to the Second Person of the Trinity, as "the angel of his presence," Isa. 63:9, and "the angel of the covenant," Mal. 3:1**. ..." -
https://archive.org/details/abstractofsystem00boyc/page/191/mode/1up?view=theater

"... **[Page 196; Paragraph 6]** The Scriptures that seem to sustain the notion of guardian angels over nations are Dan. 10:13-70; Dan. 12:1. But here "Cambyses and Alexander seem to be meant, and **Michael is probably the Messiah**."
J. Pye Smith, First Lines, p. 331 ..." -
https://archive.org/details/abstractofsystem00boyc/page/196/mode/1up?view=theater

"**[Page 294] From Malachi**

Chap. 3:1. Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger (angel) of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts.

In this passage we find:

1. **The Lord** is to come suddenly to his temple.
2. **He is the angel of the covenant**." -
https://archive.org/details/abstractofsystem00boyc/page/294/mode/1up?view=theater

Ellen G. White (AD November 26, 1827 – AD July 16, 1915), was a prolific author and an American Christian pioneer. She, along with other Sabbatarian Adventist leaders, such as Joseph Bates and her husband James White, by the Holy Spirit, formed what is now known as the Seventh-day Adventist Church, the Prophetically foretold Remnant of Jesus.

(Paul Harvey (Christian Radio personality) in later years said:

"... On September 25, 1997, Paul Harvey, the popular radio personality, announced on his nationally syndicated program:

> "Women have been honored on American postage stamps for more than 100 years, starting with one woman who was not an American, Queen Isabella, in 1893. Since then, 86 women have been honored, ranging from Martha Washington to Marilyn Monroe. Also many women authors like Louisa May Alcott, Emily Dickenson, Willa Cather, and Rachel Carson. But I can name an American woman author who has never been honored thus, though her writings have been translated into 148 languages. More than Marx or Tolstoy, more than Agatha Christie, more than William Shakespeare. Only now is the world coming to appreciate her recommended prescription for optimum spiritual and physical health."

During these few minutes, millions of Americans who had never before heard of Ellen White had been introduced to the historic author and speaker.

Paul Harvey concluded,

> "Ellen White: You don't know her? Get to know her!"

... Ellen White, a remarkable woman whom too few people have even heard about. ..." - https://www.ellengwhitetruth.com/life-times/someone-you-should-know)

Spiritual Gifts, Volume 4a, by Ellen G. White; Battle Creek, MI: Seventh-day Adventist Publishing Association; 1864

"... **[Page 57.4-58.1]** **Michael, or Christ**, with the angels that **buried Moses**, came down from Heaven, after he had remained in the grave a short time, **and resurrected him, and took him to Heaven**.

As **Christ** and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels to fall back. Satan claimed the body of Moses, because of his one transgression; but **Christ meekly referred him to his Father**, saying, "**The Lord rebuke thee**." Christ told Satan that he knew that Moses had humbly repented of this one wrong, and no stain rested upon his character, and his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed. ..." - https://m.egwwritings.org/en/book/107.215

William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920), was a Wesleyan evangelist.

William Baxter Godbey's Commentary on the New Testament; Revelation 12

"... 7. In this graphic description of the war in heaven, **Dr. Clarke (as in Daniel 12:1) identifies Michael with Christ. "The Angel of the Covenant," so frequently mentioned in the Old Testament, is believed be the excarnate Christ**. ..." - https://www.studylight.org/commentaries/eng/ges/revelation-12.html

Charles Spurgeon (AD 9 June 1834 – AD 31 January 1892), was a British Particular Baptist preacher; known as the "prince of preachers".

Charles Spurgeon; Morning and Evening Daily Readings; Complete and Unabridged Classic KJV Edition; Morning Devotion; October 3 on Hebrews 1:14; 1991.

"... **[Page 554]** Let **the Lord Jesus Christ** be for ever endeared to us, for through Him we are made to sit in heavenly places far above principalities and powers. He it is whose camp is round about them that fear Him; **He is the true Michael** whose foot is upon the dragon. All hail, **Jesus! thou Angel of Jehovah's presence**, to Thee this family offers its morning vows." - https://books.google.com/books?id=w0pqbDq4F-AC&pg=pa554#v=onepage&q&f=false

See also Charles Spurgeon; Morning by Morning; or, Daily Readings for the Family or the Closet; New York and Sheldon Company 498 and 500 Broadway. 1866 **[Page 277]** https://books.google.com/books?id=0SAeAAAAYAAJ&pg=pa277#v=onepage&q&f=false http://www.heartlight.org/spurgeon/1003-am.html

Charles Spurgeon; Evening By Evening; November 30 on Revelation 12:7; copyright 2005 by Bridge-Logos.

"... **[Page 364]** ***Michael will always fight***; his holy soul is vexed with sin, and will not endure it. **Jesus will always be the dragon's foe**, and that not in a quiet sense, but actively, vigorously, with full determination to exterminate evil.[716] ..." - https://books.google.com/books?id=BYC9DR40BWoC&pg=pa364#v=onepage&q&f=false

Charles Spurgeon; THE BLOOD OF THE LAMB, THE CONQUERING WEAPON NO. 2043 DELIVERED ON LORD'S DAY; MORNING, SEPTEMBER 9, 1888, BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"**[Page 4; Paragraph 3; Line 19; 10th word from the Left]** By faith we rise into the conquering place this day. In the heavenlies we triumph, as also in every place. We rejoice in **our Lord Jesus Christ, the Michael of the angels, the Redeemer of men**. For by Him we see Satan cast out and all the powers of evil hurled from their places of power and eminence." - https://www.spurgeongems.org/sermon/chs2043.pdf

A Sermon Delivered On Sunday Morning, November 22, 1868, By C. H. Spurgeon, At The Metropolitan Tabernacle, Newington.

"... 27. May it be ours to imitate the angels in fighting a good fight while we are here. We read that **Michael** and his angels fought against the dragon and his angels, and the dragon was cast down. The fight is going on every day. **Michael is the Lord Jesus, the only Archangel**. We, like him, and under him, must stand as champions for the truth, never to surrender, but being prepared to suffer, even to blood, striving against sin. ..." - https://answersingenesis.org/education/spurgeon-sermons/842-the-angelic-life/

The Metropolitan Tabernacle Pulpit: Sermons Preached and Revised, by C. H. Spurgeon, during the Year 1872. Volume. XVIII. London: Passmore & Alabaster, 4, Paternoster Buildings. Entered at Stationer's Hall. 1873.

> "... **[Page 186; Paragraph 5]** Then, consider **our Lord's** experience with regard to the prince of the power of the air. Satan was no friend to **Christ**, but finding him in the desert he came to him with this accursed "if"—"If thou be the Son of God." With that attack upon his Sonship the fiend commenced the battle. "If thou be **the Son of God**." You know how thrice he assailed him with those temptations which are most likely to be attractive to poor humanity, but Jesus overcame them all. The arch enemy, the old dragon, was always nibbling at the heel of **our great Michael, who has for ever crushed his head**. We are predestinated to be conformed **[Page 186-187]** to Christ in that respect; the serpent's subtlety and cruelty will assail us also. A tempted head involves tempted members. Satan desires to have us and to sift us as wheat. He attacked **the Shepherd**, and he will never cease to worry the sheep. Inasmuch as we are of the seed of the woman, there must be enmity between us and the seed of the serpent.
>
> And, as to all evil, our Lord's entire life was one perpetual battle. He was fighting evil in the high places and evil in the low ..." -
> https://books.google.com/books?id=Yi4NAAAAYAAJ&pg=pa186#v=onepage&q&f=false
> https://books.google.com/books?id=Yi4NAAAAYAAJ&pg=pa187#v=onepage&q&f=false

The New Park Street and Metropolitan Tabernacle Pulpit, contaning Sermons preached and revised by the Rev. C. H. Spurgeon, during the Year 1861. Volume. VII. London: Passmore and Alabaster, 34, Wilson Street, Finsbury. James Paul, Chapter House Court, Paternoster Row; George John Stevenson, 54, Paternoster Row; Glasgow:-George Gallie, 99, Buchanan Street. 1862.

> "... **[Not Now, But Hereafter!; A Sermon (No. 410); Delivered on Sunday Morning, September the 22nd, 1861 by the Rev. C. H. SPURGEON, At the Metropolitan Tabernacle, Newington; Page numbered "498" and "666"]** It was a fable of the old Jewish rabbis, that when the angel Gabriel flew he used both wings, because he always came with good tidings; but that **when Michael flew, bearing God's sword to smite through the loins of kings**, he always flew with one wing. But **Michael arrives** as surely at his destined goal as Gabriel himself. The feet of the avenging deities may seem to be shod with lead for tardiness, and their tread may be as noiseless as wool, but they are as sure as the feet of mercy. I know, **when God comes to bless, the axles of his chariot are hot with speed**, and his steeds are white with foam, and when he comes to curse he travels slowly, with many a sigh, for he willeth not the death of any, but had rather "that he should turn unto him and live;" but remember, in judgment he comes in all his might, and **he shall be discovered to be not less a God when he smiteth** than when he giveth the kisses of his lips, and lifts the pardoned sinner into acceptance and favor. ..." -
> http://books.google.com/books?id=cctBAQAAMAAJ&printsec=frontcover#v=onepage&q&f=false

C. S. Spurgeon; Joshua's Vision; February 16, 1868

> "... A good and sufficient reason indeed, for till the captain has come on board, it is idle for the vessel to put out to sea. So here Israel had been circumcised, and the blessed feast of the paschal lamb had been celebrated, but still they must not go to the conflict until **the captain himself** had arrived; and here, to Joshua's joy, **the angel of the presence of the Most High appeared** to claim the presidency of the war, and lead forth the hosts of God to certain victory. ...

... I. I shall ask your earnest attention, this morning, to two or three brief rules for our present solemn engagements. First, REALIZE THE FACT OF **THE DIVINE PRESENCE**.

Jesus Himself comes to this holy war. Joshua saw **a man clad in armor, equipped for war**. Cannot the eyes of your faith see the same? **There He stands, Jesus, God over all, blessed forever, yet a man. Most Surely God**, but with equal certainty bone of our bone, and flesh of our flesh. He is in the midst of His church; **He walketh amongst the golden candlesticks**. His promise is, "Lo, I am with you always, even unto the end of the world." I do not wish to talk, but I desire rather that you should exercise your own minds, your faith, your spiritual powers, and vividly believe that Jesus is here; so believe it, that your inner eye beholds what you believe. **The Son of Man** is here, as surely here as He was with the disciples at the lake, when they saw coals of fire, and fish laid thereon, and bread; He is here to talk with us by His Spirit, as He did to Peter and to the rest of the disciples on that memorable day. Not carnally, but still in real truth, Jesus is where His people meet together. **Joshua saw Him with His sword in His hand. O that Christ might come in our midst with the sword of the Spirit in His hand**; come to effect deeds of love but yet deeds of power; come with His two-edged sword to smite our sins, to cut to the heart His adversaries, to slay their unbelief, to lay their iniquities dead before Him. The sword is drawn, not scabbarded, as alas! it has been so long in many churches, but made bare for present active use. It is in His Hand, not in the minister's hand, not even in an angel's hand, but the sword drawn is in His hand. Oh, what power there is in the gospel when **Jesus holds the hilt**, and what gashes it makes into hearts that were hard as adamant, when Jesus cuts right and left at the hearts and consciences of men! Brethren, seek this presence, and seeking it, believe it; and when you hear the gospel preached, or when you meet together for prayer, think you see in the center of the assembly **the Champion of Israel, with uplifted sword**, prepared to do great exploits, as in days of old. ...

... II. In the second place, UNDERSTAND **THE LORD'S POSITION IN THE MIDST OF HIS PEOPLE. "As captain of the host of the Lord am I now come.**"

What a relief this must have been for Joshua. Perhaps he thought himself the captain; but now the responsibility was taken from him; he was to be the lieutenant, but **the King Himself would marshal His hosts**. I feel it no small relief to my own mind to feel that though I have been at your head these 14 years, leading you on in God's name to Christian service, yet I am not your captain, but there is a greater one, **the presence angel of the Most High, the Lord Jesus—He is in our midst as Commander-in-chief**. Though my responsibilities are heavy, yet the leadership is not with me. He is a leader and commander for the people. Brethren, wherever **Christ is, we must recollect that He is Commander-in-chief to us all**. We must never tolerate in the church any great man to domineer over us; we must have no one to be **Lord and Master save Jesus. Christ is the Field Marshall, the Captain of our salvation**; and if you are a member of the church of God, you must own this, not as a general fact only, but as a fact particularly in your case. Christ is your Master. ...

... III. Thirdly, and very briefly. Our third rule is WORSHIP HIM WHO IS PRESENT WITH US.

Joshua, it is said, fell on his face to the earth. **Worship** is the highest elevation of the spirit, and yet the lowliest prostration of the soul. ...

... **Worship the Son of God**! Then, when you have so done, give up yourself to His command: say to him, "What saith **my Lord** unto his servant?" I wish you could spend this afternoon, those of you who are not actively engaged, in trying to get an answer to this question: "What saith my Lord unto his servant? What is there for me to learn, for me to feel, for me to do? And as I would help my brethren during this month, Lord, what part of the work am I to take?" When you have done this,

dear friends, I want you to imitate Joshua in the third things, namely, put off your shoes from off your feet. ...

... After the rams' horns came the ark, which the priests carried round and round the city. That ark was the type of Christ. ..." - http://www.biblebb.com/files/spurgeon/0795.HTM

The Church of England Magazine. Under the superintendence of the clergymen of the United Church of England and Ireland. Vol. IV. No. 85; January 6, 1838. By **James Burns**. Vol. V. No. 112. July 7, 1838.; Section: LITURGICAL HINTS—No. LXVI. "Understandest thou what thou readest?"—Acts, viii. 30 St. Michael and All Angels.* [* See Bp. Heber's Parish Sermons, Vol. iii.; Sermon for St. Michael's Day; and James on the Collects.]

"... **[Page 215; Left Column]** The EPISTLE (Rev. XII. 7-12) is not strictly such, but is an account of the vision in which **John beheld Michael** and his angels combating with the dragon and his angels. There are many holy and learned men who suppose, from a comparison of the different passages of Scripture in which **Michael the arch-angel—that is, "the prince of the angels"—is mentioned, that Michael (which is a Hebrew word, meaning, "who is like God") is only another name for the blessed Son of God himself, who is called in Daniel's pro-phecy, the great Prince who was to stand up for God's people (Dan. xii. 1.); whose voice all they who are in their graves shall one day hear; whom all the angels of God, as we know from St. Paul's epistle to the Hebrews, do serve and obey as their Prince and Sovereign; and who is, with great propriety, intro-duced by St. John, as the great Captain of the army of the faithful**, in the words which begin this epistle : "There was war in heaven: **Michael** and his angels fought against the dragon." **Christ** and his ministers fight against Satan and his cruel instruments, who are so far from prevailing, that they lose ground con-tinually. **If Michael our Prince be with us, Christ Jesus, the Captain of our salvation, our Leader**, then, though the combat may be sharp, yet the victory is sure; for, if he be for us, who can successfully be against us?" - https://books.google.com/books?id=QCgFAAAAQAAJ&pg=pa215#v=onepage&q&f=false

The London Encyclopedia, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, comprising a popular view of the present state of knowledge. Illustrated by numerous engravings, a general atlas, and appropriate diagrams. By the original editor of the Encyclopaedia Metropolitana, assisted by eminent professional and other gentlemen. In Twenty-two volumes. Volume. XIV. Medicine to Mithridates; Edited by Thomas Curtis, of Grove House School, Islington. 1839.

"**[Page 483; Left Column]** **MICHAEL, or MICHEL, i.e. who is like to God**? The scripture account of Michael is that he was an archangel ... that he had an army of angels under his command (Rev. xii. 7.); that he fought with the dragon, or Satan, and his angels; and that contending with the Devil, he disputed about the body of Moses (Jude 9). As to the combat between Michael and the Dragon, some authors understand it literally. Others take it in a figurative sense: ... **It has been supposed that it was Michael who conducted the Israelites in their journey through the wilderness (see Exod. xxxii. 34. and xxxiii. 2.); who appeared to Moses in [Left Column to Right Column] the burning bush, to Joshua in the fields of Jericho, and to Gideon and Manoah the father of Sampson. In a word, to him have been imputed the greatest part of the most remarkable appear-ances in the Old and New Testament. Bishop Horsely, in his remarkable sermon on Dan. iv. 17, labors to prove that Michael the archangel is the Redeemer**." - https://books.google.com/books?id=5eQqJ-AGK-YC&pg=pa483#v=onepage&q&f=false

Milton Spenser Terry (AD 1840 - AD 1914), a pastor and professor who taught apologetics, comparative religion, and Old Testament, being "a clergyman, born in Coeymans, New York, 22 February, 1840. He was

graduated at the Charlotteville, New York, seminary in 1859, and at Yale divinity-school in 1862. After being ordained a clergyman in the Methodist Episcopal church he held various pastorates from 1868 till 1884, when he was elected to the chair of Hebrew and Old Testament exegesis in Garrett Biblical Institution, Evanston, Illinois The degree of S.T.D. was conferred on him in 1879 by Wesleyan university, and he was elected to the American Oriental society in 1871, and in 1883 to the Society of Biblical Literature and exegesis. Dr. Terry has written articles for the "Methodist Quarterly Review," and has published tracts on Swedenborgianism (New York, 1872); and Man's Antiquity and Language (1881); Commentaries on the Historical Books of the Old Testament (2 vols., 1873-5); and Biblical Hermeneutics (1883).

The Prophecies of Daniel Expounded by Milton S. Terry, S.T.D. Professor of Old Testament Exegesis in Garrett Biblical Institute. New York : Hunt & Eaton Cincinatti: Cranston & Curts 1893.

> "... **[Page 40]** Here we observe a remarkable advance in Messianic prophecy. It is the distinct conception of a SON OF MAN receiving from the eternal God the dominion of heaven and earth. We conceive this Son of man as iden-tical with the Messianic prince of chap. ix, 25, 26; presented also again in chaps. x, 21 and xii, 1, under the symbolical name of Michael. ..." - https://archive.org/details/propheciesofdani00terr/page/40/mode/1up?view=theater

> "... **[Page 42]** **As "Michael, the great prince," is not identical with the people of God (x, 21; xii, 1), but rather their representative and defender, so here it seems most satisfactory to understand the Son of man (verse 13)** as the personal representative and prince of "the people of the saints" (verse 27). **Our exposition of the anointed prince, in chap. ix, 25, 26, confirms this view, and the New Testament conception is that the saints of Christ shall reign with him in glory** (Rom. viii, 17; 2 Tim. ii, 12; Col. iii, 4; 1 Peter iv, 13; 1 John iii, 2; Matt. xix, 28; Luke xxii, 30; **Rev.** ii, 26, 27; iii, 21; xx, 4; xxii, 5). ..." - https://archive.org/details/propheciesofdani00terr/page/42/mode/1up?view=theater

> "... **[Page 125]** Michael the great prince — The same men-tioned in chap. x, 13-21. Comp. what is said of **the "prince of the host of Jehovah" in Josh. v, 13-15, and the angel of Exod. xxiii, 20-23. He is the guardian of God's Israel**, **who stands** and presides **over the sons of thy people**. This we regard here, as **in Rev. xii, 7, as an apocalyptic name and symbol of the Messiah. The name itself signifies "who is like God,"** and suggests the embodiment of God's power as seen in the uttermost redemption of his people. ..." - https://archive.org/details/propheciesofdani00terr/page/125/mode/1up?view=theater

Biblical Apocalyptics, A Study of the most notable Revelations of God and of Christ in the Canonical Scriptures by Milton S. Terry, D.D. Professor in the Garrett Biblical Institute, New York: Eaton & Mains Cincinnati: Curtis & Jennings 1898. - http://books.google.com/books?id=otcpAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false

> "... **[Page 363]** It remains to add a further word in defense of the position as-sumed throughout this chapter that the strong angel who gives the book to john is designed to represent Jesus Christ himself.
>
> 1. The description accords noticeably with that of the Christoph-any of **[Rev.]** i, 12-18
>
> 2. He is the same as the Lamb who took the book out of the hand of him that sat on the throne, and now holds it open in his own hand.

3. He speaks as Lord in **[Rev.]** xi, 3, and throughout the vision appears to exercise a power and authority unsuitable to a created being.

4. It accords with the habit of apocalyptic repetition, and espe-cially with the method of this book, to present **Christ under various forms**. First we are told the revelation is from Jesus Christ (**[Rev.]** i, 1); then we have **the glorious Christophany** of **[Rev.]** i, 12-18; then he is an-nounced as the Lion of Judah and appears as a Lamb that had been **[Page 363-364]** slain. After this angelophany **he appears again as Michael** (**[Rev.]** xii, 7); then again as **the Lamb** on Mount Zion (**[Rev.]** xiv, 1); then as **the Son of man** on a white cloud (**[Rev.]** xiv, 14); then as the rider on a white horse (**[Rev.]** xix, 11). In view of this variety of revelation the objection that he could not be presented under the form and name of an angel loses all its force.

5. Finally, the purpose of this interlude (**[Rev.]** x, 1—xi, 13) makes it particularly appropriate that **the Christ's appearance should be un-der the symbolism of an angelophany; for he appears not as God, or as judge, but as the rainbow-crowned angel of the covenant**, who commits the word of God to his servant and apostle. ..." -
https://books.google.com/books?id=otcpAAAAYAAJ&pg=pa363#v=onepage&q&f=false
https://books.google.com/books?id=otcpAAAAYAAJ&pg=pa364#v=onepage&q&f=false

"... **[Page 374]** (1) a **manifestation of Christ as the great covenant angel**; ..." -
https://books.google.com/books?id=otcpAAAAYAAJ&pg=pa374#v=onepage&q&f=false

"... **[Page 386]** 7. *War in heaven*—On the same element in which the woman and the dragon have thus far appeared. ***Michael and his angels***—These are obviously the heavenly antagonists of *the dragon and his angels*. As the one class represents the powers of darkness, the others must represent the forces of light. It would have been incongruous to introduce **Christ, or the Lamb**, by name, as **the great opponent of the dragon**, and equally so to have portrayed the seed of the woman as going to war with the dragon as soon as they were born. But while incongruous is the apocalyptic imagery and scheme, it is still true in fact **that Christ and his holy angels are the real antagonists of Satan** ... **We accordingly understand *Michael and his angels* to be here a symbolic designation of Christ and his apostles**, together with all the angelic forces in sympathy and cooperation with them. **The name *Michael* is taken from Dan. x, 13, 21; xii, 1, where he is spoken of as "the great prince who standeth over the children of thy (Daniel's) people." We compare also with this "the prince of the host of Jehovah" (Josh. v, 14), who assisted the children of Israel in the overthrow of Jericho. As we have shown in the note at the close of chap. x, it accords with the apocalyptic scheme of this book to introduce Jesus Christ under various names and symbols. Having appeared in x, 1, as the strong covenant angel of light, he now appears as Michael the arch-angel, the great leader of the hosts of heaven against the prince of hell**. ..." -
https://books.google.com/books?id=otcpAAAAYAAJ&pg=pa386#v=onepage&q&f=false

"... **[Page 433]** 14. *These shall war against the Lamb*—Even as the dragon and his angels **warred against Michael** and his angels in xii, 7. For having lost in that war the dragon was wroth and went away to war with the rest of the woman's seed (xii, 7), and **this war against the Lamb** and *those who are with him, called and chosen and faith-ful*, is one phase of that war on the seed of the woman. but in their war on the Lamb and his followers *the Lamb shall overcome them* as triumphantly as Michael prevailed in the war of xii, 7-9, *for he is Lord of lords and King of kings*, as will be more fully brought out in chaps. xix and xx, after the destruction of the harlot has been fully shown. ..." -
https://books.google.com/books?id=otcpAAAAYAAJ&pg=pa433#v=onepage&q&f=false

James Hastings (AD 1852 – AD 1922), was a Scottish Presbyterian minister and biblical scholar. He was born in Huntly, Aberdeenshire. He studied the classics at the University of Aberdeen, attended the Free Church Divinity College in Aberdeen, and was ordained a Free Church minister in 1884. He was founder and editor of the Expository Times. [which quoted George Cunninghame Monteath Douglas in the Expository Times]

George Cunninghame Monteath Douglas (AD 1826 – AD 1904), Hebraist, born on 2 March 1826, in the manse of Kilbarchan, West Renfrewshire, was fourth son in the family of five sons and one daughter of Robert Douglas, minister of the parish, by his wife Janet, daughter of John Monteath, minister of Houston. The fifth son, Carstairs Douglas (1830-1877), became a missionary, and was a Chinese scholar of repute. George was educated at home by his father with such success that he entered the University of Glasgow in 1837 at the early age of eleven, and took a distinguished place in the classes of languages and philosophy. He graduated B.A. in 1843, the year of the disruption. Throwing in his lot with the Free church, he took the prescribed four years' training in theology at the theological college in Edinburgh, which the Free church had erected with Dr. Thomas Chalmers [q. v.] at its head. He was duly 'licensed to preach' by his presbytery, and, after some years spent in 'assistantships,' was ordained in 1852 minister of Bridge-of-Weir in Renfrewshire. In 1856 the Free church erected a third theological college, at Glasgow, and Douglas was appointed tutor of the Hebrew classes. The year after (26 May 1857) he became professor, and held this position until his retirement on 23 May 1892. On the death of Dr. Patrick Fairbairn, Douglas succeeded him as principal (22 May 1875), and held office till 26 May 1902. His whole public life was spent in Glasgow in close connection with its university and with its educational and social activities. He took a keen interest in the establishment of the system of national education, which now exists in Scotland, was chairman of the Free church committee on the matter, and was sent to London in 1869 to watch the progress of the education bill through parliament. He was member of the first two Glasgow school boards, and for several years an active member of Hutcheson's educational trust. He was also chairman of the university council's committee on university reform. He received the degree of D.D. in 1867. Douglas was an early member of the Old Testament company for the revision of the authorised version, and served till the completion of the work in 1884; his accurate acquaintance with the Hebrew text rendered him a valuable coadjutor. He died at Woodcliffe, Bridge-of-Allan, on 24 May 1904, and is buried in the Necropolis, Glasgow. A full-length portrait by G. Sherwood Calvert hangs on the wails of the Free Church College at Glasgow.

As a Hebraist Dr. Douglas belonged to the older school of scholars. He had an exact and minute acquaintance with the Massoretic text of the Old Testament and with extra-canonic Hebrew literature. He read widely and had at his command the results of Hebrew scholarship, German, French, and English. But he had a profound distrust of what he called 'the hasty generalisations' of the higher criticism, and was always ready to defend his conservative position. His writings fail to do justice to his genuine and extensive scholarship. He published: 'Why I still believe that Moses wrote Deuteronomy' (1878); 'Handbooks on Judges' (1881), and on 'Joshua' (1882); 'A Short Analysis of the Old Testament' (1889); 'The Six Intermediate Minor Prophets' (1889); 'Isaiah one and his Book one' (1895); 'Samuel and his Age' (1901); 'The Old Testament and its Critics' (1902); 'The Story of **Job'** (1905). - https://en.wikisource.org/wiki/Dictionary_of_National_Biography,_1912_supplement/Douglas,_George_Cunninghame_Monteath

The Expository Times. Edited by the Rev. James Hastings, M.A. Volume the Third, October 1891 - September 1892. Edinburgh: T. & T. Clark, 38 George Street.

> "**[Page 545]** Archangels.
>
> By the Rev. Principal G. C. M. Douglas, D. D. Glasgow. ..." **[Page 545-546]**

"... **[Page 546]** 3. If there are classes arranged in order, like soldiers in a legion, we think of leaders at the head of these; and this may have given rise to the name "archangel." Yet it must be observed that, while we have angels often mentioned in the plural, Scripture speaks of only a single archangel, "the archangel," the term occurring twice (1 Thess. iv. 16; Jude 9). To the latter passage I shall return, when I come to speak of the name given to him, "Michael the archangel." In the meantime I call attention to this name, only to connect it with the other passages in which we read of Michael, namely, Dan. x. 13, 21, xii. 1, where he is described successively as "Michael, one of the chief princes;" "Michael, your prince;" "Michael, ... the great prince which standeth for the children of thy people:" and again, Rev. xii. 7, "And there was war in heaven; Michael and his angels [going forth] to war with the dragon," etc.

4. With one exception, to which I shall after-wards advert, this is the only heavenly being (exclusive of Jehovah) to whom a name is given in Scripture. Can we identify him? **I see no opinion so natural as that which makes Michael a title of our Redeemer, the Lord Jesus Christ, and which connects the descriptions of Michael with those given of him who is variously styled the angel of Jehovah (or of God), the angel of His presence, and the angel of the Covenant**. This outstanding angel appears first of all to the outcast and perish-ing, in the case of Hagar (Gen. xvi. 7-11. xxi. 17); then to Abraham at the greatest trial of his faith (Gen. xxii. 11, 15); then he is described by Jacob as "the angel which hath redeemed me from all evil" (Gen. xlviii. 16). He appears to Moses at the burning bush, giving him his commission, and **[Left Column to Right Column]** he reappears in critical times of the history of the redemption from Egypt (Ex. iii. 2, xiv. 19, xxiii. 20-23, xxxii. 34, etc.) He appears to resist Balaam, who was truly the most dangerous enemy of Israel at that period (Num. xii. 22, etc.). And to Joshua (chaps. v. 13—vi. 2) he appeared, in some respects as to Moses at the burning bush, yet with differences suiting the work to be done in conquer-ing Canaan, as "the captain of the host of Jehovah," in this character bearing a closer resemblance to the descriptions given of Michael. In his appear-ances at the critical points in the history of Israel, as recorded in the Book of Judges, he reminds one even more strikingly of those descriptions of Michael. The appearances to Gideon and to the parents of Samson indicate that those early Old Testament saints had great difficulty settling for themselves whether this helper was divine or was a fellow-creature, which is what we might expect under that Dispensation; in this respect it harmonises with the mystery about his name (Gen. xxxii. 29; Judges xiii. 18). Even in the New Testament, the lofty subject of the summing up, under the headship of Christ, of all things in the heavens and upon the earth (Eph. i. 10), and the union of angels and redeemed men organised for His praise and service (Rev. v.), is handled with so much reserve, that we may understand how difficult it was before He came into the world to have any clear conceptions of this Head of men and angels.

The texts which name Michael are most easily explained when we identify him with the second person of the Godhead. ... **Michael, the messenger from the Father in His purposes of grace towards men**, comes in to secure the victory for His people, and divides the spoil with the strong (**Isa.** liii. 12). ... **[Page 546-547]**

"... **[Page 547]** **"Michael, your prince" (ver. 21), is that angel who appeared from time to time throughout the history of the Patriarchs and the early history of Israel. He is Head of the angels, and they give way before Him; for He is also "the ruler of the kings of the earth," with His name written, "King of kings, and Lord of lords" (Rev. i. 5, xix. 16)**, whose magnificent pre-eminence over all things, "in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers," and in the Church which is His body, is celebrated in Col. i. 15-20. In old conflicts it was **this presence of Immanuel, God with us, which had given confidence to the messages of the prophets (see Isa. viii. 9, 10), and there is nothing beyond it in the most cheering promises of our Lord Himself (John xvi. 33; Rom. viii. 35-39; 1**

John iv. 4, v. 4, 5); but if Michael were a mere created angel, the anxieties of Daniel would have been enhanced rather than allayed by this revelation of struggles for and against Israel in the spiritual world.[1] The words of Dan. xii. 1 still more plainly suit the Lord Jesus Christ: "Michael, the great prince, which standeth for the children of thy people;" "a time of trouble, such as never was since there was a nation even to that same time;" "thy people shall be delivered, every one that shall be found written in the book," followed in ver. 2 by the predication of the resurrect-tion; all these expressions suggest a host of parallels in what is written of the person and work of Christ. The title of Michael here, "the great prince," points us to the universal and eternal ruler, of whom this Book of Daniel has much to say, like the other prophetic books, so that at the coming of His kingdom all His rivals must pass away. "He shall be great, ... and of His kingdom there shall be no end" (Luke i. 32, 33). Read with it 1 Cor. xv. And observe in Dan. x. 5, 6, that besides the interpreting angel there is another being, "A man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his **[Left Column to Right Column]** feet like in colour to burnished brass, and the voice of his words like the voice of a multitude." I cannot avoid connecting this language with that which describes the divine manifestation in somewhat of a human form in Ezek. i. and x., which I take to be the second person of the Godhead; the more so on account of the resemblance to "the man clothed in linen" (Ezek. ix 2, 3, etc.), which is the name given to this mysterious being at the end of the vision (Dan. xii. 6, 7), where he is carefully distinguished from the interpreting angel; I recognise in him the high priest of the heavenly temple, clothed as the Jewish high priest was when he went into the most holy place on behalf of his people (Lev. xvi. 4). **Nor can I avoid identifying this mysterious being with the glorified Redeemer**, as described in Rev. i. 13-15; the more so on account of the similar effects produced by the two visions upon Daniel and upon John respectively. **Who else than this being can be intended by Michael, who is almost immediately named, as if Daniel knew all about him? Yet he is nowhere else named in the Old Testament; nor in the New, except twice. Identify Michael with that being, the vision of whom filled the prophet's mind at the time, and all is simple**; refuse to do so, and there is no clue whatever to guide our exposition.

The passage which tells of the war in heaven, Michael and his angels against the devil and his angels (Rev. xii. 7—9), assuredly rests on the passages in Daniel, and refers to the same subject. I need say no more than this, that **the victory attributed to Michael in vers. 8, 9, is attributed to Christ the Lamb who shed His blood, and those who trusted in Him, in vers. 10—12**. There remains for consideration only Jude, ver. 9: "But Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." For my purpose the chief interest in the sentence lies in the identification of "Michael" with "the archangel." But it bristles with difficulties which I need not now handle, unless one that possibly bears on the interpretation I approve. If **Michael be the second person in the Trinity**, how can it be said that he *durst* not bring a railing accusation against the devil? I answer that the name "Michael the archangel" is an official name, that an angel (arch-angel though he be) is one sent, "the messenger of the Covenant" (Mal. iii. 1). Standing in a **[Page 547-548]**

> **[Page 547 Notation]** [1] It is surely a complete mistake to interpret the words in Dan. xi. 1, "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him," as if "him" meant Michael: it is Darius who is helped. **[Page 547 Notation End]**

[Page 548 Left Column] position of subordination, which he had assumed for our redemption, he had emptied himself, taking the form of a servant; and he who lived a life of prayer and dependence as long as he was in the world, manifested this in that he, "when he was reviled, reviled not again; when he suffered, threatened not; but committed [himself] to Him that judgeth righteously" (1 Pet. ii.

23). His not rebuking the devil, but restricting himself to saying, The Lord rebuke thee, reminds us of his replies to Satan's temptations by merely quoting Scripture. Indeed, the opposition of Michael and the devil, in this contention of which Jude writes, has no parallel in Scripture if Michael be a created angel; but it is an opposition very familiar to us if **Michael be Christ**. And manifestly Jude 9 somehow refers to Zech. iii. 1, 2, where the opponent of Satan is **the angel of Jehovah, whom I take to be the Son of God: and as in other cases, so in Zechariah, "the angel of Jehovah," in ver. 1, passes into "Jehovah" Himself in ver. 2**, where it is Jehovah that says, "Jehovah rebuke thee, O Satan!" ..." -
https://archive.org/details/expositorytimes00hastgoog/page/545/mode/1up?view=theater
https://archive.org/details/expositorytimes00hastgoog/page/546/mode/1up?view=theater
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https://archive.org/details/expositorytimes00hastgoog/page/548/mode/1up?view=theater

Abingdon Bible Commentary, 1929; Editor, **Edwin Lewis** (AD 1881 – AD 1959), was an American Methodist theologian primarily associated with Drew University in New Jersey. Others involved - **Frederick Carl Eiselen**; **David G. Downey**.

"... **[Page 846]** The idea of the heavenly being who thus comes to view as a feature in old apocalyptic tradition is the source of the conception of **the heavenly Messiah—the Son of Man**. ... We have already seen that **the heavenly being "like unto a son of man" of Dan. 7 was probably identified by the author of Daniel with Israel's angel—prince Michael; this angelic being was later, it would seem, in-vested with Messianic attributes, and so became the pre-existent heavenly Messiah** ..." -
https://archive.org/details/abingdonbiblecom0000eise_k8u4/page/846/mode/1up

Nave's Topical Bible; A Digest of the Holy Scriptures ... by Orville J. Nave, A.M., D.D., LL.D., Chaplain in the Army of the United States. Topical Bible Publishing Company, From Press of Eaton & Mains, 150 Fifth Avenue, New York, Copyright by Orville J. Nave, 1896, 1897.

"... **[Page 59; Left Column]** **ANGEL. ONE OF THE HOLY TRINITY**: **Called ANGEL OF GOD**, Ex. 14:19; Judg. 13:6; 1 Sam. 29:9; 2 Sam. 14:17,20; 19:27; Acts 27:23; Gal. 4:14; **ANGEL OF THE LORD**, Gen. 16:7,9, 22:11; Ex. 3:2; Num. 22:23,25,27,32,35; Judg. 2:1, 6:11,12 ,21,22, 13:3,6,9,13-21; 2 Sam. 24:16; 1 Kin. 19:7; 2 Kin. 1:3,15, 19:35; 1 Chr. 21:15,18; Psa. 34:7, 35:5,6; Zech. 1:11,12, 3:5, 12:8; **ANGEL OF HIS PRESENCE**, Isa. 63:9."

"... **[Page 654; Left Column]** JESUS, THE CHRIST. INDEX OF SUB-TOPICS: ... **[Page 654, 657]**

... **[Page 657; Left Column]** MISCELLANEOUS FACTS CONCERNING: ...

Was with the Israelites in the wilderness, 1 Cor. 10:4,9; Heb. 11:26; Jude 5." -
https://books.google.com/books?id=6sbvsrYQ04kC&pg=654#v=onepage&q&f=false
- https://books.google.com/books?id=6sbvsrYQ04kC&pg=657#v=onepage&q&f=false

"... **[Page 703; Right Column]** NAMES, APPELATIONS, AND TITLES OF **[Jesus Christ]**:

Angel, Gen. 48:16; Ex. 23:20,21. Angel of his presence, Isa. 63:9 ...

Captain of the Lord's host, Josh. 5:14. Captain of salvation, Heb. 2:10. ... **[Page 703-704]**

[Page 704; Left Column] Messenger of the cove-nant, Mal. 3:1. Messiah, John 1:41. Messiah the Prince, Dan. 9:25. Mighty God, Isa. 9:6. **[Left Column to Right Column]**

... Prince, Act 5:31. Prince of life, Acts 3:15. Prince of peace, Isa. 9:6. Prince of the kings of the earth, Rev. 1:5. ..." - https://books.google.com/books?id=6sbvsrYQ04kC&pg=703#v=onepage&q&f=false - https://books.google.com/books?id=6sbvsrYQ04kC&pg=704#v=onepage&q&f=false

"... **[Page 838; Right Column]** MICHAEL. ... 10. The Archangel. His message to Daniel, Dan. 10:13,21; 12:1. Contention with the devil, Jude 9. Fights with the dragon, Rev. 12:7. ..." - https://books.google.com/books?id=6sbvsrYQ04kC&pg=pa838#v=onepage&q&f=false

International Standard Bible Encyclopedia, comment on section "Michael" **by John A. Lees**.

The International Standard Bible Encyclopedia; James Orr, M.A., D.D., General Editor; John L. Nuelsen, D.D., LL.D.; Edgar Y. Mullins, D.D., LL.D. Assistant Editors; Morris O. Evans, D.D., Ph.D., Managing Editor; Volume III. Heresy-Naarah; Chicago, The Howard-Severance Company, 1915.

"... **[Page 2047; Right Column]** Michael ... "who is like God?" ... (11) "The archangel" (Jude ver 9). Probably also the unnamed archangel of 1 Thess **4** 16 is Michael. In the OT he is mentioned by name only in Dnl. He is "one of the chief princes" (Dnl **10** 13), the "prince" of Israel (**10** 21), "the great prince" (**12** 1); perhaps also "the prince of the host" (**8** 11). In all these passages Michael appears as the heavenly patron and champion of Israel; as the watchful guardian of the people of God against all foes earthly or devilish. ... **[Page 2047-2048]**

[Page 2048; Left Column] ... **The earlier Protestant scholars usually identified Michael with the preincarnate Christ, finding sup-port for their view, not only in the juxtaposition of the "child" and the archangel in Rev 12, but also in the attributes ascribed to him in Dnl (for a full discussion see Hengstenberg, *Offenbarung*, I, 611-22, and an interesting survey in English by Dr. Douglas in Fairbairn's *BD*)**. John A. Lees ..." - https://archive.org/details/cu31924095207126/page/2047/mode/1up?view=theater https://archive.org/details/cu31924095207126/page/2048/mode/1up?view=theater

Robert W. Bertram (AD 27 March 1921 - AD 13 March 2003), a Lutheran Professor of Systematic and Historical Theology at Concordia Seminary in St. Louis, did advanced study in Catholic theology at the University of Munich (1965-1956), and was the Department Head in Religion at VU, from Valparaiso, Porter Co., Indiana in 1958.

The Angels of Michael; Revelation 12:7-12, by Robert W. Bertram; [Published in The Cresset 21, No. 9 (September, 1958): 12-14. Reprinted with permission.]

"... **[Page 2]** Then who is this leader of ours who is called **Michael? According to Luther and others, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom, Daniel tells us, Nebuchadnezzar exclaimed, His form is like that "of the Son of God" (Daniel 3:25)**. The word Michael, in other words, might well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but should rather be translated literally: **Michael – 'Who is like God." *Quis sicut Deus*. And who is like God? Which one is it of all the angels who Himself so partakes of the divine majesty that He alone can be said to be, truly, the Son of God**? Of whom does the writer to the *Hebrews* (1:3) say: "... Who being the brightness of God's glory and the express image of God's person ... upholding all things by the word of His

power"? This is He, the same epistle says, "who by Himself purged our sins." Of whom does the writer to the *Colossians* (1:15) say: "Who is the image of the invisible God, the firstborn of every creature"? Who? The Lord Jesus Christ, in whom, the same writer says (1:14) "We have the redemption through his blood, even the forgiveness of sins." He is the Micha-el, the *Quis sicut Deus*, whose angels we are.

The war we wage under His banner and within His kingdom of heaven is a war against the kingdom of the earth, against the principalities and powers, against the rulers of the darkness of this world, "against the great dragon ... that old serpent called the Devil and Satan." ... that his battle ... **involves the Lord of Life against the Dragon of death**." - https://web.archive.org/web/20060303183612/https://crossings.org/archive/bob/sermons/TheAngelsofMichael.pdf

Spirituality is for Angels - The Angels of Michael; by Robert W. Bertram [Printed in Ecumenism, The Spirit and Worship, 126-169. Edited by Leonard J. Swindler. Pittsburgh: Duquesne University Press, 1967.]

"... **[Page 3]** Then who is this leader of the angels who is called Michael? According to the same exegetical tradition, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom Nebuchadnezzar exclaimed, his form is like that "of the Son of God" (Daniel 3:25). The word Michael, in other words, might well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but in this case should rather be taken literally as a christological pun: *Michae-el*, "Who is like God," *Quis sicut Deus*. And who is like God? Earlier in the Book of Revelation John had spoken of "one like a son of man," (1:13) who is "the first and the last and the living one" (1:17,18) and "who loves us and has freed us from our sins by his blood and made us a **[Page 3-4]** kingdom, priests to his God and Father" (1:5,6). Which one is it of all the angels who himself so partakes of the divine majesty that he alone can be said to be truly the Son of God? Of whom does the writer to the Hebrews say, "he reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power" (1:13)? This is he, the same epistle says, "who by himself purged our sins." Of whom does the writer to the Colossians say, "he is the image of the invisible God, the firstborn of all creation"? It is he "in whom we have redemption, the forgiveness of sins" (1:15,14).

From the outset, at least as early as Justin Martyr, "angel" was used as a christological title, and the Canon of Hippolytus celebrated "Christ the angel of great counsel."[9] Later exegetes explicitly identified Christ with Michael of Revelation 12."[10] In the Augustinian sermon referred to earlier, the preacher tells his hearers, "... Michaelem, Christum intellige."[11] And for Beatus, says Prigent, "Michael n'est autre que le Christ."[12] Likewise for the Venerable Bede, who acknowledged his debt to Tyconius.[13] Nicholas of Lyra, to whom Luther owed much, may have intended the same identification when he referred to Michael as "Hercules" and as the vicar of God.[14] So perhaps did John Purvey, the Wycliffite, for whose commentary on the Apocalypse Luther wrote a *Vorrede* in 1528.[15] Sixteen years later Luther was still preaching:

> Der Furst aber dieses Krieges, den er Michael heisset, der ist und kann kein ander sein weder unser Herr Jhesus Christus, Gottes Sohn.[16]

Long after Luther Christians continued to sing Nikolaus Hermann's "Heut' singt die liebe Christenheit," which in one of its variants retains the identification, "Michael, unser Herre Christ."[17] Recently Wilhelm Koepp reported a revival of interest in the Michael-Christ tradition.[18] ...

... **[Notations]** [9] Phillip Carrington, The Meaning of the Revelation (New York: Macmillan, 1931), p. 223. Augustine writes, "No one should be astonished to hear Christ spoken of as 'the angel of the Lord of hosts.'" The City of God, tr. By G.G. Walsh and D.J. Honan (New York: Fathers of the Church, Inc., 1954), Bk. XVIII, ch. 35, p. 140.
[10] It can hardly be claimed, however, that this tradition achieved anything like unanimity. Speaking of Primasius, Pierre Prigent says, "La solide culture biblique de Primase lui interdit d'identifier Michael au Christ." Apocalypse 12, Histoire de l'exegese, vol. 2 in Beitrage zur Geschichte der biblischen Exegese (Tubingen: J.C.B. Mohr, 1959), p. 20.
[11] Loc. Cit.
[12] Prigent, op. cit., p. 16.
[13] The Complete Works of Venerable Bede, ed. By J.A. Giles (London: Whittaker, 1884), vol. XII, pp. 391-392.
[14] Prigent, op. cit., p. 47.
[15] Luther, op. cit., vol. 26, pp. 121-123.
[16] Ibid., vol. 49, p. 578.
[17] Wilhelm Stahlin, Predigthilfen uber die altkirchlichen Episteln, (Kassel: Johannes Stauda Verlag, 1955), p. 142.
[18] "Christus die Engel und Sankt Michael," Evangelisch-Lutherische Kirchenzeitung, vol. VI, nos. 20 and 21 (October 31 and November 15, 1952), pp. 367-369, 382-284. **[Page 4-5]**

"... **[Page 5]** **It is Jesus then—at least let us say so for the problem at hand—who is the *Michael*, the *Quis sicut Deus***, whose angels we are. **Christ** and his church, **Michael** and all angels—a spiritual host whose ecumenical credentials ought to suffice. And Christians are unanimously ecumenical in confessing that only that **Michael who is Christ** is adequate to the spiritual warfare they confront. ..." **[Page 5-6]**

"... **[Page 6]** that his **battle ... involves the Lord of Life against the Dragon of death**." - https://web.archive.org/web/20070822141217/http://www.crossings.org/archive/bob/SPIRITUALITYISFORANGELS.pdf

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The Anabaptists and their Stepchildren

"... to that great King of men and **divine Leader of angels, the mighty Archangel Jesus** ..." - https://www.apuritansmind.com/covenant-theology/baby-belief-before-baptism-by-dr-nigel-lee/

WHO IS "THE (ARCH)ANGEL OF THE LORD"? – by Dr. F.N. Lee

"... **[Page 1]** WHO IS "THE (ARCH)ANGEL OF THE LORD"? – by Dr. F.N. Lee

According to Holy Scripture, there are not several archangels -- all of whom are creatures. For there is only one Archangel or Leader of the created unfallen angels – Michael, the uncreated God the Son Himself.

Extra-Scriptural views expand this greatly, and revere up to twelve created archangels. Post-Tanachic Judaism notes Gabriel, Michael, Raphael, and Uriel. Gnosticism has Iao, symbolized by a

snake -- and ruling over one of the seven then-known planets. Mediaeval Judaism and the unreformed Church expanded these to include also Raguel, Remuel and Sariel. Whereas Islam has Israafiyl, 'Izraaiyl, Jibriyl, Mikaal -- and the four throne-guardians of Allah.

Such a multiplicity of archangels undermines God's pre-eminence. For it inserts created archangelic creatures, or rather man-made items, between Him and all else.

'**The** Angel of the Lord' is the pre-incarnate Second Person of the Trinity. This is the Son-exalting doctrine of the infallible Word of God. Genesis 16:7-13; 18:2*f*,33 to 19:1,27; 22:11-15; 31:11-13; 32:24-30; Exodus 3:2-14; 13:21; 19:3 to 20:19; 23:20-23; Joshua 5:2-15*f*; Judges 2:1-5; 6:12-23; 13:3-22; Isaiah 63:8-14; and Daniel 3:25; 7:13*f*; 12:1*f*. Also Zachariah 1:3-16; 2:3-10; 3:1-7; 4:1-7; 5:5-11; 6:4*f*; 12:8*f*; Malachi 3:1-5 & 4:2 cf. Matthew 11:10 & Mark 1:2 & Luke 1:76 & 7:27; Acts 7:30-38; First Corinthians 10:1-4; and Galatians 3:17-29.

Also Pre-Christian Judaism agrees. This is reflected in its *Targum on Genesis* 32:25; its *Midrash* on Exodus 18:5; and its *Book of Jubilees* 1:27 & 2:1. In the latter, Michael is "the Angel of the Presence" Who instructed Moses on Mt. Sinai. In the *Ascension of Isaiah* 9:22, He is the Mighty Angel Michael, praying on behalf of humanity. And in the *Testimony of the Twelve Patriarchs*, in the *Testimony of Dan* (6), Michael is "the Angel Who intercedes for you -- for He is the Mediator of God and man for the peace of Israel" (*cf*. First Timothy 2:5).

There are few Hebrew texts on the Archangel Michael which date from before or at the time of the completion of the inspired Books of the Old Testament. Yet, "the Angel of the Lord" also in the Pentateuch; and "Michael" in Daniel 10:13 & 10:21 & 12:1; and "The Angel of the Covenant" in Malachi 3:1 *cf*. 4:2*f* from around B.C. 400 -- do indeed all seem to be expressions teaching manifestations of God Himself.

The A.D. 165 Ante-Nicene Church Father Justin Martyr in his *Dialogue with Trypho* (62) declared: "This Offspring...was with the Father before all the creatures.... The Scripture by Solomon has made clear that He Whom Solomon calls 'Wisdom' was begotten...before all His creatures.... He was also declared this same thing...by Joshua (5:13-15)."

So too in the Early Church's writing *The Passing of Mary* (8). There, 'the Lord delivered the soul of Mary to Michael Who was the Ruler of Paradise -- and the Prince of the nation of the Jews" (*cf*. Daniel 10:21 & 12:1).

Also Irenaeus observed in his *Against Heresies* IV:10:1 regarding Moses that "the Son of God is implanted everywhere throughout his writings. At one time, indeed, speaking with Abraham when about to eat with him; at another time...bringing down judgment upon the **[Page 1-2]**

[Page 2] Sodomites [Genesis 18:2-33 & 19:1-27]; and again when He becomes visible and directs Jacob on his journey [Genesis 31:11 & 32:24-30] -- and speaks with Moses from the bush [Exodus 3:2-4]."

Too, Tertullian stated something similar in his Against Marcion (III:9:1). "Christ...did Himself...appear to Abraham." Genesis 18:2 to 19:27.

Further, the Greek Father Eusebius in his Church History I:2:1-13 remarked: "The Lord God...appeared as a common man to Abraham while he was sitting at the oak of Mamre [Genesis 18:1*f*]. And he, immediately falling down, although he saw a man with his eyes, nevertheless

worshipped Him as God...and confessed that he was not ignorant of His identity when he uttered the words: 'Lord, the Judge of all the earth, will You not execute righteous judgment?' [Genesis 18:25]."

After the A.D. 325 Council of Nicaea, the Church at least for a while held this view. The A.D. 450 Church Father Theodoret of Cyrrhus agreed with it. Theodoret's words on Exodus 3 are: "The whole passage shows that it was God Who appeared to him [Moses]. But he called Him an 'Angel' [alias a 'Messenger'], in order to let us know that it was not God the Father Whom he saw -- for whose 'Angel' could the Father be? -- but the Only-begotten Son, the Angel of great Counsel" alias Christ as the 'Angel' or Messenger of the Covenant in Malachi 3:2.

It was especially after Gregory (who died in 604), that later Scholastics such as Thomas Aquinas systematized an alternative view. Thus it became the view of the mediaeval 'Deformed Church' that 'the Angel of the Lord' was merely a created archangel called Michael -- and not the divine Michael-Christ and the one and only Archangel and uncreated Leader of all created angels (as in Daniel 12:1, First Thessalonians 4:16, and Revelation 12:7*f*).

So then. The dominant Pre-Mediaeval view was that the Second Person of the Triune God Himself is "the Angel of the Lord" mentioned in infallible Holy Scripture. This mainline traditional view of the Early Church was resurrected by the Protestant Reformation in Calvin (and later also by Matthew Henry, Hävernick, Keil, Delitzsch, and Hengstenberg, *etc*.).

Rightly did Cincinnati's Lane Theological Seminary Church History Professor Rev. Dr. A.C. McGiffert then comment in the Eerdmans edition of the Nicene and Post-Nicene Fathers on Eusebius's *Church History* (at its I:2:8). He said: "Eusebius accepts the common view of the early Church that the theophanies of the Old Testament were Christophanies; that is, appearances of the Second Person of the Trinity."

However, another "opinion was widely adopted [in the subsequent phase of the 'Deformed Church']. But in modern times [since the Protestant Reformation] the earlier view which Eusebius represents, has been the prevailing one. See Hodge's *Systematic Theology* I:490 and Lange's article *Theophany* in Herzog."

Yet even the Romish website http://ic.net/~erasmus/RAZ16.HTMT/ (Angels and Demons) says the **ancient** view that God the Son is 'The Angel of the Lord' -- while "not common in Catholic circles" -- **certainly** "is **not** **heretical**." The *Catholic Bible Encyclopedia* too states: "It will be seen that this 'Angel of the Lord' often speaks and acts as Yahweh Himself." **[Page 2-3]**

[Page 3] The word 'Archangel' is not found in the Older Testament. There, however, Calvin calls the divine Christ 'Michael your Prince' at Daniel 10:13 & 10:21 and at 12:1 & 12:6*f*. And the Newer Testament, while acknowledging seraphs and cherubs, mentions only **one** Archangel or Leader of the angels at First Thessalonians 4:16 and Jude 9 and Revelation 12:5-7.

In Daniel 10:13 & 10:21, apparently Gabriel (8:16 & 9:21 & 10:11) said to Daniel: "Michael, the First of the Chief Princes, came to help me.... There is Nobody that holds with me in these things, but Michael your Prince."

Calvin comments on Daniel 10:13: "**Michael** represents **Christ**.... I do not object to this opinion.... If all angels keep watch over the faithful and elect, still Christ holds the first rank among them because He is their Head.... More on the subject, in the twelfth chapter."

Calvin on Daniel 10:21 comments: "**Michael**...some think to be Christ. I do not object to this view.... He [Daniel] calls Him a 'Prince of the Church'.... This title seems by **no** means to belong to **any** angels, but to be **peculiar** to **Christ**."

He comments also on Daniel 12:1: "**Michael the Prince** of the people should stand up.... By 'Michael' many agree in understanding Christ as the Head of the Church..., Michael the Archangel.... God was the Preserver of His Church by the hand of His only-begotten Son.

"That foul hypocrite, [the other 'Michael' and Neo-Arian] Servetus, has dared to appropriate this passage to himself. For he has inscribed it as a frontispiece on his horrible comments -- because he [Servetus] was called Michael!... This was a proof of his impudence and sacrilegious madness -- to adorn himself with this epithet of **Christ**....by boasting himself to be **Michael the Guardian of the Church and the mighty Prince of the people**!....

"Daniel therefore represented **Michael as the Guardian of the Church**. And God had enjoined this duty upon Christ -- as we learn from the 10th chapter of John (verses 28-29).... [So] **I embrace the opinion of those who refer this to the person of Christ**, because it suits the subject best to represent Him as standing forward for the defence of His elect people. He is called **the mighty Prince**....

"The angel then...calls **Michael the mighty Prince**. As if he had said **Michael should be the Guardian and Protector of the elect people** -- He should exercise immense power, and He alone without the slightest doubt should be sufficient for their protection. **Christ confirms the same assertion**...in the 10th chapter of John.... We now perceive the reason of this epiphet, which designates **Michael as the great Prince**....

'The angel points out to us the great importance of the protection of **Michael**. He promises certain **salvation** to His elect people.... **Michael should be superior to every enemy**.... **Christ has conquered for us.**"

Then Calvin comments on Daniel 12:6f: "We know there is **but one Teacher of men and angels** -- the Son of God Who is His eternal wisdom and truth. This passage may be referred to **Christ**." **[Page 3-4]**

[Page 4] In First Thessalonians 4:15*f*, Paul says "by **the Word of the Lord** that...the **Lord Himself** shall descend from heaven...with **the Voice of an Archangel**.... And the dead in **Christ** shall rise." Again, Christ "the Word" is here described as an archangelic "Voice" Who divinely raises "the dead."

Jude 9 says Michael the Archangel **contended** with the devil, **disputing** about the body of Moses. Michael was not emboldened to bring against the devil a **slanderous** or **railing** accusation (*krisin...**blaspheemias***), but said: 'May the Lord rebuke you!'"

The contending and disputing yet never-slandering Archangel Michael was not emboldened (*etolmeesen*) to bring a railing accusation against the devil. Neither did Michael as the divine and sinless Christ blasphemously slander Satan in Matthew 4 -- where He simply cited Scripture against him.

Finally, note in Revelation 12:5-11 how a godly woman "brought forth a male Child...to rule all nations.... And her Child was caught up unto God.... There was war in heaven – Michael and His

angels fought against the dragon...and his angels.... And they [Michael *cum suis*] overcame him [the Satanic devil] by the blood of the Lamb." The uncreated Michael here became incarnate, was resurrected, and with His blood conquered Satan and his angels.

Great then is the culpability of the Judaistic leaders who rejected the Angel of the Lord and God's Angel of the Covenant -- when He became flesh and dwelt among them! Great too is the error of some modern Churchfolk who would attribute to mere created angels and alleged archangels -- that which our Sole Archangel, Michael the Son of God, claims solely for Himself!

After the completion of the inspired Older Testament but before the inscripturation of the first book of the inspired Newer Testament, many of the Hebrews backslid away from their doctrines. At that time, many uninspired Apocryphal books (usually not in Hebrew) and also many Pseudepigraphical books were written by Jews (usually in Greek but sometimes in other languages such as Ethiopic or even Slavonic *etc*.).

Some (but not all) of those uninspired books continued either to teach or at least to imply that Michael was God. Thus the B.C. 270 Septuagint Israelitic translation of the Old Testament at Daniel 8:11, where also Theodotion called apparently the Lord God *Archistrateegos* alias "the Arch-General" (translated "the Prince of the host" in English). This further seems to be connected with "the Son of man" at Daniel 7:13 and "the Son of God" at 3:25 and with "Michael your Prince" at 10:21 and "Michael...the great Prince" at 12:1. Indeed, the descriptions in 7:9-13 & 10:5f & 12:1-7 do certainly seem to agree with and to be presupposed by the description of our Lord Jesus at Revelation 1:13 & 10:1*f* & 12:5-11.

Thus the *Gospel of Nicodemus* 8(25) to 11(27) states that "Christ Saviour of the world...took hold of our forefather Adam...and delivered him and all the just to the Archangel Michael [*viz*. to Christ Himself]... I [Nicodemus] came to paradise.... The Archangel Michael...said to me, 'Wait a little, for Adam the forefather of the race of men too comes in -- with the just'.... We also have been sent by Michael the Archangel, and...ordered to proclaim the resurrection of the Lord." **[Page 4-5]**

[Page 5] Also the *Apocalypse of Moses* begins by teaching the account of the history of Adam and Eve given by the Archangel Michael. "And God says to the Archangel Michael: 'Say to Adam, "Do not relate the mystery which you know, to your son Cain!"'.... Then He said to the Archangel Michael 'Go into paradise, into the third heaven'.... The Archangel Michael said to Seth, 'Bury every man that dies until the day of the resurrection!'" Having thus spoken, "the Archangel Michael went up into heaven...saying the Alleluia. 'Holy, holy, holy Lord -- to the glory of God the Father...together with His unbeginning and indeed life-giving Spirit, now and ever, and to ages of ages. Amen.'" Truly a trinitarian statement!

But **some** of the later Jewish Apocryphal and Pseudepigraphical books (we think falsely) teach that Michael was a **created** 'archangel.' It seems to us that in the time of Christ, the Pharisees' obvious dependence upon those purely-human and uninspired writings rather than upon the inspired passages of the Older Testament (such as in Daniel 3:25 & 7:13 & 8:11 & 9:26*f* & 10:21 & 12:1 and Malachi 3:1 & 4:2 *etc*.) -- was one of the major reasons why most of the Jewish Leaders then rejected Jesus' correct claim that He was and is God Himself.

On the whole, the Ante-Nicene or Early Church Fathers rejected such later-rabbinical assessments -- and instead followed the earlier Israelitic views of the Older Testament and of the *Targums* that Michael was indeed the Angel of God's Presence alias God Himself. They rejected the uninspired Late-Apocryphal and especially the Pseudepigraphical view that Michael was but one of

several created archangels, and instead maintained that the inspired Holy Scriptures teach that Michael alone is God the Son.

Thus Clement of Rome taught around A.D. 90*f* that Malachi's Angel of the Covenant is the Lord Jesus Christ (*First Epistle to the Corinthians*, ch. 23). So too Matheetees, in his A.D. 130 *Epistle to Diognetus* (ch. 7).

Around that same time, the Shepherd of Hermas in his work *The Pastor*, wrote (III:8:3): "The Law of God that was given to the whole world...is **the Son of God**.... The great and glorious **Angel Michael** is He Who has authority over this people and governs them [Daniel 10:21 & 12:1 cf. Revelation 12:7]. For this is **He** Who **gave** them the **Law** into the hearts of **believers**. He accordingly **superintends** them to whom He gave it, to see if they have kept the same."

Tertullian, while still a Pre-Semimontanist, wrote in his A.D. 198 *Answer to the Jews* (ch. 9) that "the Spirit, speaking in the Person of the Father, calls John the forerunner of Christ [Malachi 3:1].... 'Behold, I send My messenger [John] before Your face' -- that is, Christ's.... [John] shall prepare Your way before You [Christ]!'"

Hippolytus of Rome, A.D. 225, in his *Fragments from Commentaries* on Daniel (II:14 & II:24-28), states on Daniel 10:5-21 (cf. Revelation 1:13-17): "**Christ is their Prince**.... He [Daniel] sees **the Lord**.... Various nations waited for Christ's coming.... 'And His loins were girded with the gold of Ophaz'.... With a pure girdle...He was girded.... For the Word was to bear us all, binding us like a girdles round His body....

"Recognize Him! 'And His face [w]as lightning, and His eyes as lamps of fire'.... The fiery and judicial power of the Word should be signified.... He will cause the fire (of His judgment) to light with justice upon the impious, and consume them.... And His Voice was as **[Page 5-6]**

[Page 6] the voice of a great multitude.... **There is none that holds...in these things but Michael** [Daniel 10:21].... And Who was He that spake, but **the Angel** Who was given to the people? As He says in the Law of Moses:...'**My Angel** shall go before along with you.'" Exodus 33:1-2.

In his *Scholia on Daniel* (10:6-13), Hippolytus states: "We who now believe on Him, declare the words of **Christ**.... It is to His saints that fear Him and to them alone that He reveals Himself.... 'Lo, **Michael**!' Who is **Michael**, but the Angel assigned to the people? As God says to Moses...'My Angel shall go with you'" *Cf*. Exodus 32:34 & 33:2,14 & 40:34-38 with First Corinthians 10:1-4.

Around 300 A.D., Victorinus stated in his *On the Creation of the World* that "the Author of the whole creation is Jesus. His name is the Word."

Indeed, in his *Commentary on the Apocalypse of the Blessed John* (1:13*f* & 12:4-9*f* & 22:16), Victorinus added: "**The Son** of man walks in the midst of the golden candlesticks.... His paps are the **two Testaments**.... His eyes were as a flame of fire....

"The woman...brought forth a Son, Who begins to rule all nations.... Her Son was caught up to God, and to His throne.... **Christ** was born.... **Michael** and His angels fought with the dragon.... And that great dragon was cast fo**rth.**... Daniel had previously predicted his contempt....

"Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith – they are overcome and shall be dissolved as the foam. Because Christ is the Rock by Which and on Which the Church is founded.... **The Kingdom of Christ** is now **eternal**!"

Also the 350 A.D. Ephraim the Syrian in his *Homily on our Lord* (27f), wrote that "Daniel [10:5-19] also was melted and poured out on every side before **the glory of the Angel** Whose vehement brightness suddenly shone upon him.... The majesty of the Angel was manifested..... This did not befall Daniel on account of threatening or anger from the Angel; but on account of His terrible nature and prevailing brightness.... 'The Voice of His words was like the voice of many hosts'.... [Daniel said:] 'Let **my Lord** speak!'"

I do of course concede that several Post-Nicene Christian writings from the end of the fourth century onwards (such as the 388 A.D. apocalyptic *Vision of Paul* 14*f*, and the 9th to 11th century *Apocalypse of the Virgin* I*f*, and the thirteenth-century *Testament of Abraham* I*f*) – do seem to have taught that Michael was a created archangel. Yet that view is not taught in the inspired Scriptures, nor in the earliest comments thereon. That is why Calvin (at Daniel 10:13 & 10:21 & 12:1), at the time of the Church's Reformation, reached back to the Biblical and Targumic and Early-Rabbinical and Ante-Nicene view that Michael was the Divine Archangel and Creator and Leader of all the created angels.

"Let no man beguile you of your reward in...worshipping of angels!" (Colossians 2:14). As **Rev.** Professor John Calvin rightly remarked (*Institutes of the Christian Religion* I:XIV:5-10): "I am...inclined...to agree with **ancient** writers that in those passages wherein it is stated that 'the Angel of the Lord' appeared to Abraham...and Moses, **Christ** was that **Angel**.... **Michael** is **[Page 6-7]**

[Page 7] described by Daniel as...'**mighty Prince**' and by Jude as...'Archangel'" (Daniel 7:10 & 10:13,21 & 12:1 and First Thessalonians 4:16 and Jude 9).... **Christ too**, in consequences of the supremacy which He obtains as Mediator, is called 'the Angel' (Malachi 3:1).... Christ is not only superior to all angels (Colossians 1:16-20); but...all the endowments which they possess are derived from Him!"

Again, in his *True Method of Giving Peace and of Reforming the Church* (in his *Tracts and Treatises*, Eerdmans, 1958, III:318), Calvin remarks: "The servant of Elisha (Second Kings 6:17) sees an immense host of angels armed to give assistance to himself.... Yet, invoking God, he leans not on their support.... Those wander beyond the Word of God who call upon other intercessors in heaven besides Christ.... I say that they overleap the proper bounds of prayer!"

So too the 1637 Calvinistic *Dordt Dutch Bible*. At Daniel 10:13 it comments: "Understand by 'Michael' Christ Himself, Who stands by His servants and gives them power and strength." At Jude 9's word 'Michael,' it comments: "This is the Archangel's own name, which is also found at Daniel 10:13 & 12:1 and Revelation 12:7.... It says as much as 'Who is like God?' This name can also be ascribed to **the Lord Jesus Christ**." And at Revelation 12:5-7 it comments: "Because many things are here said of **the male Child** and after this about Michael..., it is appropriate that it indeed be taken here of **Christ**.... By this '**Michael**'..., **Christ** Himself is understood by most of the commentators."

Calvin's and Calvinism's, I maintain, is the correct view of angels. It was followed also by many others – notably by the Calvinist Matthew Henry in his *Commentary on the Holy Bible*.

At Daniel 10:21, Henry comments: "Here is Michael our Prince, the great Protector of the Church.... Michael the 'Archangel' is no other than Christ Himself, the 'Angel of the covenant' and the Lord of the angels...Whom Daniel (10:5) saw in a vision.... Christ is the 'Church's Prince'; angels are not, Hebrews 2:5*f*."

At Daniel 12:1, Henry adds: "Christ is 'that great Prince'.... If He 'stand up' for His Church – who can be against it?... Michael shall stand up for the working out of our eternal salvation. The Son of God shall be incarnate, shall be 'manifested to destroy the works of the devil'.... Christ shall 'stand at the latter day upon the earth' – shall appear for the complete redemption of all His.... That will be such a 'day of trouble' as never was, to all those whom Michael our Prince 'stands against'.... When, upon the appearing of Michael our Prince, His Gospel is preached – many of them who 'sleep in the dust'...shall be awakened."

At Jude 9, Henry comments: "The Apostle brings in **Michael the Archangel**.... Though this contest was mighty eager and earnest, and Michael was victorious in the issue, yet He **would not bring a railing accusation against the devil**. He knew a good cause needed no such weapons to be employed in its defence. It is said, 'He durst not bring'.... Why 'durst He not'?... He thought it below Him to engage in a trial of skill with the great enemy of God.... A 'memorandum'...to all disputants never to 'bring railing accusations' into their disputes!...

"Some think the Apostle refers here to the remarkable passage...Numbers 20:7-13.... Michael, according to this account, stands up in defence of Moses – and, in the zeal of an upright and bold spirit, says to Satan 'The Lord rebuke thee!'... He knew Moses was...a favourite of **[Page 7-8]**

[Page 8] God, and He would not patiently suffer him to be insulted – no, not by the prince of devils. But in a just indignation cries out, 'The Lord rebuke thee!'"

On Revelation 12:5-11, Henry comments: "Care was taken of this Child. It 'was caught up to God and to His throne'.... 'There was war in heaven'.... The parties – **Michael and His angels** on one side; and the dragon and his angels on the other. **Christ the great Angel of the covenant** and His faithful followers; and Satan and all his instruments.... **The victory was gained...'by the blood of the Lamb'**.... Christ by dying **destroyed him that hath the power of death – that is, the devil.**"

Very significantly, Calvin's and the Dordt Dutch Bible's and Matthew Henry's view was supported also by Dr. J.F. d'Envieu. In his four-volume masterpiece *Le Livre du Prophete Daniel*, I-IV, Paris, 1888-91, pp. 1332*f*.

Indeed, so too even by the Calvinist **Rev.** Professor Abraham Kuyper Sr. In his book *God's Angels* (Höveker & Wormser, Amsterdam, n.d., pp. 174-87), he declared: "Michael would be the Second Person in the Holy Trinity...according to Hulsius, the two Van den Honerts, and Lampe.... The name *Mi-ca-'El* literally means 'Who is like God?' A name which would easily convince us to apply it only to a Divine Person!... Daniel chapter10:12*f* tells you that Michael is further named 'a princely Angel of God'.... The messenger of the Lord tells Daniel: 'Only **your Prince** Michael strengthens me.' And so too in Daniel 12:1, He is called 'the great Prince Who stands before the children of your people.'"

In Jude 9, "why did Michael not question Satan's authority?.... Jude set this attitude of Christ -- to Christians at that time, as an example.... It is so necessary to eradicate root and branch the false concept about 'dare' and 'did not dare' from Jude 9. That Michael 'durst not' -- was not in the least because He blushed, but out of respect for the ordinance of God.... So too we may not ignore the

ordinance of God, even in a Nero.... Michael found it unthinkable that Satan be allowed to appropriate Moses' body. That is why He **contended** with Satan!...

"We can be shorter about Revelation 12:7.... In 'Michael,' by far the most commentators do not read a created angel, but Christ as the Head of the angels.... One cannot judge differently than that after the ascension, Christ is our Mediator Who...wields the final say over God's hosts in heaven.... **Christ is the strong Michael** at their Head, Who has inflicted the slaughter of the spirits against the dragon and his ilk....

"Nobody who holds to Scripture will deny that after Jesus' ascension...even the most richly gifted angels have been subjected to Christ as our Mediator.... It cannot be gainsaid that He can be called Michael....

"That He as the Mediator has become the Head of the angels..., proceeds from the fact that the world of angels was there. To be subjected to the world of men." First Corinthians 6:3 and Hebrews 1:14. Thus Kuyper.

It is true that from 1844 onward Seventh-day Adventists, then having several Arians in leadership positions, have consistently held that Michael is Christ. But over time, while still holding that, they now universally believe that Michael-Christ is Almighty God. Also the **[Page 8-9]**

[Page 9] Jehovah witnesses later held that Michael is Christ. But they too in future years shall yet be brought to confess with Calvin that Michael-Christ has always been the everlasting Jehovah.

Mi ka 'El means: 'Who is like God?' Yes, Who indeed -- save the **central** and Second Person of the Trinity -- the One Who always was God, and is God, and always shall be God!" - https://dr-fnlee.org/wp-content/uploads/Who-is-the-Archangel-of-the-Lord.pdf

David Harold Chilton (AD 1951 – AD 1997), was a Reformed pastor, Christian Reconstructionist, speaker, and author of several books on economics, eschatology and Christian Worldview from Placerville, California.

The Days of Vengeance, An Exposition of the Book of Revelation, by David Chilton, copyright 1987.

"... **[Page n336 or Internally Page 311]** 7-9 The scene changes abruptly: St. John now sees war in heaven, Michael and His angels waging war with the Dragon. ...

... There should be little question that **this Captain of the angelic host is a symbol for the Seed of the Woman, the Son of God — represented now not as a Child, but as Michael, the great Warrior-Protector** who leads the armies of heaven in battle against the demons. St. John's symbolism is not casual; it is intentional, and very pre-cise. He carefully chose **to reveal Christ in terms of the specific Biblical connotations associated with Michael**.

The name Michael (meaning ***Who is*** *like God?*) occurs else-where in the Scriptures only in Daniel and Jude. Michael is portrayed in Daniel as "the great Prince" who stands as the special Protector of the people of God. War breaks out in heaven be-tween the good and evil angels, and even Gabriel is unable to overcome the demons until Michael comes to do battle with the enemy (Dan. 10:12-13, 20-21). In view of what is revealed about Michael in the latter part of Daniel 10, it is likely that the other-wise unexplained vision in the first part of the chapter refers to Him as well: Daniel saw a man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. His

body also was like **beryl**, His face like lightening, His eyes were like flaming torches, His arms and feet like the gleam of polished bronze, and the sound of His words like the sound of a tumult. (Dan. 10:5-6)

The closing passage of Daniel's prophecy refers to Michael as the Guardian over God's people, who will arise to fight on [**Page n336-n337 or Internally Page 311-312**] their behalf during a time of great tribulation, saving all whose names are written in the Book of Life (Dan. 12:1).[27] Michael's name does not appear again in the Bible until an offhanded mention by Jude, who tells us that He "disputed with the devil and argued about the Body of Moses" (Jude 9).[28] Jude also calls Him The Archangel. a term which - contrary to some specula-tions that have developed about the various ranks of angels - does not necessarily mean "member of a superior class of angels," but rather simply "the Chief of the angels," an expression equivalent to "Captain of the LORD's hosts" (Josh. 5:13-15). This would also tend to identify Michael with the Angel of the LORD (cf. Ex. 23:20-23), a figure who is, in most cases, a pre-incarnate appearance of Christ.[29] The only other Biblical occur-rence of the word *Archangel* is in 1 Thessalonians 4:16, where Christ descends in the Second Coming "with a shout, with the voice of the Archangel," or, better, "with a shout, with **Arch-**angelic Voice." The clear implication is that Christ Himself shouts with the Archangelic Voice. 30 (The fact that there are superior ranks of angels [cf. Rom. 8:38; Eph. 1:21; Col. 1:16] means that a more general use of the term *archangel* is theolog-ically valid. But the Bible itself does not seem to use it in this way.) Barrington observes that the term Archangel "may even be compared with 'Lord of hosts,' and it may perhaps have meant that manifestation of God in which He appears as leader of the armies of Israel or of the heavens."[31] Accordingly, in the Book of Revelation we find Him leading the armies of heaven in victorious conflict with Satan, actions clearly predicated of Christ throughout the New Testament (cf. Matt. 12:22-29; Luke 11:14-22; Col. 2:15; Heb. 2:14-15; 1 John 3:8; Rev. 19:11-16).

Even at first glance, therefore, there is much to commend **[Page n337-n338 or Internally Page 312-313]**

> **[Page n337 or internally page 312 Notations]** 27. Calvin recognized that this description of Michael must be a reference to Jesus Christ; see his *Commentaries on the Book of the Prophet Daniel* (Grand Rapids: Baker Book House, 1979), Vol. 2, **pp 369ff**. …
> ...
>
> 29. See the discussion of this point in Herman **Bavnick**, *The Doctrine of God*, translated by William Hendriksen (Grand Rapids: William B. Eerdmans Publishing Co., 1951), pp **256ff**.
>
> 30. A most helpful discussion of this whole issue is in Barrington, pp. 218-24. See also E. W. Henstenberg, *The Revelation of St. John* (Cherry Hill, NJ: Mack Publishing Co., [1851] 1972), Vol. 1, pp. 464-72.
>
> 31. Barrington, p. 222. **[Page n337 or internally page 312 Notations End]**

[Page n338 or Internally Page 313] the view that Michael is a symbolic representation of Christ, a name that emphasizes His divine nature and power; and that the "angels" who accompany Him are His apostles, "together with all the angelic forces in sympathy and cooperation with the,"[32] This view both explains, and is reinforced by, the passage as a whole. ..." -
https://archive.org/details/DaysOfVengeance-DavidChilton/page/n336/mode/1up?view=theater
https://archive.org/details/DaysOfVengeance-DavidChilton/page/n337/mode/1up?view=theater

https://archive.org/details/DaysOfVengeance-DavidChilton/page/n338/mode/1up?view=theater

Zondervan NIV Study Bible (Fully Revised): Wide Margin Loose-Leaf Edition; copyright 1973, 1978, 1984 by International Bible Society.

Genesis 16:7; Commentary:

> "... **[Page 30]** 16:7-8 Sarai's harsh treatment caused Hagar to flee, but the angel of the LORD (v. 7) intercepted her. Since the angel of the Lord speaks for God in the first person (16:10) and Hagar "called the name of the LORD that spake unto her, Thou God seest me" (16:13), the angel appears to be both distinguished from the Lord (in that he is called "messenger"; the Hebrew for "angel" means "messenger") and identi-fied with Him. (Similar distinction and identification can be found in 19:1,21; 31:11,13; Exod. 3:2,4; Judg 2:1-5; 6:11-12,14; 13:3,6,8-11,13,15-17,20-23; Zech. 3:1-6; 12:8.) Traditional Christian interpre-tation has held that this "angel" was a preincarnate manifestation of Christ as God's Messenger-Servant. ..." - https://books.google.com/books?id=gYnAcV2QZuoC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Vine's Complete Expository Dictionary of Old and New Testament Words with Topical index, W. E. Vine, Merrill F. Unger, William White, Jr.; Thomas Nelson Since 1798, copyright 1984, 1996; Section "A", word "Archangel", page "36" [commonly known as W. E. Vine, was an English Biblical scholar, theologian, and writer, most famous for Vine's Expository Dictionary of New Testament Words.]

Section: "ARCHANGEL":

> "... **[Section "A", "ARCHANGEL", Page 36; Left Column]** In **1 Thess. 4:16** the meaning seems to be that **the voice of the Lord Jesus will be of the character of an "archangelic" shout.**" - https://books.google.com/books?id=ctWbMD0_p_UC&newbks=1&newbks_redir=0&printsec=frontcover#v=onepage&q&f=false

The Zondervan Encyclopedia of the Bible; Volume 4; M-P, Revised, Full-Color Edition; Merrill C. Tenney, General Editor/Moises Silva, Revision Editor. 2010

> "... Michael the Archangel ... **E. W. Hengstenberg** (*Christology of the Old Testament*, 2nd ed. 4 vols. [1858-68], 4:266-71) **and some other Protestants have identified Michael with the glorious man dressed in linen (Dan. 10:5-6) and also with the "angel of the Lord" and then Christ. They, however, uphold the DEITY OF CHRIST**. ... J. E. ROSSCUP ..." - http://books.google.com/books?id=S4MZREX03u0C&printsec=frontcover#v=onepage&q&f=false

Carl L. Beckwith (?-2023/Present), is an ordained minister in the Lutheran Church-Missouri Synod with a Ph.D., University of Notre Dame and Associate Professor of Divinity History and Doctrine at the Beeson Divinity School (2007). - https://media.ctsfw.edu/Person/Details/11

Reformation Commentary on Scripture; Old Testament XII; Ezekiel, Daniel; edited by Carl L. Beckwith; General Editor Timothy George; Associate editor Scott M. Manetsch; IVP Academic, An imprint of InterVarsity Press, Downers Grove, Illinois; 2012

> "... **[Page 405]** OVERVIEW: ... **Our commentators return to the question of Michael's identity. All are agreed that Michael is here the true Son of God, Jesus Christ**, by the description of his person (equal to God), his office (he is the great prince), and his benefit (he protects [Left to Right

Column] his people from Satan and his ministers). The consolations of this chapter are especially emphasized. Our commentators note God's promised preservation and protection of his people, the gathering of his people by the pure doctrine of the gospel and their salvation and final resurrection. ..." - https://books.google.com/books?id=gSMDd60ohdkC&pg=PA405#v=onepage&q&f=false

Wikipedia, The Online Encyclopedia [Old Citation] – Michael (Archangel); subsection - "Protestant Views"

"... **[Old Wikipedia citation]** Citing Hengstenberg, John A. Lees, in International Standard Bible Encyclopedia, states: "The earlier Protestant scholars usually identified Michael with the pre-incarnate Christ, finding support for their view, not only in the juxtaposition of the 'child' and the archangel in Rev 12:1-17, but also in the attributes ascribed to him in Daniel."[15] ...

... [15] "John A. Lees, "Michael" in James Orr (editor), "'The International Standard Bible Encyclopedia'" (Eerdmans 1939)" ..." - http://en.wikipedia.org/wiki/Michael%28archangel%29#Protestant views

Wikipedia, The Online Encyclopedia [Recent Updated (Accessed 7-11-2024; 5 PM PST) Citation] – Michael (Archangel); subsection - "Protestant Views"

"**[Recent Updated (Accessed 7-11-2024; 5 PM PST) Citation]** Many Protestant theologians identify a relationship, (e.g. typological), between Michael with Christ, including:

> Martin Luther[66] Ernst Wilhelm Hengstenberg,[67] Andrew Willet[68] Herman Witsius[69] W. L. Alexander, Jacobus Ode,[70] Campegius Vitringa,[71] Philip Melanchthon,[72] Hugh Broughton,[73] Franciscus Junius,[74] Hävernick[75] Amandus Polanus,[76] Johannes Oecolampadius,[77] Samuel Horsely,[78] William Kincaid[79] John Calvin[80] Isaac Watts,[81] John Brown,[82] and James Wood.[83]

Charles Spurgeon once stated that Jesus is "the true Michael"[84] and "the only Archangel".[85]

John Gill comments on Jude 9, "'Yet Michael the archangel ...' By whom is meant, not a created angel, but an eternal one, the Lord Jesus Christ ..."[86]

Seventh-day Adventists

> See also: Seventh-day Adventist, beliefs about Michael and Pre-existence of Christ

Seventh-day Adventists believe that "Michael" is but one of the many titles applied to the pre-existent Christ, or Son of God. According to Adventists, such a view does not in any way conflict with the belief in the full deity and eternal preexistence of Jesus Christ, nor does it in the least disparage his person and work.[87] According to Adventist theology, Michael was considered the "eternal Word", and the one by whom all things were created. The Word was then born incarnate as Jesus.[88]

They believe that name "Michael" signifies "One Who Is Like God" and that as the "Archangel" or "chief or head of the angels" he led the angels and thus the statement in Revelation 12:7–9 identifies/refers to Jesus as Michael.[89] ..." - https://en.wikipedia.org/wiki/Michael_(archangel)#Protestantism

The Sources among the Jews:

Targum of Jonathan (Jonathan ben Uzziel, supposed student of Hillel the Elder; First century est.)

Targum Jonathan on Exodus 24:1; John Wesley Etheridge, London, 1862

> "... And **Michael, the Prince of Wisdom, said to Mosheh** on the seventh day of the month, **Come up before the Lord**, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance. ..." - https://www.sefaria.org/Targum_Jonathan_on_Exodus.24.1?ven=The_Targum_of_Jonathan_ben_Uziel,_trans._J._W._Etheridge,_London,_1862&lang=bi

Rashi. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי ; Latin: Salomon Isaacides; French: Salomon de Troyes; c. 1040 - 13 July 1105), was a French rabbi who authored comprehensive commentaries on the Talmud and Hebrew Bible, having previously studied Torah in Worms, Germany.

Rashi on Isaiah 63:9:2

> "... He did not trouble [them] He did not trouble them according to their deeds, that they deserved to suffer, for **the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent**. ..." - https://www.sefaria.org/sheets/507986.15?lang=bi

Abraham Ibn Ezra (1089 - 1164), was one of the most distinguished Jewish biblical commentators and philosophers of the Middle Ages. He was born in Tudela, Taifa of Zaragoza (present-day Navarre).

Ibn Ezr on Exodus; Perush HaArokh 23:20; H. Norman Strickman and Arthur M. Silver. Menorah Pub., 1988-2004

> "... We thus read: **He will send His angel before thee (Gen. 24:7); the angel who hath redeemed me from all evil (Gen. 48:16). Moses similarly said, and sent an angel, and brought us forth out of Egypt (Num. 20:16). We likewise read, And the angel of His presence saved them (Is. 63:9); And the angel of the Lord went forth (Is. 37:36); and said to the angel that destroyed the people (II Sam. 24:16); My God hath sent His angel (Dan. 6:23); and the appearance of the fourth is like that of an angel (Dan. 3:25). There are many similar instances**. We read in the book of Daniel, The prince of Persia…the prince of Greece (Dan 10:20); except **Michael your prince (Dan. 10:21). Michael is the angel referred to as the great prince, for he is exalted above many others. Scripture also states regarding Michael, one of the first princes**, came to help me (**Dan.** 10:13). **The meaning of first is, first in rank**. It is like and sat first in the kingdom (Esther 1:14). **The angel referred to is Michael**. ..." - https://www.sefaria.org/Ibn_Ezra_on_Exodus%3B_Perush_HaArokh.23.20.2?ven=Ibn_Ezra%27s_commentary_on_the_Pentateuch,_tran._and_annot._by_H._Norman_Strickman_and_Arthur_M._Silver._Menorah_Pub.,_1988-2004&lang=bi&with=all&lang2=en

Ibn Ezra on Isaiah 63:1; Commentary of Ibn Ezra on Isaiah - trans. by M. Friedlander, 1873

> "... **Who is this that cometh. Some refer this to Messiah, others to the angel Michael; *Comp. And there is none that holdeth with me in these things, but Michael, your prince Dan. 10:21. but more correctly it may be referred to God**. *The words השם הנכבד the honoured name of the Hebrew text are used instead of יי the Lord, by I. E., in order not to connect the description with dyed

garments, etc., directly with God. Comp. I. E. on 42:8. This prophecy contains the decree made against Edom, that is, against the empire of Rome and Constantinople, who are called Edomites, because they adopted the Edomite religion—that is, the Christian religion—which was first established among the Edomites. *The words This prophecy, etc., till among the Edomites, are omitted in some editions; they were either struck out by the censors, or left out by the printers from fear of the censorship. ...” - https://www.sefaria.org/Ibn_Ezra_on_Isaiah.63.1.1?ven=Commentary_of_Ibn_Ezra_on_Isaiah_-_trans._by_M._Friedlander,_1873&lang=bi&with=all&lang2=en

Chananel ben Chushiel or **Ḥananel ben Ḥushiel** (Hebrew: חנאל בן חושיאל) (11th-century), an 11th-century Kairouanan rabbi and Talmudist, was in close contact with the last Geonim. He is best known for his commentary on the Talmud.

Rabbeinu Chananel on Exodus 23:20:1

“... הנה אנכי שולח מלאך לפניך, the angel of which **the Torah speaks here is Michael, the great prince**, the one of whom Gavriel said to Daniel: “at that time Michael the great prince who stands beside the sons of your people will appear.” (Daniel 12,1). It is also written in Daniel 10,21 ואין אחד מתחזק עמי על אלה כי אם מיכאל שרכם, “No one is helping me against them except your prince Michael.” **This is also the angel who said to Joshua “I am the prince of the hosts of the Lord, now I have come.” (Joshua 5,14)**

Our sages explained in connection with this verse that the words כי שמי בקרבו, are equivalent to G’d saying that the name of the angel mentioned in our verse is “the prince (commander in Chief) of the Lord’s hosts.” ...” - https://www.sefaria.org/Exodus.23.20?lang=bi&aliyot=0&p2=Rabbeinu_Chananel_on_Exodus.23.20.1&lang2=bi

Moses ben Nachman (Hebrew: מֹשֶׁה בֶּן־נָחְמָן Mōše ben-Nāḥmān, “Moses son of Nachman”; 1194–1270), commonly known as Nachmanides, or RaMBaN, and by the contemporary nickname Bonastruc ça Porta (Catalan; literally “Mazel Tov near the Gate”), was a leading medieval Jewish scholar, Catalan rabbi, philosopher, physician, kabbalist, and biblical commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia. He is also considered to be an important figure in the re-establishment of the Jewish community in Jerusalem following its destruction by the Crusaders in 1099.

RaMBaN on Exodus 3:2; Charles B. Chavel. Shilo Pub. House, 1971-1976

“... AND **THE ANGEL OF THE ETERNAL APPEARED** UNTO HIM IN A FLAME OF FIRE. Because Scripture originally states, And **the angel of the Eternal appeared**, and then it goes on to say, And when **the Eternal saw that he turned aside to see, G-d called unto him, Rabbi Abraham ibn Ezra explained that elohim mentioned here [in the second verse] is the angel mentioned [in the first], as in the verse, For I have seen ‘elohim’ face to face. The expression, I am the G-d of thy father**, is a case of the deputy speaking in the name of Him Who sent him. But this is not correct. **Moses the greatest in prophecy, would not have hidden his face from an angel** [as is related in Verse 6].

Our Rabbis have said in Bereshith Rabbah: “**Angel. This refers to the angel Michael**. Wherever Rabbi Yosei Ha’aruch was seen, people would say, ‘There is Rabbeinu Hakadosh.’ Similarly, **wherever the angel Michael appears, there is also present the Glory of the Divine Presence.**” The Rabbis intended to say that at first, **the angel Michael appeared to Moses, and there was also**

the Glory of the Divine Presence, The Rabbis intended to say that at first, the angel Michael appeared to Moses, and there was also the Glory of the Divine Presence, but Moses did not see the Glory, as he had not duly prepared his mind for prophecy. When he duly prepared his heart for it and he turned aside to see, then **the vision of the Divine Presence revealed itself to him, and G-d called unto him out of the midst of the bush**. ..." - https://www.sefaria.org/Ramban_on_Exodus.3.2.1?ven=Commentary_on_the_Torah_by_Ramban_(Nachmanides)._Translated_and_annotated_by_Charles_B._Chavel._New_York,_Shilo_Pub._House,_1971-1976&lang=bi

Rabbi Bachya ben Asher (1255-1340), was a rabbi and scholar of Judaism, best known as a commentator on the Hebrew Bible.

Rabbeinu Bahya, Shemot 23:20:2

"... **According to the opinion of Rabbeinu Chananel the angel spoken of here was the angel Michael, known as השר הגדול described in Daniel 12,1** "and at that time there will stand, Michael, the great heavenly prince, who stands to support the children of your people." We also have a verse in Daniel 10,21: "And no one reinforces me against these, except your heavenly prince, Michael." **This was the angel who appeared to Joshua and said to him (Joshua 5,14)** "I am the prince of the Hosts of the Lord, now I have arrived." **Our sages (in Tanchuma 18 Mishpatim) have said that the words כי שמי בקרבו, "for My name is within him" in our verse here mean that this is why he is called שר צבא ה', "the prince of the army of the Lord**." ..." - https://www.sefaria.org/Rabbeinu_Bahya%2C_Shemot.23.20.2?lang=bi

Rabbeinu Bahya, Bamidbar 23:23:2

"... A Midrashic approach: The words כעת יאמר ליעקב ולישראל מה פעל א-ל, mean that this is a reference to **the arch-angel Michael of whom Daniel said** (Daniel 12,1) "at that time there will stand **Michael, the great heavenly prince**, who stands in support of the children of your people, etc. ..." - https://www.sefaria.org/Rabbeinu_Bahya%2C_Bamidbar.23.23.2?lang=bi

Elie Munk (1900-1981), was a German-born French rabbi and rabbinic scholar.

Kedushat Levi, Genesis, Vayera; Kedushat Levi translated by Rb. Eliyahu Munk

"... Genesis 18,5. "let me take a piece of bread so that you can refresh yourselves,……he presented it to them and they ate." **The true meaning of this verse has been best explained by the Or Hachayim, according to whom even the highest ranking angel, Michael is on occasion referred to as "High Priest**," ..." - https://www.sefaria.org/Kedushat_Levi%2C_Genesis%2C_Vayera.8?ven=Kedushat_Levi_translated_by_Rb._Eliyahu_Munk&lang=bi&with=all&lang2=en

Jewish Encyclopedia (1901-1906)

Jewish Encyclopedia; Article "Michael" (Archangel):

"... one of the chief princes"; Dan. x. 13), who is also represented as the tutelary prince of Israel (ib. x. 21, xii. 1). The signification of the name (= "Who is like El"?) was recognized by the Talmudists, who found an allusion to it in Ex. xv. 11 () and in Deut. xxxiii. 26 (), combining the first word of the former passage with the second of the latter (Num. R. ii. 9). ...

... Being the prince or advocate of Israel, Michael had to fight with the princes of the other nations (comp. Dan. x. 13) and particularly with Samael, Israel's accuser. His enmity with Samael dates from the time when the latter was thrown down from heaven. ...

... The Rabbis declare that Michael entered upon his rôle of defender at the time of the Patriarchs. ...

... He announced to Sarah that she would bear a son (comp. Gen. xviii. 10); and he rescued Lot at the destruction of Sodom (B. M. 86b; comp. Gen. R. l. 2). Michael prevented Isaac from being sacrificed by his father by substituting a ram in his place ("Yalḳ. Reubeni," section "Wayera"), and saved Jacob, while yet in his mother's womb, from being killed by Samael (Midr. Abkir, in Yalḳ., Gen. 110). Later Michael prevented Laban from harming Jacob (Pirḳe R. El. xxxvi.). It was Michael, too, who wrestled with Jacob and who afterward blessed him (Targ. pseudo-Jonathan to Gen. xxxii. 25; Pirḳe R. El. xxxvii.). The Midrash Abkir (l.c. 132) thus graphically describes the scene of the wrestling: "At the break of day companies of angels came, saying, 'Michael, the hour of singing in praise of the Lord has arrived.' Michael began to implore Jacob to cease wrestling, saying he was afraid the angels might burn him (Michael) for omitting to take part in the heavenly chorus. When Michael finally struck Jacob's thigh he was blamed by God for having caused a blemish in God's priest. Michael applied to his companion Raphael, who healed Jacob's wound. Then God appointed Michael to be the defender of Israel" (comp. "David," No. 13, "Yalḳ. Ḥadash," where it is said that Michael's appointment took place when Solomon had built the Temple). Michael saved Asenath, daughter of Shechem by Dinah, from being killed by Jacob's sons (Pirḳe R. El. xxxviii.), and Tamar from being burned (Targ. pseudo-Jonathan and Targ. Yer. to Gen. xxxviii. 25). ...

... Michael led the Israelites during their forty years' wandering in the wilderness (Abravanel to Ex. xxiii. 20). Legend makes him the teacher of Moses; so that the Israelites are indebted to their advocate for the supreme good of the Torah. ...

... It is clearly stated in Apoc. Mosis, i. that Moses received the two tables through the mediation of Michael. In the Book of Jubilees (i. 27, ii. 1) the angel who is said to have instructed Moses on Mount Sinai and to have delivered to him the tables of the Law is most probably Michael. ...
... Michael destroyed the army of Sennacherib (Ex. R. xviii. 5). ...

... In later writings Michael is represented as refuting also on this occasion the accusations of Samael (Zohar, Mishpaṭim). There is a legend which seems to be of Jewish origin, and which was adopted by the Copts, to the effect that Michael was first sent by God to bring Nebuchadnezzar against Jerusalem, and that Michael was afterward very active in freeing his nation from Babylonian captivity (Amélineau, "Contes et Romans de l'Egypte Chrétienne," ii. 142 et seq.). According to most of the rabbis, Michael saved Hananiah and his companions from the furnace (Gen. R. xliv. 16). Michael was very active in the time of Esther: "The more Haman accused Israel on earth, the more Michael defended Israel in heaven" (Esth. R. iii. 8). It was Michael who reminded Ahasuerus that he was Mordecai's debtor (Targ. to Esth. vi. 1); and there is a legend that Michael appeared to the high priest Hyrcanus, promising him assistance (comp. Josephus, "Ant." xiii. 10, § 3). ...

... Michael will continue his advocacy to the very end; and he will contend with Samael for the liberationof Israel from Edom or Rome ("Yalḳ. Ḥadash," "Galut," No. 11). Samael will be subdued by Michael; but when the latter asks God to help Israel, God will say, "Israel should turn toward Me, be it only as far as the point of a needle." When Israel turns toward the Lord, his advocate, Michael, will plead in his favor (Pesiḳ. R. 44 [ed. Friedmann, p. 185a]). ...

... but Rabbi's opinion is that Michael alone will **act.** He will, besides, cleanse Israel from the wicked people ("Otot ha-Mashiaḥ," in Jellinek, "B. H." ii. 61). It was Michael's fight with Samael (with the devil in Assumptio Mosis, x.) which gave rise to the well-known legend of Michael and the dragon. This legend is not found in Jewish sources except in so far as Samael or Satan is called in the Cabala "the primitive serpent" ("naḥash ha-ḳadmoni"). ...

... The idea that Michael was the advocate of the Jews became so prevalent that in spite of the rabbinical prohibition against appealing to angels as intermediaries between God and His people, Michael came to occupy a certain place in the Jewish liturgy. Apart from the word, which occurs frequently and which refers to Michael, there are two prayers beseeching him as the prince of mercy to intercede in favor of Israel: one composed by Eliezer ha-Ḳalir (Bartolocci, "Bibl. Rab. Magna," i. 192 et seq.), and the other by Judah b. Samuel he-Ḥasid (MS. De Cambrai No. 946, fol. 110). But appeal to Michael seems to have been more common in ancient times. ...

... The conception of Michael as an advocate always interceding on behalf of Israel gave rise to another idea, that of his being a high priest making atonement for his people. Ezra recognized the place of the altar by seeing there one on which Michael, the great prince, was in the act of sacrificing (Zeb. 62a; comp. Men. 110a). ... heaven is called "Zebul" (זבל) **[[God's] "dwelling", see Hab. 3:11 KJB]** because it contains the heavenly Jerusalem, the Temple, and the altar on which Michael, the great prince, sacrifices (Ḥag. 12b). A different statement is given in "Seder Gan 'Eden" (Jellinek, l.c. iii. 137), which places Michael in the upper heaven ...

... Michael, the high priest, is the standard-bearer of God (Joseph Gikatilla, "Sha'are Orah," p. 60c). The institution of tithes is ascribed to Michael (Targ. pseudo-Jonathan to Gen. xxxii. 25) ...

... Michael is higher in rank than Gabriel (Ber. 4b; Yoma 37a). He is the viceroy of God, who rules over the world (Enoch, lxix. 14 et seq.), and wherever Michael appears the Shekinah also is to be found (Ex. R. ii. 8). Michael is on the right of God's throne ...

... It is Michael who, on account of his occupying the first place near God, receives the prayers of men from the angels and presents them to God (Baruch Apoc. Slavonic, xii.). ..." - https://jewishencyclopedia.com/articles/10779-michael

Louis Ginzberg (1909), was a Russian-born American rabbi and Talmudic scholar of Lithuanian-Jewish descent, contributing editor to numerous articles of The Jewish Encyclopedia (1906), and leading figure in the Conservative movement of Judaism during the early 20th century.

The Legends of the Jews 1:1; The Legends of the Jews by Louis Ginzberg 1909

"... **[The Heaven of heavens]** **contains the celestial Jerusalem together with the Temple, in which Michael ministers as high priest** ..." - https://www.sefaria.org/Legends_of_the_Jews.1.1.15?ven=The_Legends_of_the_Jews_by_Louis_Ginzberg_[1909]&lang=bi

Legends of the Jews 1:5; The Legends of the Jews by Louis Ginzberg 1909

"... **Then God spoke to the archangel Michael**, and said: "Why standest thou here? Let him not be slaughtered." Without delay, **Michael, anguish in his voice, cried out: "Abraham! Abraham! Lay not thine hand upon the lad, neither do thou any thing unto him**!" ...

... **Michael, the greatest of the angels, thereupon announced the birth of Isaac**. ..." - https://www.sefaria.org/Legends_of_the_Jews.1.5.236?ven=The_Legends_of_the_Jews_by_Louis_Ginzberg_[1909]&lang=bi&with=all&lang2=en

Otzar Midrashim

Otzar Midrashim, The Wise One of Secrets; Sefaria Community Translation

"... **In the portion "Beshalach", it's written: "Who is like You among the gods, O Lord?" This means, "Who is like You, even Michael, the great prince?"** ..." - https://www.sefaria.org/Otzar_Midrashim%2C_The_Wise_One_of_Secrets.3?ven=Sefaria_Community_Translation&lang=bi&with=all&lang2=en

"... In the tractate "Menachot", it is taught: Those who stand in the House of the Lord at night, **meaning the altar is built, and Michael, the great prince, stands and offers a sacrifice upon it**. Tosafot comments: There are differing Midrashim; some say the souls of the righteous, others say lambs of fire. This is referred to in the Amidah prayer, "And the offerings of Israel." See the Tur on Orach Chaim. **I saw in "Chacham HaRazim" that before the Temple was destroyed, Michael, as the high priest, offered sacrifices in the form of Israel's offerings before the Holy One, blessed be He**. ..." - https://www.sefaria.org/Otzar_Midrashim%2C_The_Wise_One_of_Secrets.4?ven=Sefaria_Community_Translation&lang=bi&with=all&lang2=en

Midrash Rabbah (2022)

Shemot Rabbah 2; The Sefaria Midrash Rabbah, 2022

"... "**An angel of the Lord appeared to him in a flame of fire from the midst of the bush**. He looked, and behold, the bush burned with fire, but the bush was not consumed" (Exodus 3:2). ... Alternatively: What is: "I will be with him in trouble?" When they have trouble they call out only to the Holy One blessed be He. In Egypt – "their cry came up to God" (Exodus 2:23); at the sea – "and the children of Israel cried to the Lord" (Exodus 14:10), and many others like that. And it says: "In all their trouble, He was troubled" (Isaiah 63:9). The Holy One blessed be He said to Moses: 'Don't you sense that I am suffering just as Israel is suffering? Know that from the place that I am speaking with you, from the thorns, as it were, I am party to their suffering.'

"An angel of the Lord appeared." Rabbi Yohanan said: That is Michael. ... [Regarding] Rabbi Yosei the tall, everywhere that they would see him, they would say: 'Here is our saintly rabbi.' **Similarly, everywhere that Michael appears, there is the glory of the Divine Presence**.

"To him" – what is "to him?" It teaches that there were people with him and they did not see, **only Moses alone**. **As it is written regarding Daniel: "I, Daniel, alone, saw the vision**" (Daniel 10:7).

"In a flame [belabat] of fire" – to give him courage [lelabevo], so that when he arrives at Sinai and sees those fires, he will not fear them. ..." - https://www.sefaria.org/Shemot_Rabbah.2.5?ven=The_Sefaria_Midrash_Rabbah,_2022&lang=bi&with=all&lang2=en

Short List of Authors & Names on the "Angel", "the Angel of the LORD", "Michael", "Michael the archangel", "archangel" — Read Left To Right (Repeat per Row)				
Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180)	Justin Martyr (c. AD 100 – AD 165)	Quintus Septimius Florens Tertullianus, aka Tertullian (c. AD 160 – c. AD 225 AD)	Titus Flavius Clemens, aka Clement of Alexandria (c. 150 – c. 215)	Irenaeus (AD early 2nd century – c. AD 202)
Eusebius Pamphilus (AD 260/265 – AD 339/340)	Ambrose of Milan (AD 339 – AD 397)	Augustine of Hippo (AD 13 November 354 – AD 28 August 430)	Theodoret of Cyrus or Cyrrhus (c. AD 393 - c. 458/466)	Roman Catholic Encyclopedia (1907)
Roman Catholic New American Bible with Footnotes [along with Douay Rheims] (1986, 2011)	Albert the Great (1206-1280)	Jacobus de Voragine (1230-1298)	Martin Luther (AD 10 November 1483 – AD 18 February 1546)	Philipp Melanchthon, aka Philipp Schwartzerdt (AD 16 Feb 1497 – AD 19 Apr 1560)
Heinrich [Henry] Bullinger (AD 18 July 1504 – AD 17 September 1575)	John [Jean] Calvin (born Jehan Cauvin: AD 10 July 1509 – AD 27 May 1564)	Johann Wigand (ca. AD 1523 - AD 21 October 1587)	David Chytraeus or Chyträus (26 February 1530, Ingelfingen – 25 June 1600, Rostock)	Richard Turnbull (16th Century, 1530's? - 1593)
Francois Du Jon aka "Franciscus Junius" (AD 1 May 1545 – AD 13 October 1602)	Hugh Broughton (1549 - 4 August 1612)	1560/1599 Geneva Study Bible	1616 Holy Bible Commentary	Andrew Willet (AD 1562 – AD 4 December 1621)
Henry Ainsworth (AD 1571 – AD 1622)	Giovanni Diodati or Deodati (AD 6 Jun 1576 – 3 Oct 1649)	Thomas Adams (AD 1583 – AD 1653)	Johannes Cloppenburg (AD 1592 - AD 1652)	Reinerus Vogelsangius (AD 1610 - AD 1679)
Hezekiah Holland (born ca. AD 1617, living AD 1660)	Thomas Watson (c. AD 1620 – AD 1686)	James Durham (AD 1622 – AD 1658)	Matthew Pool(e) – (AD 1624 – AD 1679)	John Bunyan (AD 28 November 1628 – AD 31 August 1688)
Hermann Witsius (Herman Wits, Hermannus Witsius) (AD 12 February 1636 – AD 22 October 1708)	Campegius Vitringa Sr., or Kempe Vitringa (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722)	Matthew Henry (AD 18 October 1662 – AD 22 June 1714)	Isaac Watts (AD 17 July 1674 – AD 25 November 1748)	Jacobus Ode (AD 11 December 1698 in Zutphen , AD † 28 November 1751 in Utrecht)
John Guyse (AD 1680 - AD 1761)	George Sale (AD 1697–1736), George Psalmanazar (AD 1679? - AD 1763), Archibald Bower (AD 17 January 1686 – AD 3 Sept 1766), George D. Shelvocke (AD 1 Apr 1675 - AD 30 Nov 1742), John Campbell (AD 1708-1775), John Swinton (AD 1703-1777):	John Gill (AD 23 November 1697 – AD 14 October 1771)	Alexander Cruden (AD May 31, 1699 – AD November 1, 1770)	John Wesley (AD 28 June [O.S. 17 June] 1703 – AD 2 March 1791)
Jonathan Edwards (AD October 5, 1703 – AD March 22, 1758)	George Whitefield (Whitfield) - December 27 [O.S. December 16] 1714 – September 30, 1770)	Ralph Griffiths (AD c.1720 – AD September 28, 1803)	John Brown of Haddington (AD 1722 – AD 19 June 1787)	Johann Friedrich Haug (AD * 1680, AD † 18. May 1753) The Berlenburger Bibel [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742 (reproduction Stuttgart AD 1856)
John Butterworth (born AD 1727- died AD 1803)	Samuel Horsley (AD 15 September 1733 – AD 4 October 1806)	Thomas Haweis (AD 1 January 1734 - AD February 11, 1820)	Bryce Johnston (AD 1747 - AD 1805)	Thomas Coke (AD 9 September 1747 – AD 2 May 1814)
Joseph Benson (26 January 1749 - 16 February 1821)	Elhanan Winchester (AD 1751 in Brookline, Massachusetts – AD April 18, 1797)	James Wood (AD 1751 – AD 1840)	Robert Hawker (AD 1753 – AD 1827)	Thomas Taylor (AD 15 May 1758 – AD 1 November 1835)
Adam Clarke (AD 1760 or AD 1762 – AD 1832)	Christmas Evans (AD 25 December 1766 – AD 19 July 1838)	Charles Buck (AD 1771 – AD 11 Aug 1815)	The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851)	William Miller (AD February 15, 1782 – AD December 20, 1849)
William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832)	Thomas Hobbes Scott (17 April 1783 – 1 January 1860)	George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 – AD 1852)	Samuel Aaron (AD 1800 - AD 1865)	Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) – AD 9 July 1884) Elijah Richard Craven (AD **Mar.** 28 1824, in Washington D.C. - AD Jan. 5 1908, in Phil., Pa.)
Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenberg – AD May 28, 1869, Berlin)	David Steele, Sr. (AD 2 November 1803 – AD 29 June 1887)	John Kitto (AD 4 December 1804 – AD 25 November 1854) William Lindsay Alexander (AD 24 Aug 1808 – AD 20 Dec 1884)	Patrick Fairbairn (AD 28 January 1805 – AD 6 August 1874)	James Glasgow D.D. (AD 27 May 1805 – AD 1890)
Carl Ferdinand Wilhelm Walther (AD October 25, 1811 – AD May 7, 1887)	Heinrich Andreas Christoph Hävernick (Dec 29, 1811, Kröpelin – Aug 19, 1845, Neustrelitz)	Thomas Robinson (AD 1813/14 - AD 1890)	Sir William Smith (AD 20 May 1813 – AD 7 October 1893)	The Christian Gleaner and Domestic Magazine for 1825
James Petigru Boyce (AD 1827 – AD 1888)	Ellen G. White (AD November 26, 1827 – AD July 16, 1915)	William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920)	Charles Spurgeon (AD 9 June 1834 – AD 31 January 1892)	The Church of England Magazine. Vol. IV. No. 85; January 6, 1838. By James Burns
The London Encyclopedia, or Universal Dictionary, 1839	Milton Spenser Terry (AD 1840 - AD 1914)	James Hastings (AD 1852 – AD 1922) George Cunninghame Monteath Douglas (AD 1826 – AD 1904)	Abingdon Bible Commentary, 1929; Editor, Edwin Lewis (AD 1881 – AD 1959). Others involved - Frederick Carl Eiselen; David G. Downey.	Nave's Topical Bible; A Digest of the Holy Scriptures ... by Orville J. Nave, 1896,7
International Standard Bible Encyclopedia, 1915	Robert W. Bertram (AD 27 March 1921 - AD 13 Mar 2003)	Dr. Frances N. Lee (AD 1934 - AD Friday 23rd Dec, 2011)	David Harold Chilton (AD 1951 – AD 1997)	Zondervan NIV Study Bible (Fully Revised), 1973,78,84
Vine's Complete Expository Dictionary of Old and New Testament Words with Topical index, W. E. Vine, 1798, copyright 1984, 1996	The Zondervan Encyclopedia of the Bible, 2010	Carl L. Beckwith (?-2023/Present)	Wikipedia, The Online Encyclopedia [Recent Updated (Accessed 7-11-2024; 5 PM PST) Citation]	Targum of Jonathan
Rashi. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי ; Latin: Salomon Isaacides; French: Salomon de Troyes; c. 1040 - 13 July 1105)	Abraham Ibn Ezra (1089 - 1164)	Chananel ben Chushiel or Ḥananel ben Ḥushiel (Hebrew: חננאל בן חושיאל) (11th-century)	Moses ben Nachman (Hebrew: מֹשֶׁה בֶּן־נָחְמָן Mōše ben-Nāḥmān, "Moses son of Nachman"; 1194–1270), commonly known as Nachmanides, or RaMBaN	Rabbi Bachya ben Asher (1255-1340)
Elie Munk (1900-1981)	Jewish Encyclopedia (1901-1906)	Louis Ginzberg (1909)	Otzar Midrashim	Midrash Rabbah (2022)

CHAPTER 11

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A "Work in Progress" – Dan. 11:1-20 KJB

The final events of **Daniel** 10-12 are still "in progress", and not quite yet "finished", for they reach all the way to the close of mankind's probation (**Dan.** 12:1; **Luk.** 13:25; **Rev.** 22:11 KJB), and to the period of the resurrections (**Dan.** 12:2 KJB), as well as to the glorification and translation of the "saints" at the Second Advent / Coming of the Being who is most like God, His Father, Jesus Christ (**Dan.** 12:3 KJB). While many have taken the precious time granted them by God's amazing grace to deeply consider the vast range of historical material in **Daniel** 11 (and some of those have even written volumes in their attempt to understand and / or explain it all), rarely has it been commented upon, or even understood in the least, that "Michael" is **central** and **foundational** to understanding any and / or all of it (**Luk.** 24:27; **Jhn.** 5:39 KJB). Without him, nothing (**Jhn.** 15:5 KJB) could be truly (fully) understood (**Dan.** 8:16-17, 9:23 10:14,21, 12:7-13 KJB), or realized, or even carried out to perfection (**Dan.** 10:13 KJB) and complete fulfillment (**Luk.** 12:50; **Jhn.** 19:28,30; **Php.** 4:13; **Rev.** 16:17, 21:6 KJB). Even Gabriel, that covering cherub, "that stand**[s]** in the presence of God" (**Luk.** 1:19 KJB), while able to explain certain things of God's prophecies, does not fully comprehend it all (**Dan.** 8:13 KJB), as "Michael / Jesus", the only-begotten (meaning: the only one, having the exact same nature as the Father; **Heb.** 1:3 KJB) and eternal Son of the Father, does. Only the Being "Who is like unto God" can enter into all the counsels of the Godhead (**Mat.** 11:27; **Luk.** 10:22 KJB), and so reveal the perfect will thereof (**Rev.** 1:1 KJB).

"Michael" (**Dan.** 10:13,21, 12:1 KJB) is seen by **Daniel** the prophet, in **Dan.** 10:5-9, and again in **Dan.** 12:5-13 KJB, encapsulating and encompassing all of **Daniel** 11's foretold historical events (reaching from the time of **Daniel** unto the end; and just as the first and last Person, John on the Isle of Patmos, hears and sees, is Jesus Christ; **Rev.** 1:1,10-20, 22:12-13,16,20 KJB). Marvelous and wondrous thought! Truly, "Michael / Jesus" is the absolute holy "book ends" of all sacred History and divine Prophecy, from Being the first Messenger unto mankind, as "the voice of the LORD God" (**Gen.** 3:8 KJB), to the great and final **Revelation** and carrying out of the Father's designs and purposes (**Rev.** 22:16 KJB) to save all who would simply believe and so rightly act upon that faith, even the faith **of** Jesus Christ and be found for ever in the Lamb's book of eternal life (**Dan.** 12:1; **Rev.** 21:27 KJB). That is more important than everything, for any doctrine or practice which is not intimately and solidly connected to Him who is "the Vine" **(Jhn.** 15:1,5 KJB**)**, will be lifeless, and even have no power to save. It is far better to be saved and somewhat ignorant of certain things (**Act.** 17:30 KJB), than to be knowledgeable of those very things and still yet to be lost (**Jam.** 2:19 KJB). Knowing that the Person / Being "Michael" is "Jesus" does not save anyone (**Act.** 19:13-17 KJB), but knowing (by experience and relationship) the Saviour and Redeemer, does (**Job** 19:25 KJB).

We all, who are in Christ Jesus, just as the events of **Daniel** 10-12, are an on-going "work in progress", as Paul once said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (**Php.** 3:12 KJB). Yet, having faith and total trust in Him who has **always** brought every word of God, His Father, to pass, without fail (**1 Sam.** 3:19; **1 Kin.** 8:56; **Isa.** 46:9-10; **Mat.** 3:15 KJB), will in so like manner, bring to completion and perfection, those who truly desire with all their heart, soul, and might (granted them by the grace of God through faith), to be like the Most High in character ("Michael"; **2 Tim.** 4:7 KJB); He even cutting it short in righteousness, as He finishes what He first began in us (**Rom.** 9:28; **Heb.** 12:2 KJB), having called us out of gross darkness, into His marvelous light (**Gen.** 1:1-2:3; **2 Cor.** 3:1-4:6; **1 Pet.** 2:9 KJB).

Salvation and redemption, requires "Michael / Jesus" to "stand" (**Dan.** 12:1; **Act.** 7:55-56; **Rom.** 8:31 KJB) and cast out the devil (**Rev.** 12:7-12; **Luk.** 10:17-20 KJB) from any kingdom usurped by his subtlety (**Gen.** 3:1 KJB), and especially that kingdom and garden (**Son.** 4:12,16, 5:1 KJB) of the heart (**Luk.** 17:21 KJB) of mankind. In all the events of **Daniel** 11, with the machinations of satan playing behind the scenes of human history to attempt to unite mankind in rebellion against God and His awesome character (**Exo.** 20:1-17, 33:12-23, 34:1-9 KJB), in false gods and idolatry (**Dan.** 11:8 KJB), in taking God's name in vain (**Dan.** 11:22-24 KJB), in disobedience to parents (**Dan.** 11:6-7,10 KJB), in killing (**Dan.** 11:10,26 KJB), in marrying for gain (**Dan.** 11:6 KJB) and adultery or betrayal (**Dan.** 11:26,30 KJB), in stealing (**Dan.** 11:8,14,31 KJB), in lying (**Dan.** 11:21,23,27,32 KJB), in covetousness (**Dan.** 11:8,20,28 KJB) and in vileness (**Dan.** 11:21 KJB) and in carrying out his own wicked will (**Dan.** 11:3,36 KJB), "Michael / Jesus" has ever been there also (**Dan.** 11:34 KJB), so that evil may be thwarted & that it should not ever prosper totally, and gain the complete ascendancy and mastery. The "seed of the woman" (**Gal.** 3:16; **Rev.** 12:17 KJB) has ever been at "enmity' with the "seed" of the serpent, satan (**Gen.** 3:15 KJB). A person will never understand the events of this world's history, or even in their own individual lives, as they are meant to be understood, unless they are understood in the light of the great controversy between Christ and satan.

One of the more interesting things about **Daniel** 11, besides what was just stated in regards "Michael / Jesus", is that the history therein is merely **the repetition of the history** of that long-fought war that originated in Heaven (**Rev.** 12:7-8 KJB), and was brought to the earth (**Rev.** 12:9,13,17 KJB). How can a person know this for certain? Read **Dan.** 10:14,21 KJB, carefully, prayerfully, & thoughtfully:

> Daniel 10:14 KJB - Now **I am come to make thee understand what shall befall thy people in the latter days**: for **yet** the vision (**Dan.** 8:13-14,26, 9:24-27 KJB, &c.) *is* **for *many* days**.
>
> Daniel 10:21 KJB - But **I will shew thee that which is noted in the scripture of truth**: and *there is* none that holdeth with me in these things, but Michael your prince.

Was it seen? Was it understood? Was it not such an epiphany from heaven? Yes? No? If not, look again, for in **Daniel** 10:14 KJB, Gabriel stated that he was to show **Daniel** the future, from **Daniel's** time to the "latter days", but in **Daniel** 10:21 KJB, Gabriel states that he was not making up this yet to exist history, but was instead going to show the future events through the past events that were already written in the scriptures that had already been provided by God up to that time! In other words, the very future history that had yet to occur from **Daniel's** time to the end, had already occurred previously in similar events of the past already recorded in scripture, that were, essentially, to be repeated. As it is written:

> Ecclesiastes 1:9 KJB - The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.
>
> Ecclesiastes 3:15 KJB - That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

History is to repeat	
Ecclesiastes 1:9	**Ecclesiastes 3:15**
The thing that hath been, **(Past)**	That which hath been **(Past)**
it [is that] which shall be; **(Future, again)**	is now; **(Present, again)**
and that which is done **(Present)**	and that which is to be **(Future, again)**
[is] that which shall be done: **(Future, again)**	hath already been; **(Past)**
and [there is] no new [thing] under the sun. **(Cycle)**	and God requireth **(Present, Future, again, Cycle)**
-------	that which is past **(Past, Cycle)**.

All that needs to be done to see where Gabriel got the future history, is to read those scriptures written before **Daniel's** time, such as **Genesis** – **2 Chronicles**, including **Job**, the 'wisdom books' (some of the **Psalms**, **Proverbs**, **Ecclesiastes**, **Song of Solomon**); **Isaiah** and **Jeremiah** (as **Daniel** already had been, **Dan.** 9:2 KJB), maybe **Ezekiel** (contemporary to **Daniel**), and the 'minor prophets' that were already written up to that time. The only books that had definitely not yet been written yet were at least **Esther**, **Ezra**, **Nehemiah**, **Haggai**, **Zechariah**, and **Malachi**, as well as the entire **New Testament** 'canon' (**Mat.** – **Rev.**).

How would a person know where to begin? Such a person normally wouldn't know, **unless** they had a general outline to follow, having obtained it from reading of **Daniel** 11 over and over. Here is the general outline, or pattern to look for, just from **Daniel** 1:21, 6:28, 10:1, 11:1-20:

[01] A deliverer and a King

[A] a servant
[B] a shepherd
[C] comes from the East
[D] subdues nations
[E] God goes before
[F] builds a sanctuary / temple for God, lays the foundation
[G] waters are dried up
[H] would be anointed
[I] would be glorious
[J] would be given great treasures and wealth from out of darkness

[02] to be followed by three successive Kings of the same Kingdom

[03] a fourth King would arise far richer than the previous Kings

[04] multiplication of gold, silver and precious stones

[05] through the riches it would bring jealousy, envy and covetousness and an enemy arises

[06] there would be a King of the North, a King of the South, a King of the East, and a King of the West surrounding God's City

[07] the Kings of the North and South would fight amongst themselves

[08] there would arise false prophets & saviours

[09] a time of taxes, subservience and subjection

[10] repeat

Consider this general pattern, very closely, and then begin to think about the events of the Old Testament in relation and things should begin to click into place. Does anyone come to mind to begin with? Are there any events which then begin to follow that pattern? Here is a hint. 3 is the Biblical number that carries the meaning of "sufficiency" (all that is needful).

[1] Egypt to Babylon. **[2]** Babylon to Rome. **[3]** Rome to the Everlasting Kingdom of God on earth.

Pattern	Egypt to Babylon	Babylon To Rome	Rome to God's Kingdom
[01] Deliverer & King	**Moses & JEHOVAH** **Exo.** 3:11-15, 5:1; **Num.** 23:21, 36:13; **Act.** 7:35 Patriarchs & Prophets, 244.2, 251.1, 469.3	**Cyrus II & JEHOVAH** **Isa.** 44:24, 45:1; **Dan.** 1:21, 6:28, 10:1 Prophets & Kings, 571.1	**Jesus & JEHOVAH** **Mat.** 1:21, 2:2, 27:11,29,37; **Mar.** 15:2,9,12,18,26,32; **Luk.** 23:2,3,37,38; **Jhn.** 18:33,37,39, 19:3,14,19,21; **Act.** 17:7; **Rom.** 11:26; **1 Tim.** 6:15; **Rev.** 17:14, 19:16
[A] a servant	**Num.** 12:3,7; **Neh.** 9:14; **Heb.** 3:2,5; **Rev.** 15:3	**Isa.** 41:2, 44:28	**Psa.** 40:8; **Isa.** 42:1,19, 49:3 (**Hos.** 11:1; **Mat.** 2:13-15,19-21), 52:13, 53:11; **Eze.** 34:23-24, 37:24; **Zec.** 3:8; **Mat.** 12:18; **Jhn.** 4:34; **1 Jhn.** 2:1,29
[B] a shepherd	**Exo.** 3:1; **Psa.** 77:20, 78:52	**Isa.** 44:28	**Eze.** 34:12,23, 37:24; **Zec.** 13:7; **Jhn.** 10:14,16; **Heb.** 13:20; **1 Pet.** 2:25, 5:4
[C] comes from the East	**Exo.** 3:1; **Gal.** 4:25	**Isa.** 41:2, 46:11; **Dan.** 8:4,20	**Dan.** 11:44; **Mat.** 24:27; **Luk.** 17:24; **Rev.** 16:12 ("lightning" = sunrising, east)
[D] subdues nations	**Exo.** 17:14; **Deu.** 4:38, 25:19, 28:12	**Isa.** 45:2	**Psa.** 8:6, 18:44, 47:3; **1 Cor.** 15:25,27; **Eph.** 1:22; **Heb.** 2:8; **Rev.** 6:2, 19:15
[E] God goes before	**Deu.** 1:30,33, 31:3,8; **Exo.** 13:21, 23;23, 32:34, 34:24	**Isa.** 45:2	**Psa.** 5:8, 89:23
[F] builds a sanctuary/temple for God, lays the foundation	**Exo.** 25:9, 26:30, 33:7, 36:6	**Isa.** 44:26,28	**Psa.** 118:22; **Isa.** 28:16; **Zec.** 6:12-13; **Mat.** 21:42, 26:61; **Mar.** 12:10, 14:58; **Luk.** 14:29, 20:17; **Jhn.** 2:19,21; **Act.** 4:11; **1 Cor.** 3:16-17, 6:19; **2 Cor.** 6:16; **Eph.** 2:20-21; **2 Thes.** 2:4; **1 Pet.** 2:5-7; **Rev.** 3:12, 11:1-2
[G] waters are dried up	**Exo.** 14:2; **Psa.** 106:9; **Isa.** 51:10; **Jos.** 2:10, 4:23; **Heb.** 11:29	**Isa.** 44:27	**Zec.** 10:11; **Rev.** 16:12
[H] would be anointed	**Num.** 11:17,29, 7:1; **Lev.** 8:10	**Isa.** 45:1	**Psa.** 45:7, 89:20, 92:10; **Mat.** 1:16, 16:16,20; **Luk.** 4:18; **Jhn.** 1:41, 4:25; **Act.** 4:27, 10:38; **Heb.** 1:9
[I] would be glorious	**Moses' face shone** **Exo.** 34:29,30,35; **2 Cor.** 3:13, 4:6	**"Cyrus"** [Kuruš; H3566 - לכורש l'khôresh] means "Lord, & glory of the radiant sun", from the sunrising **Isa.** 45:1	**Mat.** 16:27, 25:31; **Mar.** 8:38, 9:3; **Luk.** 9:26; **Jhn.** 2:11, 17:5; **Act.** 9:3, 22:11, 26:13; **2 Cor.** 3:18, 4:6; **Heb.** 2:7,9
[J] given treasures from out of darkness	**Treasures of Egypt** **Exo.** 11:2,3, 12:35,36, 19:5; **Psa.** 135:4	**Treasures of Babylon, Lydia; Egypt** **Isa.** 45:3	**Psa.** 2:8; **Pro.** 25:4, 31:10; **Isa.** 8:16,18, 13:12; **Mat.** 2:11, 10:31, 19:21; **Luk.** 12:7; **Jhn.** 6:37, 17:6-11; **Act.** 9:15; **2 Tim.** 2:19-21; **Heb.** 2:13; **1 Pet.** 1:7, 2:9
[02] 3 Successive Kings of the Same Kingdom	**[01] Abimelech [King]** **Jdg.** 9:16,22 Patriarchs & Prophets, 556.3 **[02] Saul [King]** **1 Sam.** 11:15, 15:1,11,35, 18:6; **2 Sam.** 5:2; **1 Chr.** 11:2; **Act.** 13:21 Patriarchs & Prophets, 611.1, 613.1, 622.2 **[03] David [King]** **1 Sam.** 16:13; **2 Sam.** 2:4,11, 5:3,17, 12:7; **Psa.** 18:50; **Mat.** 1:6 Patriarchs & Prophets, 637.1-642.2	**[01] Ahasuerus**, aka: Cambyses [II], the son of Cyrus [II] 530 BC – 522 [Babylon] 525 BC – 522 [Egypt] **Ezr.** 4:6 Prophets & Kings, 571.2 **[02] [False] Artaxerxes**, aka: False Smerdis, Pseudo Bardiya, Gaumata, a usurper, counter-Decree [**Ezr.** 4:21-24]; 522 BC **Ezr.** 4:7-24 Prophets & Kings, 572.2 **[03] Darius [I] the Persian**, aka: Darius Hystaspes; Second Decree [**Ezr.** 6:8-12], by "the Commandment" [**Dan.** 9:25; **Ezr.** 6:14] of God. 522 BC – 486 BC **Ezr.** 4:5, 5:5,7, 6:1 Prophets & Kings, 573.2 – 581.3	**The King-Priest Messengers** **Mat.** 23:34; **1 Cor.** 4:8; **2 Cor.** 5:20, 8:23; **Gal.** 4:14; **1 Pet.** 2:9; **Rev.** 1:6,20, 5:10 **[01] First Angel's Message** **Rev.** 14:6-7 **[02] Second Angel's Message** **Rev.** 14:8 **[03 Third Angel's Message** **Rev.** 14:9-12,13
[03] 4th King Far Richer	**[04] Solomon** [King], the son of David, even having **666** talents of gold in one year [**1 Kin.** 10:14; **2 Chr.** 9:13; **Ezr.** 4:20] **1 Kin.** 1:13,33-53; **2 Chr.** 1:11,12, 9:13; **Son.** 3:9; **Jer.** 52:20, etc. Patriarchs & Prophets, 749.2; The Great Controversy [1911], 23.2	**[04] Ahasuerus**, aka: Xerxes I the Great, husband of Queen Esther [Hadassah, **Est.** 2:7], inherits the wealth of Cyrus II in the conquering of Babylon & Lydia [King Croesus] [**Isa.** 45:3; **Dan.** 7:5, 8:4], of Ahasuerus / Cambyses II in the conquering of Egypt [**Dan.** 7:5, 8:4], obtained falsely by [False] Artaxerxes / False Smerdis [**Ezr.** 4:13,14,16,22], and of Darius I Hystaspes [**Ezr.** 6:1], his father; even feasting for 180 days and 7 more! [**Est.** 1:3-5]; 486 BC - 465 BC; **Est.** 1:1-10:3 Prophets & Kings, 598.2 – 600.1	**[04]** The combined 3 Angels Messages in Glory and Power, the 4th Angel **(Holy Spirit; Latter Rain)** **Dan.** 11:44; **Rev.** 18:1,2~

[04] Multiply Gold, Silver	**Solomon** **Deu.** 17:16,17; **1 Kin.** 10:21, 11:3-14,23-40, 12:4 Prophets & Kings, 75.1-77.2	A tribute laid upon the "Isles" [Greeks, Javan] **Est.** 10:1; **Dan.** 11:2	**Gold (owed to God & man)** **- Faith & Love Increased** **Zec.** 13:9; **Mal.** 3:3,10; **Act.** 2:47; **Rom.** 1:14, 13:8; **1 Cor.** 3:12; **2 Tim.** 2:20; **1 Pet.** 1:7-8; **Rev.** 3:18
[05] Enemy arises	**Hadad the Edomite, Rezon the son of Eliadah, Jeroboam** **1 Kin.** 11:14,23-25,26-27;	**Greece** **Alexander III 'the Great';** **Seleucus, Ptolemy, Cassander, Lysimachus** **Dan.** 7:6, 8:5-8,21, 11:2-3,4	**Little Horn & Beast from the Sea [the Papacy]** **Dan.** 7:8,11,20-21,24-25, 8:9-12,23-25, 11:21-45; **Rev.** 13:1-10, 17:1-18
[06] North, South, East & West of God's City	Assyrians / Babylon **[North; Jer.** 50:17**]**, Egypt **[South; Jer.** 46:8**]**, Edom, Moab, Ammon **[East; 1 Sam.** 14:47**]**, Philistines **[West; Isa.** 11:14**]**, Jerusalem **[Middle Earth; 2 Chr.** 6:6**]**	Babylon / Rome **[North; Dan.**7:4,7:7-8,19-21,23-25**]**, Egypt **[South; Dan.** 11:8**]**, Greece **[West; Dan.** 7:6, 8:5,21-22, 11:3**]**, Medo-Persia **[East; Dan.** 7:5, 8:3-4,20, 11:2**]**, Jerusalem **[Middle Earth; Dan.** 9:25**]**	Babylon the Great **[Religious Confusion, spiritually North; Gen.** 11:7,9; **2 Thes.** 2:7; **Rev.** 17:5**]**, Egypt **[Worldliness, spiritually South; Exo.** 5:2,9; **Pro.** 30:9**]**, Mysticism **[Occultism, spiritually East; Eze.** 8:16; **Job** 15:2**]**, Philosophies of mankind **[spiritually West; Dan.** 8:5,21; **Act.** 17:18**]**, New Jerusalem **[Christianity; Luk.** 10:20; **Gal.** 4:26; **Heb.** 11:10, 12:23; **Rev.** 3:12, 21:2**]**
[07] North & South War	10 Tribes **[North]**, 2 Tribes **[South] – 1 Kin.** 11:28-43, 12:1-33; Babylon **[North; Dan.** 1:1**]**; Egypt **[South; 2 Kin.** 23:33-**34]**	Seleucid / Antiochus Dynasty **[North, Coele-Syria; Dan.** 11:5b~19**]**, Ptolemaic Dynasty **[South, Egypt; Dan.** 11:5a~19**]**	Secular Humanism [Rebellion, spiritually Egypt **[South]**; **Rev.** 11:8], Religious Humanism [Apostasy, spiritually Babylon **[North]**; **Rev.** 17:5]
[08] False Prophets, Saviours	**Hananiah** **Jer.** 28:1-17	**False Prophets / Messiahs arise, and false claimants as Israel's Political Deliverer / Saviours** - Theudas, "boasting himself to be somebody" [**Act.** 5:36] - Judas of Galilee [**Act.** 5:37] - Zealots [**Luk.** 6:15; **Act.** 1:13] - the Egyptian [**Act.** 21:38] - Barabbas [**Mat.** 27:16,17,20,21,26; **Mar.** 15:11,15; **Luk.** 23:18; **Jhn.** 18:40] - Jews, like Pharisees, Sadducees, and Leaders like Annas and Caiaphas, etc. [**Mat.** 21:13; **Mar.** 11:17; **Luk.** 19:46; **Jhn.** 8:44] **Dan.** 11:14 - "the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." **Mat.** 23:32 - "Fill ye up then the measure of your fathers." **Dan.** 8:23, 11:14; **Psa.** 17:4; **Isa.** 1:2,23, 10:2, 35:9; **Jer.** 7:11; **Eze.** 7:22, 18:10; **Hos.** 4:2, 7:1; **Mal.** 3:8,9; **Mat.** 21:13, 23:14,28-33; **Mar.** 7:9-13, 11:17, 12:40; **Luk.** 19:46, 20:47; **Jhn.** 10:1,8,10, 18:40; **Act.** 5:36,37, 21:38 **Fall (sin):** **Ecc.** 7:29; **Psa.** 5:10, 20:8, 36:12; **Pro.** 10:8, 11:5,14,28, 16:18; **Hos.** 4:14, 5:5, 14:1; **Isa.** 8:15; **Luk.** 2:34; **1 Cor.** 10:12; **Gal.** 5:4; **1 Tim.** 3:6,7 The Desire of Ages, 738.5; Acts of the Apostles, 82.1-83.1	**False Prophet(s), False Christs, False Apostles, Antichrist(s)** **Mat.** 7:15, 24:11,24; **Mar.** 13:22; **Act.** 13:6; **2 Cor.** 11:13-15,26; **Gal.** 2:4; **2 Pet.** 2:1; **1 Jhn.** 2:18,22, 4:1,3; **2 Jhn.** 1:7; **Rev.** 2:2, 16:13, 19:20, 20:10
[09] Taxes & Subjection	**Solomon, Rehoboam, Pharoah** **1 Kin.** 12:4-15,18; **2 Kin.** 23:33,35; **2 Chr.** 10:18; **Neh.** 5:3-4	**Pagan Rome; Caesar's, in the days of the taxing** with Joseph and Mary, Publicans [like Matthew and Zacchaeus], Caesar's Inscription **Dan.** 2:40, 11:20; **Mat.** 10:3, 22:17-21; **Mar.** 2:14, 12:14,16,17; **Luk.** 2:1,3,5, 5:27,29, 19:2, 20:22,24,25, 23:2; **Rom.** 13:7	**Wealth of the World & Mark** **Dan.** 11:43; **Jam.** 5:3; **Rev.** 13:3,17, 14:9,11, 15:2, 16:2, 18:11-13, 19:20, 20:4
[10] Repeat to Complete	**Ecc.** 1:9, 3:15	**Mat.** 24:37-39; **Luk.** 17:26-30	**Dan.** 12:1-3; **Nah.** 1:9; **Rev.** 21:4

Throughout all these events (and much more) "Michael / Jesus" never allows His people to be completely destroyed, but always brings His remnant through. His great love surrounds them on every side!

CHAPTER 12

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The Plan of Redemption – Michael – Who is like unto God? – Dan. 11:45-12:1-3 KJB

As shown by the chart in the previous Chapter, **Daniel** 10-12 are all really one block of scripture. In **Daniel** 10:1 KJB, it is already "the third year of Cyrus king of Persia". Cyrus II had been ruling for two years (**2 Chr.** 36:22-23; **Ezr.** 1:1-2,7-8, 3:7, 4:3,5, 5:13-14,17, 6:3,14; **Isa.** 44:28, 45:1; **Dan.** 1:12, 6:28 KJB), and even though the first decree (of three (**Ezr.** 6:14; **Dan.** 9:25 KJB); the other two being later by, Darius I Hystaspes the Persian (**Ezr.** 6:1-22 KJB; given because of the previous countermanding decree by false (Artaxerxes), aka. False Smerdis, Pseudo-Bardiya, &c; **Ezr.** 4:1-24 KJB), and the true Artaxerxes I Longimanus / Machrocheir (**Ezr.** 7:1-28; fall of 457 B.C.)) had gone forward, there was much resistance, and indolence to carry it out, though some did try.

Daniel, because of these things, in this time, refused to take part in the celebration of the first three Feasts of JEHOVAH Elohiym (Passover (**Lev.** 23:4-5 KJB), Unleavened Bread (**Lev.** 23:6-8 KJB) and the Firstfruits / Wavesheaf (**Lev.** 23:9-14 KJB)), and so, was in mourning because of the condition of God's holy city and Temple, for those three weeks (**Dan.** 10:2-4,12-13 KJB). **Daniel** had been in constant concern about the previous prophecies and especially with portion of "the vision" given by God that was not yet fully understood (**Dan.** 8:13-14,26, 9:1-2,24-27 KJB) concerning the '2,300 days (evenings-mornings, see **Gen.** 1:1-2:3 KJB)' and what it meant for Jerusalem, the Temple and God's peoples. In answer to this growing consternation of **Daniel** to understand, the wonderful numberer Himself (**Dan.** 8:13 KJB, "that certain *saint*"), "Michael / Jesus", appears to calm the mind of His faithful servant and to give him more understanding and the fullness of assurance that all will be well (**Dan.** 10:5-9,13,21, 12:1,6-13 KJB). Jesus says through the other faithful heavenly messenger, "Gabriel," to Daniel, "Fear not" (**Dan.** 10:12,19 KJB), just as He always does (**Gen.** 15:1, 21:7, 26:24, 46:3; **Deu.** 31:8; **Jos.** 8:1; **Jdg.** 6:23; **Isa.** 41:10,14, 43:1,5, 44:2,8, 54:4; **Jer.** 46:27; **Lam.** 3:57; **Luk.** 5:10, 8:50, 12:7,32; **Rev.** 1:17 KJB, &c.).

The fallen being, satan, knowing that the prophecy giving the exact date (AD 27; **Dan.** 8:13-14,26, 9:24-27 KJB) and arrival of the long-awaited Messiah (**Gen.** 3:15,21; **Isa.** 61:1-2; **Luk.** 3:21-22, 4:1,14-21 KJB) had been finally given, he continually attempted with a determined malevolent fervor, cunning, and all his evil ingenuity to thwart the will of God in the salvation and redemption of mankind (**Dan.** 10:13,20 KJB), so much so, that even "Gabriel" required the almighty aide of the One far greater than himself; "Michael / Jesus" (**Dan.** 10:13 KJB). None but God, the Creator (**Job** 40:19, 41:10 KJB), can hold with, and overcome, the might and intelligence (**Eze.** 28:3 KJB) of that once-exalted "anointed cherub that covereth" (**Eze.** 28:14 KJB). While "Michael / Jesus" (Who is like unto God?) faces that "old serpent" (who is like unto the beast?; **Gen.** 3:1; **Rev.** 13:4 KJB), "Gabriel" (God is my strength) is then "sent" (**Dan.** 10:11 KJB) to **Daniel** to strengthen and reassure him, by revealing, from the OT scriptures (**Dan.** 10:21, 11:2 KJB; which would 'repeat' in like manner) the future events from that day unto the restoration of all things, and the complete fulfillment of God's divine plan of redeeming love to save all who would believe on His word from the beginning unto its end.

"Michael / Jesus" will never allow the devil to actually triumph in any wickedness, though in certain cases it outwardly appears that the enemy of all souls has succeeded in carrying out his resistance to God's will. Though God, in infinite mercy & justice, wisdom & love, has allowed the evil to grow up like "a green bay tree" (**Psa.** 37:35 KJB), it is so that all may fully see the deathly fruit it bears (**Mat.** 7:17-20 KJB).

When all see the real rotten results of satan's rebellious, relentless and reprobate rule as born out over the last 6000 years, culminate into the attempt at exterminating, or extirpating, every last one of those who follow God for having refused the devils' advances, bribes and coercion (**Dan.** 11:44; **Rev.** 13:15-18 KJB), then will be the time that God will, without hesitation, cut down that vain and wicked tree. No place shall be found for the finally impenitent (**Dan.** 2:35; **Rev.** 20:11 KJB), and such a perverse kingdom shall not arise the second time (**Nah.** 1:9 KJB), for God will burn up both the root and branches unto smoke and ashes (**Psa.** 37:10; **Eze.** 28:19; **Mal.** 4:1,3; **Rev.** 21:8 KJB).

> Psalms 37:28 KJB - For **the LORD** loveth judgment, and **forsaketh not his saints**; **they are preserved for ever**: but the seed of the wicked shall be cut off.
>
> Proverbs 10:30 KJB - **The righteous shall never be removed**: but the wicked shall not inhabit the earth.

Daniel 11 then begins with the continuation from Gabriel's explanation to **Daniel**, in how that he, behind the scenes, as God's heaven-sent messenger, had aided king Darius the Mede [Cyaxares II] (**Dan.** 5:31-6:28 KJB) unto the taking over of the kingdom of Babylon (**Dan.** 2:32,35,37, 7:4,17, 8:1 KJB, 605-539 BC) by Cyrus II – the Medo-Persian (**Dan.** 1:21, 2:32,35,39, 5:28, 6:8,12,15, 7:5, 8:3-4,20, 11:2 KJB). He would be followed by three successive kings that ruled over a vast territory from Persia (who eventually became the stronger over the Medes; **Est.** 1:3,14,18,19; **Dan.** 7:5, 8:3 KJB):

> **[1]** Ahasuerus, aka: Cambyses II (**Ezr.** 4:6 KJB) who would conquer Egypt,
>
> **[2] [False]** Artaxerxes, aka: False Smerdis, Pseudo Bardiya, Gaumata, a usurper who read and spoke Syrian rather than Persian (**Ezr.** 4:7-24), who would give a countermanding decree (**Ezr.** 4:21-24 KJB) to that of Cyrus II's original decree (**2 Chr.** 36:22-23; **Ezr.** 1:1-11 KJB; in obedience to God's "commandment" (**Dan.** 9:25; **Ezr.** 6:14 KJB)); even though the law of the Medo-Persians was not supposed to change (**Est.** 1:19; **Dan.** 6:8,12,15 KJB),
>
> **[3]** Darius I Hystaspes the Persian (**Ezr.** 4:5, 5:5,7, 6:1 KJB), who would give a second decree, to re-establish, in part, Cyrus II's original (**Ezr.** 6:1-12 KJB).

Then, after these three kings, would be a fourth successive king over Persia, that would be far richer than all of the previous before him, for he inherited their wealth and the untold riches of three major conquered kingdoms (**[1]** Babylon, **[2]** Lydia (king Croesus), **[3]** Egypt (**Isa.** 45:3; **Dan.** 7:5, 8:4 KJB)):

> **[4]** Ahasuerus, aka Xerxes I, who ruled over 127 provinces (**Est.** 1:1 KJB; not the same person as in **Dan.** 9:1, neither as yet another in **Ezr.** 4:6 KJB), and who eventually married Hadassah (**Esther**; **Est.** 2:7 KJB). One of Xerxes I's sons, Artaxerxes I Longimanus / Macrocheir, would eventually issue the final & 3rd decree (**Ezr.** 6:14; 7:1-28; **Dan.** 9:25 KJB) when he came to rule. Yet, Xerxes I, "by his strength through his riches he shall stir up all against the realm of Grecia." (**Dan.** 11:2 KJB), and so "the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea." (**Est.** 10:1 KJB), which so greatly affected the Greek nations ("Javan, to the isles afar off" (**Isa.** 66:19; also **Gen.** 10:2,4; **1 Chr.** 1:5,7; **Eze.** 27:13 KJB)), that eventually it led to a revolt of which Alexander III of Macedon (**Dan.** 7:6, 8:5,21-22, 11:3 KJB) would spearhead into an entire overthrow of the Persian-Median kingdom (539-331 BC, **Dan.** 11:3 KJB) in Darius III Codomanus' time (331 BC).

Alexander III would eventually become a ruler over a "great dominion" (**Dan.** 11:3 KJB), "which shall bear rule over all the earth" (**Dan.** 2:32,35,39 KJB) and "do according to his will" instead of God's perfect will (**Psa.** 40:8-10; **Exo.** 20:1-17, 33:12-23, 34:1-9; **Mic.** 6:8 KJB). This would cost him dearly.

Alexander III would conquer all the way to the Indus river before his own men, weary of fighting and longing for home, nearly mutinied, which persuaded him to return back towards Egypt, and eventually back to Babylon, and yet conquering even still as he went taking a southernly route. He is never directly mentioned in the scripture (KJB), except for a few small references to a city he had renamed after himself (**Act.** 6:9, 18:24, 27:6, 28:11 KJB) and some people named after him in the NT (**Mar.** 15:21; **Act.** 4:6, 19:33; **1 Tim.** 1:20; **2 Tim.** 4:14 KJB). His life is a dire warning to all, for his manner and kingdom was after a type of satan (even having been taught by Aristotle, and his genii, or 'genius loci'), whose light and glory, though marvelous and bright for a time, would be fleeting, and go out into obscure darkness. He would die rather young (**Dan.** 8:8 KJB), having never conquered his own vices, and his kingdom divided among several internal warring factions amongst his one-time generals (Diadochi; **Dan.** 7:6, 8:8, 11:4 KJB).

Eventually four prominent Greek generals (out of 12 major Diadochi), that once served under Alexander III, stood out and staked their claims by might and force:

[1] Ptolemy I Soter I took control of Egypt (King of the South)

[2] Seleucus I Nicator took control of Cole-Syria, the area of Babylon, &c (King of the North), whose descendants would also bear the name "Antiochus" occasionally.

[3] Lysimachus took control of Thrace

[4] Cassander too control of Macedon

Of these four dynasties, only two, the Ptolemaic and Seleucid (& Antiochid), would become prominent in the matters dealing with God's city, temple and people (**Dan.** 11:4-19 KJB) for quite some time (331-168 BC, Romans eventually sacking the Capital of Macedon, "Pella", at the Battle of Pydna, and later conquering their African enemies at Carthage (Carthaginians) in the third Punic war, ending in 146 BC). Each would have 6 primary successive leaders, all taking a name to themselves that truly belongs to "Michael / Jesus", before eventually being overpowered by the Romans:

Ptolemaic (King South)

[1] Ptolemy I Soter [Saviour]
[2] Ptolemy II Philadelphus [Lover of Brother]
[3] Ptolemy III Euergetes [Benefactor, Good Worker]
[4] Ptolemy IV Philopator [Lover of Father]
[5] Ptolemy V Epiphanes Eukharistos [Revealer of Beneficence]
[6] Ptolemy VI Philometor [Lover of Mother]

Seleucid / Antiochid (King North)

[1] Seleucus I Nicator [Victor]
[2] Antiochus I Soter [Saviour]
[3] Antiochus II Theos [God, Divinity]
[4] Seleucus II Callinicus [Beautiful Victor] or aka Pogon [Bearded]
[5] Seleucus III Soter Ceraunus [Saviour Thunder (Voice of Heaven)]
[6] Antiochus III The Great

Antiochus III resisted the Romans awhile, but was eventually defeated. He after tried to gain wealth in the east, but dies, leaving his 'mad' (Epimanes) son Antiochus IV 'Epiphanes' as a pledge at Rome.

During the days of the Grecian Empire, and even into the Roman, many of God's people would grow tired of waiting upon the promise of the Messiah (**Gen.** 3:15,21; **Isa.** 7:14, 9:6 KJB) and seek to establish the prophecy themselves (**Dan.** 9:24-27 KJB). However, they are continual breakers of God's covenant, and so are all "robbers", murders and destroyers (**Psa.** 17:4; **Isa.** 1:2,23, 10:2, 35:9; **Jer.** 7:11; **Eze.** 7:22, 18:10; **Hos.** 4:2, 7:1; **Mal.** 3:8,9 KJB), such as: Theudas, "boasting himself to be somebody" (**Act.** 5:36 KJB), Judas of Galilee (**Act.** 5:37 KJB), the Zealots (**Luk.** 6:15; **Act.** 1:13 KJB), the Egyptian (**Act.** 21:38 KJB), Barabbas (**Mat.** 27:16,17,20,21,26; **Mar.** 15:11,15; **Luk.** 23:18; **Jhn.** 18:40 KJB), Jews, like Pharisees, Sadducees, and Leaders like Annas and Caiaphas, etc. (**Mat.** 21:13; **Mar.** 11:17; **Luk.** 19:46; **Jhn.** 8:44 KJB), though, at the end, they would all fail (**Dan.** 8:23a, 11:14; **Mat.** 23:32, **Act.** 5:38 KJB).

The **Romans**, with their Capitoline **wolf**, would come with terrible strength, breaking into pieces other nations (**Dan.** 2:33,35,40, 7:7-8,17,19-20,23-24, 8:9-10,23a, 11:20; **Rev.** 12:3-4 KJB), but itself would 'shortly' (**Psa.** 109:8; **Pro.** 6:15, see also **Job** 14:1; **Heb.** 12:10; **Gen.** 24:55; **Num.** 9:20-22; **Gen.** 29:20; **Gen.** 27:44-45, 31:41; **Gen.** 47:9; **Job** 10:20 **KJB**) break up into pieces itself (**Dan.** 2:40-43, 7:24, 11:20b; see also 'brake in pieces': **Exo.** 9:25, 23:24, 32:19; **Deu.** 9:17, 10:1-2; **1 Kin.** 19:11; **2 Kin.** 11:18, 18:4, 23:14; **2 Chr.** 23:17, 31:1,4; **Psa.** 48:7; **Jer.** 19:11, 52:17; **Dan.** 8:7 KJB). Yet, in its days of strength as a "king of fierce countenance" (Dan. 8:23a; Deu. 28:49,50-57 KJB), it would tax the world (**Dan.** 2:40, 11:20; **Mat.** 10:3, 22:17-21; **Mar.** 2:14, 12:14,16,17; **Luk.** 2:1,3,5, 5:27,29, 19:2, 20:22,24,25, 23:2; **Rom.** 13:7 KJB).

Out of the disharmony and fracturing of the Iron Empire of Pagan Rome into a number of individual nations (**Dan.** 2:33,41-42 KJB), would come a differing phase of the Roman element (**Dan.** 2:43 KJB), as **it donned the outward clothing of the sheep** (Christian; **Jhn.** 10:26; **Rev.** 2:2 KJB), and thus rule (**Dan.** 7:8,11,20b-21,24-26, 8:10-12 KJB) in apostasy (**2 Thes.** 2:3-4; **1 Tim.** 4:1-3; **Rev.** 2:20 KJB) as "a king ... understanding dark sentences" (**Dan.** 8:23b KJB), or a corruption of the mystery of the Gospel (**Psa.** 49:4, 78:2; **Pro.** 1:6; **Mat.** 13:11,34; **Mar.** 4:11,13,34; **Luk.** 8:10; **Act.** 20:28-30; **Rom.** 11:25, 16:25; **1 Cor.** 2:7, 4:1, 13:2, 14:2, 15:51; **Eph.** 1:9, 3:3,4,5,9, 5:32, 6:19; **Col.** 1:26,27, 2:2, 4:3; **2 Thes.** 2:7; **1 Tim.** 3:9,16; Rev. 1:20, 10:7, 17:5,7 KJB*), and as a "vile person" (**Dan.** 11:21 KJB; see also **1 Sam.** 3:13 'fornication', 'idolatry', 'theft', 'oppression', 15:9, "vile" beasts; **Job** 18:3, "beast", "vile"; **Psa.** 15:4; **Isa.** 32:5-6; **Jer.** 29:17, "vile", "evil"; **Nah.** 1:14, 3:6; **Rom.** 1:26 KJB), a "man of sin", a "son of perdition (destruction)" (**2 Thes.** 2:3 KJB; see also **Jhn.** 17:12; **1 Thes.** 5:3; **2 Thes.** 1:9; **1 Tim.** 6:9; **2 Pet.** 2:1, 3:16; **1 Jhn.** 3:4; **Rev.** 17:8 KJB), who would take authority deceitfully and subtly (**Gen.** 3:1 KJB) by "peace" (**Dan.** 8:25, 11:21,32,34 KJB; a perversion of the Gospel of peace; **Jer.** 6:14, 8:11, 23:17; **Eze.** 13:10,16; **Nah.** 1:15; **Luk.** 1:19, 2:14; **Rom.** 10:15 KJB) so taking upon itself the "daily" (**Act.** 2:47 KJB) of Christ's heavenly ministration (**Dan.** 8:11-13, 11:31, 12:11 KJB), obscuring the heavenly sanctuary and God's true law (**Pro.** 24:21; **Dan.** 7:25; **Heb.** 8:1-2, 9:11-12 KJB), for a very long time.

> * See also "riddle" in **Num.** 12:8; **Jdg.** 14:12-19 KJB. See also "hard questions" in **1 Kin.** 10:1; **2 Chr.** 9:1 KJB. See also "... take up a parable ... a taunting proverb ..." (**Hab.** 2:6 KJB). To speak in proverbs is to speak in symbols, "His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb." (**Jhn.** 16:29 KJB), thus, as it is written, "*It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter." (**Pro.** 25:2 KJB)

Taking a brief step back, into the days of natural Jerusalem and the Temple; its "daily" services suddenly ceased, being "taken away" by natural Babylon, in the time of **Jeremiah**, **Ezekiel** and **Daniel**, because Israel the peoples, had rejected God (**Jer.** 52:6-8,13-14; **Lam.** 2:6-7 KJB). The typical or natural "daily" services did not come back into practice until the time of the Medo-Persian empire (see **Ezra**, also **Isa.** 21:2,9, 25:11-12, 29:10, 51:11-12; **Dan.** 9:2; **Zec.** 1:12, 7:5 KJB). This was the type of the taking away of the "daily" as found in **Daniel**.

Once the typical "daily" services are restored in the time of **Ezra**, they would continue until the time of Jesus Christ in AD 27-31, in which "... he shall cause the sacrifice and the oblation to cease ..." (**Dan.** 9:27 KJB), He being the anti-type of the sacrifices, the "... Lamb of God, which taketh away the sin of the world." (**Jhn.** 1:29 KJB). At this point, the typical "daily" transitions fully into the anti-typical "daily".

History was to repeat (**Ecc.** 1:9, 3:15 KJB) upon a much grander scale, in the spiritual (**1 Cor.** 15:46 KJB). As natural Babylon [type] took away the typical "daily" of natural Jerusalem / Temple, it was Cyrus II [type of Christ Jesus], that came and took natural Babylon out of the way (just like **2 Thes.** 2:7 KJB, in type), just as later spiritual Babylon was to "take away" the "daily" of the spiritual Jerusalem, and it would be spiritual Babylon (Papacy (Papal Romanism, Babylon the Great), anti-type) that would be "taken out of the way" by Christ Jesus (anti-typical Cyrus) at His Second Advent. Type to antitype; natural to spiritual, shadow to reality.

Throughout the events of **Daniel** 11:21-40, the Papacy (Papal Rome), a unification or amalgamation of Churchcraft & Statecraft (**Exo.** 19:6; **Eze.** 22:27; **Dan.** 2:33-35,41-45, 7:8,11,20-21,25, 8:10-11,23,25, 11:43,45; **Mat.** 7:15; **Mar.** 4:39; **Luk.** 2:14; **Jhn.** 16:2; **Act.** 5:23, 20:28-30; **1 Thes.** 5:3; **2 Thes.** 2:4; **1 Pet.** 2:9; **Rev.** 1:6, 5:10, 9:7-9, 13:1-15, 14:9,11, 17:1-8,18 KJB), would grow from littleness into a world-wide dominating power and eventually obtain military "arms" that would fight for it (**Dan.** 11:31 KJB; through the Franks and Clovis I), persecuting all (**Dan.** 7:21,24, 8:10, 11:22; **Rev.** 12:14-15,17 KJB) who would not adhere to its dogmas and decrees. It would magnify itself above all, claiming to be a Bishop (**Psa.** 69:25, 109:9-15; **Act.** 1:20, 2:28-30 KJB), Apostle (**Rev.** 2:2 KJB) and King (**Dan.** 8:23b, 11:27 KJB), over all God's heritage, even claiming for itself the position of God with all God's prerogatives (**Dan.** 7:8,11,25, 8:11-12, 11:36-38; **2 Thes.** 2:4; **Rev.** 13:5, 17:1-5 KJB).

A time period of reformation would take place (**Dan.** 11:32-35 KJB) nearing towards the endings of the prophetic times given (**Num.** 14:34; **Ezr.** 6:14; **Eze.** 4:6; **Dan.** 7:25, 8:13-14,26, 12:7,11-13; **Rev.** 9:5,6,10, 11:2-3,9,11, 12:6,14, 13:5, 14:6-7 KJB), but at the time of those prophetic periods endings, something else was also to occur that would set the stage for the final scenes of this present evil world's (**Gal.** 1:4 KJB) history. Just as the Papacy had been counterfeiting all of the characteristics and ministry of Jesus' (like 'miracles', counterfeiting them as Simon 'Magus' (**Act.** 8:9-25 KJB), like multiplying 'fish', counterfeit Christianity, and multiplying 'bread', a counterfeit word / bible, using texts from the desert (so called "Sinai" monastery, codex aleph (Sinaiticus); and secret chambers (Vatican archives, codex B (Vaticanus)), among other corrupt, or 'emended', Alexandrian (**Act.** 6:9 KJB) or Egyptian (**Isa.** 31:1; **Rev.** 11:8 KJB) texts and papyri; **Mat.** 24:26 KJB), it would also counterfeit his death, burial, resurrection and ascension back to glory, so that even all world would wonder (**Rev.** 13:3,12,14, 17:8 KJB) and wander (**Dan.** 11:43 KJB) after it, even going so far as to say, "This man is the great power of God" (**Act.** 8:10 KJB).

Where is "Michael" during all those events? He is seen at the beginning (**Dan.** 10:5-9,13,21 KJB). He is seen at the ending (**Dan.** 12:1,6-13 KJB). Has He abandoned his people during all those times in between? No! He has ever been with His people the entire way (**Mat.** 28:20; **Luk.** 24:13-30 KJB), just unseen most of the time (**Luk.** 24:31 KJB), except for when He directly appeared on earth (**Rev.** 12:5,13 KJB) as the greatest Messenger of the Father's love (**Heb.** 1:1-3 KJB). He has been the One who has ever been watchful over them as the Chief Shepherd (**Psa.** 80:1; **1 Pet.** 5:4 KJB), so that not one who believes in Him would perish, but have everlasting life (**Jhn.** 3:16 KJB). He is the same One who was with Abraham (**Gen.** 21:22 KJB). He is the same who aided Jacob to obtain the victory (**Gen.** 32:24-30 KJB). He is the same One who was with the Hebrews & Israelites (**Exo.** 23:20-21; **Isa.** 63:9 KJB), and who stood guard over Moses' body, while entombed in the earth (**Deu.** 34:5-6; **Jud.** 1:9 KJB) and to bring him back up alive (**Mat.** 17:3-4; **Mar.** 9:4-5; **Luk.** 9:30-31,33; **Rom.** 5:14 KJB). He was the same One who was with Hananiah, Mishael and Azariah in the midst of the fiery furnace (**Dan.** 3:25,28 KJB) preserving them alive. He is the same, yesterday, to day and forever (**Psa.** 102:12,24-27; **Mal.** 3:6; **Heb.** 1:10-12, 13:4b-7 KJB).

In the Bible, "Michael / Jesus" is seen throughout, ever fighting the battle for the Kingdom of Light, Truth, Love, and Justice against all the realm and forces of the "dragon / satan", darkness, lies, injustice and selfishness.

In the book of **Daniel** 11:40-45, 12:1-3 KJB and in the book of the **Revelation** of Jesus Christ (especially chapters 13-18), there is witnessed the final 'push' in the long-standing Great Controversy; by the forces of darkness, and of this world (**Jam.** 1:15 KJB), to have the absolute totalitarian rule over the consciences and hearts of mankind, and by the forces of light and love of Heaven (**Isa.** 54:1; **Gal.** 4:27 KJB), to free all the same from such cruel tyranny. Who will be worshipped, God, the Creator; or Satan, the creature? Who is worthy? Can mankind (and the intelligent beings of heaven), by God's grace, live within the boundaries of God's perfect will (**Psa.** 19:7, 40:8 KJB), the Ten Commandments (**Exo.** 34:28; **Deu.** 4:13, 10:4 KJB), the Law of Love (**Deu.** 6:4-9; **Lev.** 19:17-18; **1 Cor.** 13:1-13; **1 Jhn.** 4:8,16), or not? Is it possible to live without sin, or not? These are some of the final questions to be answered.

In **Daniel** 11:40 KJB, there are 2 earthly powers spoken of; a North and a South (that is spiritually North and South of God's people) that have continued from the verses prior to them. However, these really sit at the same table, and whose end goal is the same (**Dan.** 11:27 KJB); being the total overthrow and annihilation of God, beginning with this world and the hearts of men. God's people, spiritually of New Jerusalem (**Luk.** 10:20; **Gal.** 4:26; **Heb.** 11:10, 12:23; **Rev.** 3:12, 21:2; KJB) is at the center. Satan always has two avenues of attack. Two ditches for mankind to fall into (**Deu.** 5:32, 17:11,20, 28:14; **Jos.** 1:7, 23:6; **2 Kin.** 22:2; **2 Chr.** 34:2; **Pro.** 4:27; **Isa.** 30:21 KJB).

The South is spiritually the land or kingdom of Egypt (**Exo.** 5:1-23; **Rev.** 11:8 KJB), being representative of the world, worldliness, as well as open and highhanded rebellion against God. The King of the South is spiritually a "Pharaoh", a King (Ruling Principle) which claims authority over the minds and hearts of men (**Exo.** 5:9 KJB). The overruling spirit of "Egypt" is secular humanism, sometimes known as atheism (**Eph.** 2:12 KJB, "without God" (G112, "αθεοι", "atheoi") "in the world", It is a denial of JEHOVAH Elohiym; "Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go." (**Exo.** 5:2 KJB), and all that goes with it, like 'evolutionism', teaching that mankind is the supreme being, the final arbiter and definer of what is reality, or true). God says, "I am.", and this power in contradistinction, says, "No, I am."; for it displays open defiance and hostility towards God. This mindset knows God exists (**Rom.** 1:20 KJB), but simply outright denies Him as though He did not, and claims all authority for itself. This ingrate of insurrection against Heaven gave a "deadly wound" (**Rev.** 13:3,10,12,14 KJB) to the King of the North (who had led many into "captivity" (**Dan.** 11:33 KJB)), when it gored, or pushed at it (**Dan.** 11:40 KJB; see also definition at **Dan.** 8:4 KJB), at the beginning of the time of the end (AD 1798-1843/4) of the prophecies in **Daniel** & **Revelation**. The sword of the secular state (**Rom.** 13:1-7 KJB) separated the church / state union of the Kingdom of the North.

The North is spiritually the kingdom of Babel or Babylon (**Eze.** 26:7; **Rev.** 17:1-5 KJB), being representative of apostasy from God, and religious confusion (**1 Cor.** 14:33 KJB). The King of the North is spiritually the "man of sin", the "vile person" (**Dan.** 11:21 KJB), that "son of perdition" (**Jhn.** 17:12; **2 Thes.** 2:3 KJB); a corrupt ruling spiritual 'King' (**1 Cor.** 4:8; **1 Pet.** 2:9 KJB), and 'Bishop' or Overseer (**Dan.** 7:8,20; **Act.** 20:28-30 KJB) with a "bishoprick" (**Act.** 1:20, see also **Psa.** 69:25, 109:9-15 KJB). As a Judas, it betrays (**Luk.** 22:48 KJB) from the inside, drawing nigh with the lips (**Psa.** 12:2; **Isa.** 29:13 KJB), saying "Lord, Lord" (**Luk.** 6:46 KJB), but inwardly is secretly and underhandedly denying God by looking to accomplish their own will 'in the place of' (anti) Christ's or God's (**Dan.** 11:36-39; **2 Thes.** 2:4 KJB). The overarching spirit of "Babylon" is religious humanism; teaching the vain traditions of mankind, in the stead of God's (**Mat.** 15:3,6,9; **Mar.** 7:7-9,13; **Col.** 2:8,22; **Tit.** 1:14 KJB). It thinks to change times & laws of God (**Dan.** 7:25 KJB), presenting them as God's laws to be followed, and so be worshiped as God (**Eze.** 28:2,9 KJB); outwardly cloaked in sheep's clothing, yet inwardly are ravening wolves (**Mat.** 7:15 KJB).

While the King of the North would receive a deadly wound (**Dan.** 11:40a KJB), the Kingdom of the North remained intact. The separation of the church-state would only last for a short while, for in due time, it would revive and come with the ferocity of a terrible storm against the King of the South, removing it (**Dan.** 11:40b KJB), while yet the Kingdom of the South would remain conquered and so remain under the King of the North's control unto the end. After **Daniel** 11:40 KJB, there is **no longer any King of the South in power**, for the natural localized history as witnessed in **Isaiah**, **Jeremiah**, **Ezekiel** was to repeat itself upon a spiritual global scale.

Daniel 11 reveals that God is looking for His "wonderful" character to be revealed and reflected in the hearts of mankind; to see "Who is like unto God", and so likewise, satan is looking to mold and fashion the mind of mankind into his own degraded and fallen character; seeing "Who is like unto the beast" (**Gen.** 3:1; **Dan.** 4:15,25,32-33; **Rev.** 13:4 KJB). The enemy of God does not care what ditch a person falls into, whether it is open handed rebellion, refusing all of God's commandments altogether, or apostasy, altering God's laws to suit one's self through fallen reasoning. Both are simply two sides of the same 'coin', as they ultimately reject God and His authority as Creator. Neither will receive the seal of the living God (**Exo.** 20:6; **Isa.** 8:16,18; **Jer.** 31:33; **Jhn.** 14:15; **Rev.** 12:17, 14:12 KJB), but only those who by God's grace **keep** the commandments of God by the faith **of** Jesus, demonstrating that they love God, as well as their brethren.

The final events in **Daniel** 11, are not so much about geographical locations, or city-states, and physical wars, but is about the worldwide spiritual battle of the Everlasting Gospel (that "mystery of godliness"; **1 Tim.** 3:16 KJB) upon the heart and character that God would have us receive from Him, all the while rejecting that which Satan would stamp upon us by his false gospel (that "mystery of iniquity (sin)"; **2 Thes.** 2:7 KJB).

Each of the names spoken of in the climaxing events of **Daniel** 11 are speaking about character. For instance, those who have their names written in the New Jerusalem, do not want their character to be of Egypt or Pharaoh, neither to be of Babylon / Rome or the Man of Sin.

What then of Edom, Moab and the chief children of Ammon? "Search the scriptures" (**Jhn.** 5:39 KJB) prayerfully, and ask, what was their character, and how did they come about? Who were they and what were their lives like? Who were their parents and to whom were they related? Then consider carefully and know that those "natural" things explain the end-time "spiritual" things (**1 Cor.** 15:46 KJB) in their world-wide events and persons. In short summation:

The glorious land, represents the Christian world at large, of which the King of the North would come into and many would fall into sin by it.

Edom is Esau, who sold his spiritual birthright for worldly goods, while marrying outside of the faith, and having multiple wives, in an attempt to please man rather than God, and sought to kill his brother in revenge, and so on.

Moab and Ammon came through Lot and his daughters, who had been corrupted by city-dwelling at Sodom, and being licentious and drinkers of alcohol, became incestuous rather than trusting in God to provide for them. Their children became idolaters. Moab became the washpot of God (**Psa.** 60:8, 108:9 KJB).

Edom, Moab and Ammon all tried to keep the people of God from entering the great Promised Land (a type of heaven), and even fought against them. Though they teamed up in conspiracy and confederacy, they did not prevail, but were destroyed of one another.

Once the King of the North defeats the King of the South and removes him as an authority, King North then proceeds to take back to spiritual Babylon all the wealth of the Kingdom of the South (spiritually Egypt) in all its riches, and from then on is able to control the world economy, and all its buying and selling (**Dan.** 11:43; **Rev.** 13:17; 18:3,11-14 KJB).

The Libyans and Ethiopians follow at the King of the Norths steps, that is, they wander after the Beast, already having wondered and marveled after it by its apparent 'miraculous' resurrection and overthrow of the King South. The Libyans, are the sons of Ham, the empty-hearted (desolate) vessels, being afflicted and living in an arid, dry and thirsty desert land in association with Egypt. These are those without the riches of God's grace and Gospel; desolate temples. The Ethiopians, are the black and dark (spiritually), and also associated with Egypt. These are those who are without the Light of the Gospel and God's Law and Love. These are the vast unsaved multitudes associated with Egypt (the world and worldliness), being the nations of the lost, who will see the false glitter and vain riches of the King of the North, and think that it is the true worship of God, though it is the counterfeit of the fool's (**Psa.** 14:1, 53:1; **Pro.** 30:9; **Luk.** 11:35 KJB) gold.

Those who are in Christ Jesus, or even those are looking to be in Christ Jesus, do not want any of those characters. Rather, they desire the Light and Truth, even the love of Jesus, within, that He may shine without.

A final message comes forth from God's people in spiritual Jerusalem (even as Jesus comes from the East (sunrising) and the Father sits on the sides of the true North (Heaven)), being east and north of Egypt (secular world), where the King of the North had been conquering and looting, for it desires to be the ultimate lord over all the secular and religious world, yea, even over the heart of all mankind. This heaven-sent message, as the light of day before the appearing of the sun above, frightens the King of the North so much, that it seeks to end the existence (**Dan.** 11:44; **Rev.** 13:15 KJB) of all who give the good news in demonstration (**Mat.** 24:14 KJB).

The glorious mountain represents the Kingdom of God in the heart of His remnant, where God's temple stands eternal, of which satan desires to be seated in, and lord, master and god over, so that he may receive all worship and blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might. This fallen creature desires to set his own tabernacle (church, religion) palace (state, government) over all, and to that singular purpose and end, works through his fallen woman (a corrupt adulterous church) riding (in control of) the beast (state) of the pit (kingdom of the darkness of sin), proclaiming to the world at large, "peace" (church, counterfeit gospel, rather than the true everlasting gospel) and "safety" (state, protection by or reliance upon creation or mankind rather than the Creator). The book of the **Revelation** of Jesus Christ reveals this same authority as one which receives "worship" and makes "war" upon God and His peoples.

Yet, though but for a moment satan and his peoples will appear to be successful in their wicked endeavor, at the end, however, God's word shall speak true (**Hab.** 2:3 KJB), as it always has. "Michael / Jesus", that gloriously wonderful Person, in His perfect unstained character, will stand up for the defense of the children of God on earth, for His heart is the heart of compassion from the Father, for all those who are oppressed and crying out for salvation and deliverance. It is written that the master of the house will have arisen up, and probation closes for all. Who then will stand, and not fall back into sin, with Him? Who will be like unto God in character as He is? Who will overcome everything that besets them for Him, even as He overcame all things that tempted Him for them? Will any continue to doubt and / or fear that "Michael / Jesus" will not save and deliver in the time of greatest distress, and not manifest His glory to the praise and honour of His Father and for the love of mankind He paid to redeem? He says, "Peace, be still.", "and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

"Michael / Jesus" will cast out the "Dragon" and all the forces of hell from the heart. He will overthrow every artifice of the enemy that it may not stand or succeed, and foil every plan of the devil that seeks to counter-work God's providences. The ever-brilliant and shining one, Who is like unto God His Father, will defend all who believe on Him, against the accuser and slanderer. This great and high priest will forgive all of their sins if they would but trust in God's mercies, and all Him to so cleanse them from all unrighteousness. The great and mighty Helper will come to anyone's aide in their time of need, even as He had done to that other messenger from Heaven, Gabriel, for there is none so high, or so low, that they are beneath His notice. "Michael / Jesus" will resurrect all from the dead who have faith in Him, even as He did for Moses. He will so transform and translate them into His glorious image that they may alway and always live unto God, even as He ever and eternally lives unto His everlasting Father. When He stands by command of the Father, He is the final Word, while every other mouth will be stopped, and none can say to Him, 'nay' (**Job** 9:12 KJB).

None have to believe what has been heretofore summarized, but they ought to take the time to prayerfully read the scriptures, which will be presented momentarily, and so come to believe the Law and the Testimony (**Isa.** 8:20; **1 Pet.** 4:11 KJB), and arrive at and grasp firmly that saving faith written therein.

Dan. 8 the vision	**Dan. 8 the interpretation**	**Dan. 10-12 the interpretation**	**Explanation In Brief**
Dan. 8:1	Introduction	**Dan.** 10:1-21, 11:1	Introduction / Beginning
Dan. 8:2-4	**Dan.** 8:20	**Dan.** 11:2	The Ram with 2 Horns is the united Kingdom of Medo-Persia and its Kings
Dan. 8:5-7	**Dan.** 8:21	**Dan.** 11:3	The He-Goat with the Notable Horn is Kingdom of Grecia and its first King
Dan. 8:8	**Dan.** 8:22	**Dan.** 11:4, 5-19	The He-Goat with the Notable Horn broken, and out of it arises 4 lesser horns, is the Kingdom of Grecia divided after its First King (Alexander III) dies, giving rise to the Seleucus (& Antiochus) dynasty over Coele-Syria, Ptolemy dynasty over Egypt, Lysimachus over Thrace, and Cassander over Macedonia
Dan. 8:9	**Dan.** 8:23a	**Dan.** 11:20	The Little Horn on the Horizontal (earthly attack) is the same as the King of Fierce countenance, which is Pagan Rome, which later transitions to a unification of church and state under the "man of sin", or Papal Rome in a divided Roman Empire
Dan. 8:10	**Dan.** 8:23b	**Dan.** 11:21-31	The Little Horn on the Vertical (heavenly attack), is the same as the King speaking Dark Sentences, which is Papal Rome under a Pope, who later obtains its own armies under the Franks and Clovis I
Dan. 8:11-12	**Dan.** 8:24-26	**Dan.** 11:31-39	The Little Horn increases in strength, and persecutes, taking many captive, but is later itself also captured and wounded for a time, yet eventually revives to greater strength
Ending	**Dan.** 8:27	**Dan.** 11:40-45, 12:1-3	The entire false system attempts to set up a global church & state, only to be finally overthrown altogether by Jesus Christ's second Advent. The Great Controversy is ended and God's Kingdom is come.

Dan. 2 Symbol / Meaning	Dan. 7 Symbol / Meaning	Dan. 8 Symbol / Meaning	Dan. 11 History	Rev. 12 Symbol / Meaning	Rev. 13 Symbol / Meaning	Rev. 17 Symbol / Meaning
Image's head was of fine gold **Dan.** 2:32,35,38 Thou, O king [Neb. II], art a king of kings: for the God of heaven hath given thee a kingdom [Babylon] ... head of gold. **Dan.** 2:37-38, 7:3-4,17, 8:1; **Isa.** 13:19, 14:4	Lion **Dan.** 7:4 Israel is a scattered sheep; the lions ... this Nebuchadrezzar [Neb. II] king of Babylon **Jer.** 50:17; **Rev.** 13:1-2	**Dan.** 8:1 --- Time of Babylon	(Transition) **Dan.** 10:1-21, 11:1	1 Head **Rev.** 12:3 Babylon (past)	Babylon (past)	**[1, fallen]** Babylon (king (**Dan.** 2:37), 1 head, Lion; **Dan.** 7:4), 605 - 539 BC, origin in Nimrod, Babel years before. Confusion, MYSTERY religion.
breast & his arms of silver **Dan.** 2:32,35 after thee shall arise another kingdom [Medo-Persia] inferior ... Daniel continued even unto the first year of king Cyrus. **Dan.** 2:39, 1:21, 5:25-31, 6:1,8, 7:5, 8:2-4,13-14,20,26, 9:25, 10:1-21, 11:1-2; **Isa.** 21:2	Bear (3 ribs) **Dan.** 7:5 Ram (3 directions, westward, northward, southward; Medo-Persia) (Babylon (Belshazzar), Lydia (King Croesus), Egypt (Pharaoh)) **Dan.** 8:4,20; **Rev.** 13:2	Ram (two horns) (3 directions) (great) **Dan.** 8:2-4 Medo-Persia **Dan.** 8:20	Medo- Persia **Dan.** 11:1-2	1 Head **Rev.** 12:3 Medo-Persia (past)	Medo-Persia (past)	**[2, fallen]** Medo-Persia (king, 1 head, Bear; **Dan.** 7:5, or 1 head, Ram; **Dan.** 8:3-4), 539 - 331 BC. Infallibility (**Est.** 1:19; **Dan.** 6:8,12,15).
his belly and his thighs of brass **Dan.** 2:32,35 and another third kingdom [Grecia] of brass, which shall bear rule over all the earth. **Dan.** 2:39, 7:6, 8:5-8,21-22, 10:20, 11:2-19; **Eze.** 27:13 (Javan = Greece)	Leopard (4 head division) **Dan.** 7:6 He-Goat, Great Horn (4 lesser horns division; Grecia) (Alexander III the Great; Ptolemy, Seleucus (& Antiochus), Cassander, Lysimachus) **Dan.** 8:5,21-22, 10:20, 11:2-19; **Rev.** 13:2	He-Goat (notable horn) (from West) (very great) (divided into 4) **Dan.** 8:5-7,8 Grecia (division) **Dan.** 8:21-22	Grecia (division) **Dan.** 11:3, 4-19	4 Heads **Rev.** 12:3 Grecia (past)	Grecia (past)	**[3, fallen]** Greece (king (**Dan.** 8:21), 1 head (before becoming 4 lesser, **Dan.** 7:6, 8:8,22, 11:4), He-goat; **Dan.** 8:5,8,21, 11:3). 331 - 168 BC (Pydna). Men's wisdom (human "reason", "think"), philosophy, immortal soul theology.
His legs of iron **Dan.** 2:33,35 And the fourth kingdom [Pagan Rome] shall be strong as iron ... **Dan.** 2:40; **Deu.** 28:48-58; **Dan.** 7:7,17,19,23, 8:9-10, 9:26, 11:20~	a Dreadful terrible beast **Dan.** 7:7-8 Little horn (Rome), king of fierce countenance (Pagan) **Dan.** 7:7,17,19,23, 8:9,23a., 11:20~; **Deu.** 28:48-58	(little horn of winds) (horizontal) (exceeding great) **Dan.** 8:9 Rome (Pagan) **Dan.** 8:23a	Rome (Pagan) (Divided) **Dan.** 11:20	1 Head Great Red Dragon, 7 Heads, 10 Horns **Rev.** 12:3 Rome (Pagan) (present for John) (crowns on heads)	Rome (Pagan) (past)	**[4, fallen]** Pagan Rome (king, 1 head, dreadful, terrible beast; **Dan.** 7:7,19, 8:23(a), "king ... of fierce countenance" (see **Deu.** 28:47-58); **Rev.** 12:3-4, "dragon"; 168 BC - AD 476 (Romulus Augustus), divided into "10" (wholly fractured, **Dan.** 2:40, 7:7, 20,24, 11:20, "destroyed" (broken to pieces, but not by conquest)). Cruelty, unmerciful.

Dan. 2 Symbol / Meaning	**Dan. 7 Symbol / Meaning**	**Dan. 8 Symbol / Meaning**	**Dan. 11 History**	**Rev. 12 Symbol / Meaning**	**Rev. 13 Symbol / Meaning**	**Rev. 17 Symbol/ Meaning**
his feet part of iron and part of clay **Dan.** 2:33,35 the kingdom [Rome] shall be divided; but there shall be in it of the strength of the iron (& clay, Papal) **Dan.** 2:41-45, 11:21~	Ten horns **Dan.** 7:7-8,20,24 Divided, Church (tabernacle) & State (palace) (Rome Papal) **Dan.** 8:10-14,23b., 11:21-45, 12:1-3	(little horn of winds) (vertical) (great, even to the host of Heaven) **Dan.** 8:10-14,26 Rome (Papal) **Dan.** 8:23b	Rome (unto Papal) **Dan.** 11:21-39	10 horns **Rev.** 12:6,13-17 Rome (divided) (future for John) (persecution) (wilderness period for church, 1,260 years; AD 538- AD 1798)	Beast of the Sea, 7 Heads, 10 Horns, Crowns on Horns (division of Rome, ruling) (Papacy given power) (present time **Rev.** 13) **Rev.** 13:1-2	**[5, fallen]** Papal Rome, Religious Humanism (king (**Rev.** 9:11), 1 head, Man of sin, son of perdition; **Dan.** 7:8,20, 8:23b (king ... understanding dark sentences (sayings (**Psa.** 78:2; **Pro.** 1:6, &c), parables, religious matters), **Dan.** 11:21, "vile person" (see **Isa.** 32:6); **2 Thes.** 2:3, the Judas antitype, **Jhn.** 17:12; the antichrist; **Rev.** 2:20-22, 13:1-10, 16:13, "beast"). Deadly wound, AD 1798 (AD 538 - 1798, **Dan.** 7:25, 12:7; **Rev.** 11:1-2, 12:6,14, 13:5; **Luk.** 21:24). Counterfeit, antichrist, apostasy (**2 Thes.** 2:3, "falling away", **1 Tim.** 4:1, "departing"). Franks ('French'), aid militarily, sword in its hand.
Ten Toes (Miry Clay & Iron) (Church & State)	Ten horns (division)	--- Deadly Wound of Papacy (AD 1798) by France, Alexander Berthier (loss of state) (church remains)	Push (gore, Deadly Wound of Papacy by France, Alexander Berthier) **Dan.** 11:40	10 horns **Rev.** 12:3 Rome (divided) (future for John)	Deadly Wound to Sea Beast (Papacy) by Beast from Pit (France) **Rev.** 13:3,12	**[6, is]** Secular Humanism (aka atheism, France (1 head; beast of pit, **Rev.** 11:7), gives deadly wound (**Rev.** 13:3,12), AD 1798. Rebellion & licentiousness, spirit of Egypt (**Exo.** 5:2,9; **Pro.** 30:9; **Rev.** 11:8). Sword of State turns on Papacy (**Mat.** 26:52). One is (time of the Papal wilderness, separated from State).
Ten Toes (Miry Clay & Iron) (Church & State)	Ten horns (division)	--- Rise of the Beast from the Earth (Apostate Protestantism) 2 Horns like a Lamb (Christianity, outwardly) Speaks like a Dragon (satan), inwardly (no crowns) (No King, No Pope)	Rise of Apostasy, overthrowing Secular Humanism **Dan.** 11:41-45, 12:1-3	10 horns **Rev.** 12:3 Rome (divided) (future for John)	Rise of the Beast from the Earth (USA) Originally aided by France, but by AD 1798 France was no longer needed **Rev.** 13:11-18	**[7, not yet at the time of Rev. 17]** Apostate Protestantism, USA (king (**Rev.** 13:12), beast out of the earth (**Rev.** 13:11-18), false prophet (**Rev.** 16:13, 19:20, 20:10), harlots (false doctrine, in faith & practice, churches; **Rev.** 2:23, 17:5). Lying spirit, form of godliness, but denying power thereof (**2 Tim.** 3:5), deceived & deceiving (**2 Tim.** 3:13). France help rise to power, but by AD 1798, it loses favour. Aids the 5th (who is of the 7), back to life, becomes the final 8th. Ten horns = United Nations (whole, all kings of earth, sitting on head 7, U.S.), also counterfeit 10 laws (horns = power, authority; so rule of satan, sin).
Ten Toes (Miry Clay & Iron) (Church & State)	Ten horns (division)	Ten Horns (attempt unity under 8th)	Jesus stands Special Resurrection 2nd Advent **Dan.** 11:44-45, 12:1-3	10 horns Dragon (satan) wars on church; **Rev.** 12:17 Rome (divided) (future for John)	Image (Church & State union in USA) to the Beast (Papacy); NSL **Rev.** 13:12,15	**[8th, even of the 7, #5]** Revived Papacy (with sword of the U.S.), triumvirate (Dragon, beast, false prophet, **Rev.** 16:13) (1 head, satan, **Psa.** 94:20). Total tyranny. Tree of the bad seed (**Gen.** 3:15) revealed, can now be cut down.

Daniel 11:40 KJB - "And at the time of the end shall the king of the south push at **him [the King of the North]**: ..."

Identifying the phrase, **"And at the time of the end ..."**:

See **Num.** 14:34; **Ezr.** 6:14, 7:1-28; **Eze.** 4:6; **Dan.** 7:9,10,22a,25, 8:11-14,17,19,26, 9:24-27, 11:27,31,33,35,40, 12:4,6-13; **Luk.** 21:24; **Rev.** 9:5,6,10,13-15, 10:6, 11:1-14, 12:6,14, 13:5, 14:6-7. These are varying references to the "time of the end", namely the period of AD 1798 unto AD 1843/44.

[1] 2,300 days (evenings / mornings) – 2,300 years (457 BC – AD 1843/4) (**Gen.** 1:1-2:3; **Lev.** 16:2-34, 23:26-32; **Num.** 14:34; **Eze.** 4:6; **Dan.** 8:13-14,26, 9:24-27; **Mat.** 18:21-25, 22:11; **Rev.** 9:13-15, 10:6, 14:6-7). The remaining are all portions of the 2,300:

[2] 1,260 days – 1,260 years (AD 538 – AD 1798) (**Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB).

[3] 1,290 days – 1,290 years (AD 508 – AD 1798) (**Dan.** 12:11 KJB), a portion of the 2,300, dealing with the "daily" (**Dan.** 8:11,12,13, 11:31, 12:11 KJB).

[4] 1,335 days – 1,335 years (AD 508 – AD 1843/44) (**Dan.** 12:12-13; **Rev.** 14:13 KJB).

[5] 70 weeks – 490 years (457 BC – AD 34) (**Dan.** 9:24-27 KJB), the first portion of the 2,300, with 1810 years remaining unto AD 1843/44.

- **7 weeks – 49 Years** (457 BC – 408 BC; the time to rebuild Jerusalem and the Temple; **Dan.** 9:25 KJB),
- **62 weeks – 434 years** (408 BC – AD 27; unto Messiah the Prince (Jesus' Baptism); **Dan.** 9:25; **Luk.** 3:21-22, 4:1,14-21 KJB), totaling with the previous 7 weeks, and equaling 69 weeks – 483 years (457 BC – AD 27),
- **1 week – 7 years** (AD 27 – AD 34) (**Dan.** 9:27; **Heb.** 2:3 KJB),
- **½ week – 3 ½ years** (AD 27 – AD 31; Jesus' Baptism to Death, Burial, Resurrection & Ascension),
- **½ week – 3 ½ years** (AD 31 – AD 34; Outpouring of the Holy Ghost to Stephen's martyrdom, with Jesus seen standing; **Psa.** 133:1-3; **Luk.** 24:49; **Act.** 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; **Heb.** 2:3; **1 Pet.** 1:12; **Rev.** 5:6 KJB).

[6] 3 ½ days – 3 ½ years (AD 1793 November – AD 1797 June) (**Rev.** 11:9,11 KJB)

[7] 50 year Jubile (AD 1793 – AD 1843/44) (**Lev.** 25:8-11 KJB)

[8] 5 months – the time period between (exclusive to) the early (1st month, Abib) and latter rains (7th month, Ethanim), additionally the time period inclusive of Pentecost (3rd month, Sivan) to Trumpets (7th month, Ethanim), & as type in Genesis (**Gen.** 7:24, 8:3 KJB), and with Zacharias, Elisabeth, and John the Baptist (**Luk.** 1:24 KJB) (**Rev.** 9:5,6,10 KJB), as well as the periods (5 months) between early (1st) & latter rains (7th) (**Deu.** 11:14 KJB).

[9] ten days – <u>whole</u> time of persecution (10 being the symbolic number of "whole"; **Gen.** 18:32; **Ecc.** 12:13-14; **Rev.** 2:10 KJB), some apply day-year (**Num.** 14:34; **Eze.** 4:6 KJB) – ten years (AD 303 – AD 313) instead.

[10] an hour, and a day, and a month, and a year – the exact time of the antitypical day of Atonement's beginning – AD 1844, the ending of the 2,300; 1,335; 50th year Jubile and right after the 5 months.

- **an hour** – "the hour of his judgment is come" (**Rev.** 14:7 KJB), "the breastplate of judgment" (**Exo.** 28:15,29,30 KJB),

- **and a day** – "the tenth day of the month" (**Lev.** 16:29 KJB), "the tenth day of this seventh month there shall be a day of atonement" (**Lev.** 23:27 KJB), "the tenth day of the seventh month, in the day of atonement" (**Lev.** 25:9 KJB), "the tenth day of this seventh month" (**Num.** 29:7 KJB),

- **and a month** – "the feast in the month Ethanim, which is the seventh month" (**1 Kin.** 8:2 KJB),

- **and a year** – "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (**Dan.** 8:14 KJB), "a voice from the four horns of the golden altar which is before God," (**Rev.** 9:13 KJB), "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD." (**Exo.** 30:10 KJB), "And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about." (**Lev.** 16:18 KJB), "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." (**Lev.** 16:19 KJB), "to make an atonement for the children of Israel for all their sins once a year" (**Lev.** 16:34 KJB).

Daniel 8 compared to Leviticus 16 (Daily to Day of Atonement) – Psa. 77:13 KJB		
Ram	**Lev.** 16:3,5	**Dan.** 8:1,4,6,7,20
(Lord's Goat) He Goat	**Lev.** 16:5,7,8,15,24	**Dan.** 8:5,8,21
8 Horns (4+4), (2+1+4+1)	**Lev.** 16:12,13,18 (**Dan.** 8:13-14,26, **Rev.** 9:13-15, 10:6, 14:6-12; Oct. 22, 1844; 2,300 begun in 457 BC; **Dan.** 9:24-27; **Ezr.** 6:14, 7:1-28)	**Dan.** 8:3,5,6,7,8,9,20,21 (8 total; 4 outside [altar sacrifice; [**Exo.** 27:2, 38:2]], 4 inside [altar incense; [**Exo.** 30:2, 37:25,26]] -- 2 on ram, 1 on he-goat, 4 on he-goat, 1 from winds)
High priest (Ministration)	**Lev.** 16:2-9,11-21,23-34	**Dan.** 8:11,13,14,25 ("'certain' saint" [laPal'môniy], wonderful numberer; **Gen.** 32:29; **Jdg.** 13:18; **Isa.** 9:6; **Mat.** 10:30; **Luk.** 12:7; **Act.** 17:26)
Mercy Seat (Two Cherubim)	**Lev.** 16:2,13,14,15	**Dan.** 8:13,15-17 (one saint [holy one, angel] speaking, and another saint [holy one, angel] said - covering cherubims / angels [Gabriel & 'Herald'])
People of God (congregation, camp)	**Lev.** 16:5,6,7,15, 16,17,19,20,21,22, 23,24,26,27,28,29,30,31,33,34	**Dan.** 8:10,13,24,25
Transgression (Sin)	**Lev.** 16:5,9,10,15,16,21,27,30,34	**Dan.** 8:12,13,14,24,25
Washing, Cleansing, & Burning	**Lev.** 16:4,16,19,24,26,27,28,30,33	**Dan.** 8:14 ("then shall the sanctuary be cleansed")
End of Daily (Yearly), the Daily	**Lev.** 16:34	**Dan.** 8:11,12,13-14,26, 9:24-27; **Rev.** 9:13-15, 10:6, 14:6-12
Atonement	**Lev.** 16:6,17,20	more in **Dan.** 9-12 KJB (expansion of **Dan.** 8) on the atonement

Side note:

The word "cleansed" (**Dan.** 8:14 KJB) is found tied to the following words, in relationship to the sanctuary and of judgment:

In **Job** 25:4 KJB, the same word as in **Dan.** 8:14 KJB, for "cleansed", is given as "justified", but in parallel (**Isa.** 28:10 KJB, the ways of the Lord being "equal"; **Eze.** 18:25,29 KJB) in vs. 4, as meaning, "be clean", and even vs. 5, refers to "pure", referring to a case to be judged, as **Job's**.

In **Job** 15:14 KJB as meaning, "be clean"; vs. 15, refers to "saints" (holy), and "clean".

In **Psa.** 51:4 KJB as meaning, "be clear when thou judgest" (ie. day of atonement, **Lev.** 16 & 23:27-32 KJB, see also **Rev.** 9:13-15, 10:6, 14:6-7 KJB), then read further in vs. 7, of "clean" and "wash".

In **Job** 22:3 KJB as meaning, "perfect", and even in vs. 4, refers to "judgment".

In **Psa.** 19:7-9 KJB, in (vs. 7): "perfect", (vs. 8): "right", "pure", (vs. 9): "clean", "judgments", "righteous".

Every time the underlying word, as found in **Dan.** 8:14 KJB, is used in scripture, it almost inevitably is connected with the same words in context, see (H6663), צדק "tsâdaq" in the King James Concordance.

The Jesus parallel (AD 27 to AD 31) to Stephen/Disciples parallel (AD 31 to AD 34), the fullness of the final "week" (AD 27 to AD 34) of the 70 Weeks (Daniel 9 KJB)	
JESUS (AD 27- AD 31) first half of the 70th Week	**STEPHEN (AD 31 – AD 34), second half of the 70th Week**
Holy Ghost on Jesus – **Heb.** 2:3a	Holy Ghost on Disciples – **Heb.** 2:3b
Baptism of the Holy Spirit upon Jesus begins His 3 1/2 years. Messiah. – **Dan.** 9:25,26; **Luk.** 3:21-22, 4:1,14-21	Baptism of the Holy Spirit at Pentecost, begins the latter 3 1/2 years. – **Psa.** 133:1-3; **Luk.** 24:49; **Act.** 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; **Heb.** 2:3; **1 Pet.** 1:12; **Rev.** 5:6
works miracles, etc. – **Jhn.** 2:11; **Act.** 2:22	works miracles, etc. – **Act.** 6:8
Persecuted – **Jhn.** 5:16	Persecuted – **Act.** 6:11-12
Arrested – **Mar.** 15:1; **Jhn.** 18:12-14	Arrested – **Act.** 6:12
brought before Sanhedrin – **Mat.** 26:57	brought before Sanhedrin – **Act.** 6:12-15, 7:1-60
face glows, soldiers fall back – **Jhn.** 18:6	face glows (as an angel), Sanhedrin amazed – **Act.** 6:15
Joseph of Arimathaea & Nicodemus interfere – **Mat.** 27:57; **Mar.** 15:43; **Luk.** 23:51; **Jhn.** 7:50-52, 19:38-39	Gamaliel interferes – **Act.** 5:34-40
Pharisees & Sadducees disputed with Jesus – **Mar.** 12:13-27	Certain of the synagogue disputed with Stephen – **Act.** 6:9
False Witnesses are brought – **Mat.** 26:60	False witnesses are brought – **Act.** 6:11-14
"cut off" (cut out of the congregation by Sanhedrin at Trial) – **Dan.** 9:26; **Mat.** 26:65-66; **Mar.** 14:64-65	"cut off" (cut out of the congregation by Sanhedrin at Trial) – **Act.** 7:54-60
martyred outside – **Luk.** 13:33; **Heb.** 13:12	martyred outside – **Act.** 7:58-60, 8:1-2
Jews agree – **Zec.** 11:12-13; **Mat.** 26:15, 27:3,9, 28:11-15	Jews consent – **Act.** 8:1-3
The Sanhedrin was the chief law in the land. They rejected the Head (Jesus), but had not yet the body (Disciples) in full, but when they rejected Stephen, the body also was rejected, and they brought upon themselves their own destruction. Jesus was seen "standing" in **Act.** 7:55-56 (**Psa.** 3:7, 7:6, 9:19, 10:12, 12:5, 17:13, 44:23,26, 68:1, 74:22, 82:8, 94:2, 102:13, 132:8; **Amo.** 9:1; **Dan.** 12:1; **Luk.** 13:25 KJB). This was the beginning of the end of the Nation; See also parallels in **Dan.** 12:1 and **Luk.** 13:25 KJB. When Jesus stands, it is the close of their allotted time, which was 490 years, even as Jesus told **Peter** in **Mat.** 18:22 (70 times 7 = 490 years that God was long-suffering with them). Matthew 18:22 KJB - Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.	

Identifying the **"... shall the king of the south ..."**

The "king" is a head or ruler (**Jos.** 11:10; **1 Sam.** 15:17; **1 Kin.** 1:35, **1 Chr.** 11:2; **Psa.** 105:20 KJB), over a body or kingdom / land (**Isa.** 62:1-5 KJB). The two (king & kingdom / land) are two things, yet joined. The "south", is a reference to the south of God's city and His people (New Jerusalem), which would be "Egypt" (**Dan.** 11:5,8,14,42,43), even "spiritually" (**Rev.** 11:8 KJB) so. Why spiritual, rather than natural (**1 Cor.** 15:46 KJB)? It is because of the introduction of the Northerly "vile person" (**Dan.** 11:21 KJB), which speaks of the transition to character, a moral element, rather than to the outward physical as in the previous verses. Therefore the "king of the south" (**Dan.** 11:40 KJB) is spiritually "Pharaoh" (**Gen.** 41:44,46; **Exo.** 3:11, 5:4, 6:11,13,27 KJB) and has absolutely **nothing** to do with "Arabia", which is to the east of Egypt (**Gal.** 4:25 KJB) and east of Jerusalem (**Jdg.** 6:3,33, 7:12 KJB). The spirit of "Egypt", as well as its "King", is that of secular humanism (also known as atheism, and its derivatives; **Eph.** 2:12 KJB, "without God" (G112, "αθεοι", "atheoi") "in the world"; a denial of JEHOVAH Elohiym, "**Who *is* the LORD**, **that I should obey his voice** to let Israel go? **I know not the LORD**, neither will I let Israel go." (**Exo.** 5:2 KJB); "The fool hath said in his heart, *There is* no God." (**Psa.** 14:1, 53:1 KJB); "Lest I be full, and **deny** *thee*, **and say, Who is the LORD**?" (**Pro.** 30:9 KJB), see **Exo.** 5:1-19 KJB), materialism (or worldliness), and open high-handed rebellion against, and denial of, God (**Rom.** 1:18-25 KJB). This same authority is spoken of in **Revelation** 11, as a "beast" (King (**Dan.** 7:17 KJB) & Kingdom (**Dan.** 7:23 KJB)) which arises (**Rev.** 11:7-8 KJB) around the ending of the 1,260 years (**Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3,6-7; 12:6,14, 13:5 KJB; AD 538 – AD 1798), more specifically during the 3 ½ day-years (**Rev.** 11:9,11 KJB; AD 1793 November – AD 1797 June). The book, and the prophecies, of **Daniel**, are intimately connected with **the Revelation of Jesus Christ**, (just compare **Dan.** 7 and **Rev.** 13), and each are reflected in recorded history:

> "... **France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe**. Plenty of blasphemers, plenty of infidels there have been, and still continue to be, in England, Germany, Spain, and else-where; but **France stands apart in the world's history as the single State which, by the decree of her Legislative Assembly, pronounced that there was no God**, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the an-nouncement. ... the French nation of 1790 ... **throw off** ... **allegiance to the Supreme Being altogether** ... that such a national crime must of necessity bring in its train a com-mensurate national punishment. ..." - **Blackwood's Edinburgh Magazine 1870-11, No. DCLXI. (661), November 1870, Vol. CVIII. (108), page 643** - https://archive.org/details/sim_blackwoods-magazine_1870-11_108_661/page/643/mode/1up
>
> "... Robespierre did not want sense; and he saw with pleasure Hebert, Chaumette, and their followers, run into such inordinate extravagances, as he thought might render his own interference desirable, even to those who most disliked his principles, most abhorred the paths by which he had climbed to power, and most feared the use which he made of it.
>
> It was through the subject of religion that this means of ruin-ing his opponents, as he hoped, arose. A subject, which one would have thought so indifferent to either, came to be on both sides the occasions of quarrel between the Commune of Paris and the Jacobin leader. But there is a fanaticism of atheism, as well as of superstitious belief; and a philosopher can harbour and ex-press as much malice against those who persevere in believing what he is pleased to denounce as unworthy of credence, as an ignorant and bigoted priest can bear against a man who cannot yield faith to dogmata which he thinks insufficiently proved. Accordingly, the throne being wholly annihilated, it appeared to the philosophers of the school of Hebert,[1] that, in totally destroy-ing such vestiges of religion and

public worship as were still re-tained by the people of France, there was room for a splendid triumph of liberal opinions. It was not enough, they said, for a **[page 323-324] [[1] See Note, ante, p. 264.]** "... **[page 324]** regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance towards those powers which superstition had represented as reigning over boundless space.[1]

An unhappy man, named Gobel, constitutional bishop of Paris, was brought forward to play the principal part in the most impudent and scandalous farce ever acted in the face of a national re-presentation.

It is said that the leaders of the scene had some difficulty in inducing the bishop to comply with the task assigned him; which, after all, he executed, not without present tears and subsequent remorse.[2] But he did play the part prescribed. He was brought forward in full procession, [Nov. 7,] to declare to the Convention, that the religion which he had taught so many years, was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the Convention.[3] Several apostate priests followed the example of this prelate.[4]

The gold and silver plate of the churches was seized upon and desecrated; processions entered the Convention, travestied in priestly garments, and singing the most profane hymns; while many of the chalices and sacred vessels were applied by Chau-mette and Hebert to the celebration of their own impious orgies. The world, for the first time, heard an assembly of men, born and educated in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity. For a short time, the same mad profanity continued to be acted upon.

One of the ceremonies of this insane time stands unrivalled for absurdity, combined with impiety. The doors of the Convention **[page 324-325] [page 324 notes 'skipped']** [Nov. 10] were thrown open to a band of musicians; preceded by whom, the members of the municipal body entered in solemn pro-cession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president; when she was generally recognised as a dancing-girl of the Opera,[1] with whose charms most of the persons present were acquainted from her appearance on the stage, while the experience of individuals was farther extended. To this person, as the fittest representative of that Reason whom they worship-ped, the National Convention of France rendered public homage.[2]

This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabit-ants desired to show themselves equal to all the heights of the Revolution. The churches were, in most districts of France, closed against priests and worshippers—the bells were broken and cast into cannon—the whole ecclesiastical establishment de-stroyed—and the Republican inscription over the cemeteries, declaring Death to be perpetual Sleep,[3] announced to those who lived under that dominion, that they were to hope no redress even in the next world.

Intimately connected with these laws affecting religion, was that which reduced the union of marriage, the most sacred en-gagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society, to the state of a mere civil contract of a transitory

character, which any two persons might engage in, and cast loose at pleasure, when their taste was changed, or their appetite gratified.[4] If fiends had set themselves to work to discover a mode of most effectually de-stroying whatever is venerable, graceful, or permanent in domes-tic life, and of obtaining, at the same time, an assurance that the mischief which it was their object to create should be perpe-tuated from one generation to another, they could not have in-vented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation, or licensed concu-binage. Sophie Arnould,[5] an actress famous for the witty things **[page 325-326] [page 325 notes 'skipped']** she said, described the Republican marriage as "the Sacrament of Adultery." ..." - **Sir Walter Scott's, The Life of Napoleon Buonaparte, Vol. I. ... pages 323-326** - https://archive.org/details/lifenapoleonbuo19scotgoog/page/n348/mode/1up https://archive.org/details/lifenapoleonbuo19scotgoog/page/n349/mode/1up https://archive.org/details/lifenapoleonbuo19scotgoog/page/n350/mode/1up https://archive.org/details/lifenapoleonbuo19scotgoog/page/n351/mode/1up

Identifying the **"... push ..."** [that the King of the South would do unto the King of the North, in AD 1798]:

To "push" is to thrust, gore with a horn, engage in war, or to give a deadly wound (**Exo.** 21:28,31-32; **Deu.** 33:17; **1 Kin.** 22:11; **Dan.** 7:5, 8:4; **Rev.** 13:3,12,14 KJB).

Identifying, **"... at him ..."** [the King of the North]:

This spiritual Babylonian (MYSTERY; **2 Thes.** 2:7; **Rev.** 17:5 KJB) power, is an amalgamated church-state union (**Dan.** 11:31 KJB - "And **arms shall stand on his part**, and **they** ..."), which persecuted the saints of God for a long time, and would itself receive a deadly wound (**Rev.** 13:3,12,14 KJB) after those 1,260 years (**Dan.** 7:25, 12:7; **Luk.** 21:25; **Rev.** 11:2-3, 12:6,14, 13:5 KJB; AD 538 – AD 1798):

"... Roman Republic
historical territory, Italy [1798–1799]

Roman Republic, republic established in February 1798 by French troops occupying Rome and its environs. The pope was forced into exile, and the new republic was set up under an executive of seven consuls. ..." - https://www.britannica.com/place/Roman-Republic-historical-territory-Italy-1798-1799

"... **Berthier, Louis Alexandre**, prince of Neuchatel (1753-1815), **marshal of France and chief of staff under Napoleon I**., ... accompanied Napoleon throughout the brilliant campaign of 1796, and **was left in charge of the army** after the peace of Campo Formio. **In this post he organized the Roman republic (1798), after which he joined his chief in Egypt**, serving there until Napoleon's return. ..." - **The Encyclopaedia Britannica - A Dictionary of Arts, Sciences, Literature and General Information, Eleventh Edition; Volume III, Austria Lower to Bisectrix; New York, Encyclopaedia Britannica, Inc., 342 Madison Avenue; copyright 1910; page 811; right column** - https://archive.org/details/encyclopedia-britannica-volume-3/page/811/mode/1up

"... **The history of Rome is henceforth absorbed in that of the papacy**.

Nevertheless **the republic** twice attempted to rise from its grave, and on the second occasion gave proofs of heroism worthy of its most glorious past. It was first **resus-itated in February 1798, by the influence of the French Revolution**, and the French constitution of the year III, was rapidly imitated. ..." - **The Encyclopaedia Britannica - A Dictionary of Arts, Sciences, Literature and General Information, Eleventh Edition; Volume XXIII, Refectory to Sainte-Beuve; New York,**

Encyclopaedia Britannica, Inc., 342 Madison Avenue; copyright 1911; page 683; right column - https://archive.org/details/encyclopedia-britannica-volume-23/page/683/mode/1up

"... **In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound** ..." – **Methodist Adam Clarke Bible commentary on Daniel 7:25** - https://www.studylight.org/commentary/daniel/7-25.html

"... For this expedition for **Berthier's entry into Rome and the proclamation of the Roman Republic (10-15 February, 1798), and for the captivity of Pius VI, who was carried off a prisoner to Valence**, see PIUS VI [died in exile, see "(29 Aug., 1799)"]. ..." – **Roman Catholic Encyclopedia; Online, section "N", "Napoleon I (Bonaparte)"** – https://www.newadvent.org/cathen/10687a.htm

Secular humanism (atheism) arose from the pit and depths (**Rev.** 2:24 KJB) of satan's kingdom, to provide a way for the Papacy (religious humanism) to appear to die (by temporarily & outwardly separating the state from the church; for Protestantism & others identified it as the foretold antichrist), so that as satan's chief disciple, apostle & masterpiece, it would, in imitation of Jesus Christ, arise again, & come into a greater glory. This deception was to 'prove' to the world, and all that were called "Christian", that it was not the foretold antichrist, but was to be thought of as truly the church that Jesus Christ founded (**Mat.** 16:18; **Act.** 5:39 KJB). In other words, satan (by the **Regimini militantis ecclesia**, or Jesuit order*) needed to counterfeit the grandest of miracles; a death & resurrection from the dead, & so provided a way to do it.

*(whose motto's are "**Ad majorem dei gloriam**" (all (anything) for the greater glory of God), and "... **cum finis est licitus, etiam media sunt licita**." ("... when the end is lawful, the means also are lawful."; or more commonly phrased, 'The end justifies the means' - https://archive.org/details/endjustifiesmean00hurl/page/8) - **Medulla Theologiae Moralis, by R. P. Hermanni Busenbaum, page 539** - https://archive.org/details/bub_gb_C0t8kwGoLoYC/page/n303

"... no constitutions, declarations, or regime of living can oblige under mortal or venial sin, **unless** the superior orders the subjects in the name of our Lord Jesus Christ or in virtue of holy obedience,[c] which may be done in regard to things and persons **where it is judged to be highly expedient for the particular good of each one or for the universal good**. ..." - **The Constitutions of the Society of Jesus, page 266 (Part VI, Chapter 5, The Constitutions do not oblige under pain of sin.)** - https://archive.org/details/instituteofjesui0000unse/page/266/mode/1up

This infamous religio-military order of Ignatius de Loyola (which was thrown out of practically every country they were in, & was supposed to be permanently banned by 'Pope' Clement XIV on 21 July 1773 in a Papal Brief, titled **Dominus ac Redemptor Noster** - https://www.reformation.org/jesuit-suppression-bull.html ; yet now control of The Congregation for the Doctrine of the Faith ('Holy' Inquisition office) provided the catalyst that was needed in the French Revolution - https://en.wikipedia.org/wiki/Category:18th-century_French_Jesuits , through the likes of Adam Weishaupt (Jesuit), Voltaire (aka, "Francois Marie Arouet", Jesuit, who often wrote: "let us crush the wretch (sometimes meaning Christ Jesus)", his letters being signed, "écrasez l'infâme." - https://books.google.as/books?id=mmkXaoA9a-4C&pg=PA91), Maximilien François Marie Isidore de Robespierre (Jesuit schooled, coadjutant), Joseph Ignace Guillotine (Jesuit schooled, coadjutant, inventor of the "Guillotine", & Freemason), and many others among the "Jacobins", who wore the "bonnet rouge" (red caps, or Phrygian cap of Mithraism), just as the Jesuits have issued the 'red hats' (MAGA) today, behind the scenes and SuperPACs, to make their "America" great again under Roman Catholic authority - https://www.americamagazine.org/

"... Shortly after the Revolutionary laws against the church were annulled, **a coup d'état took place with a temporary outburst of persecution of the priests, finally resulting in the captivity of the pope by Napoleon's General Berthier in 1798 and thus the power of the Church of Rome was checked**. ..." - **THE REIGN OF TERROR; Jan Voerman; Geesbrug, The Netherlands; Andrews University Seminary Studies, Vol. 47, No. 1, 117-134. Copyright © 2009 Andrews University Press. Page 134 [read pages 127-134, for summary]** - https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=3055&context=auss

"... **The same master-spirit that urged in the Massacre of St. Bartholomew, led also in the scenes of the French Revolution**. **Satan** seemed to triumph. Notwithstanding the labors of the Reformers, he had succeeded in holding vast multitudes in ignorance concerning God and his word. Now he appeared in a new guise. **In France arose an atheistical power that openly declared war against the authority of Heaven**. Men threw off all restraint. The law of God was trampled under foot. Those who could engage in the most Heaven-daring blasphemy and the most abominable wickedness were most highly exalted. Fornication was sanctioned by law. Profanity and corruption seemed deluging the earth. In all this, supreme homage was paid to Satan, while Christ, in his characteristics of truth, purity, and unselfish love, was crucified. The Bible was publicly burned. The Sabbath was blotted out. **Romanism had enjoined image worship**; now divine honors were paid to the vilest objects. **The work which the papacy had begun**, **atheism completed**. The one withheld from the people the truths of the Bible; the other taught them to reject both the Bible and its Author. The seed sown by priests and prelates was yielding its evil fruit. ..." - **Spirit of Prophecy, Volume 4, page 192.1** - https://m.egwwritings.org/en/book/140.746

"... 14-16 (Ephesians 6:12; see EGW comment on Revelation 5:11). Two Opposing Powers—Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands **the prince of darkness**, with those who have chosen **apostasy** and **rebellion** (The Review and Herald, May 7, 1901). ..." - **Seventh-day Adventist Bible Commentary, Volume 7, page 982.8 - S.D.A. Bible Commentary Vol. 7, p. 982.8** - https://m.egwwritings.org/en/book/96.1071

Identifying, **"... and the king of the north shall come against him ..."**

The "king of the north" would make a comeback, a 'resurrection', from its deadly wound, even with the help of others, against "him" (the king of the south). It would take vengeance into its own hands. This very same great struggle, and that which followed, was historically given in type in **Isa.** 19:4; **Jer.** 37:5,7,8,11,12, 43:10-13, 44:12-14, 46:1-28, 47:2, 48:1-47, 49:1-39, and **Eze.** 23:22-27, 29:2-20, 30:4-26, 31:2,11,12, 32:2-32 KJB. It is also played out again in the very sieges of Jerusalem during the time of the Roman Empire (**Dan.** 11:20 [timeframe], 12:1; **Mat.** 24:15-21; **Mar.** 13:14-20; **Luk.** 13:25, 21:20-24 KJB). It is also a repetition of the very floods of wicked peoples that came out of the mouth of the Dragon in **Rev.** 12:13-17 KJB that took place during those 1,260 years. From the very years of the deadly wound, in AD 1798, Papal Rome was already beginning to mend, for in AD 1800 – AD 1801 they already had crowned a new pope, which was 3 days-years after (inclusive-exclusive; just as Jesus was resurrected in 3 days):

"... **The new pope (Barnaba Niccolò Maria Luigi Chiaramonti) was crowned (Papier-mâché Triple Tiara) as Pius VII on 21 March, 1800**, at Venice. ..." – **Roman Catholic En-cyclopedia, section "P", "Pope Pius VII"** – https://www.newadvent.org/cathen/12132a.htm

"... **The Concordat with the Holy See was signed on 17 July, 1801** ..." – Roman Catholic Encyclopedia; Online, section "N", "Napoleon I (Bonaparte)" – https://www.newadvent.org/cathen/10687a.htm

The Deadly wound to the Papacy, in its state powers, is given by Secular Humanism of atheistically led France, was already, 3 'prophetic days' (3 Years) later (AD 1798 – AD 1800/1801 (inclusive / exclusive), being resurrected from the 'political grave', just as Jesus was raised in 3 days, after his 3 1/2 years of ministry (**Dan.** 9:27; **Mat. – Jhn.**; **Heb.** 2:3 KJB), and 30 year (**Luk.** 3:23) incubation:

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JESUS CHRIST	ANTICHRIST – VICARIUS CHRISTI
"mystery of godliness" in utero, "God manifest in the flesh" – **1 Tim.** 3:16 KJB	"mystery of iniquity" in embryo – **2 Thes.** 2:7 KJB
Star foretells Jesus' birth – **Num.** 24:17; **Mat.** 2:2,7,9-10 KJB	'fallen star' (apostate) 'Great Church' foretells antichrist's birth (beginning) – **Rev.** 8:10-11 KJB
4 BC – Jesus born; **Mat.** 2:1 KJB	AD 508 – Antichrist takes away "the daily" – **Dan.** 8:11,12,13, 11:31, 12:11 KJB
Grew for 30 years – 4 BC – AD 27 – **Luk.** 3:23 KJB	Grew for 30 years – AD 508 – AD 538 – **Dan.** 7:25, 12;7,11 KJB
AD 27 – Jesus anointed & Baptized – **Luk.** 3:21-22 KJB	AD 508 – AD 538 – Antichrist aged 30 years – Justinian's Code from AD 533 able to be carried out (AD 538), Sabbath crucified by law, &c.
AD 27 – AD 31 – Jesus ministers for 3 ½ years – **Dan.** 9:27; **Luk.** 3:21-23, 4:1,14-19; **Heb.** 2:3a, 10:26; **Rom.** 15:8 KJB	AD 538 – AD 1798 – Antichrist's usurpation of Jesus' ministry continues on earth; **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB
AD 27 – AD 31 – Jesus multiplies 'fish', 'bread' – **Mat.** 14:16-21, 16:9-10; **Mar.** 6:37-44, 8:19-20 KJB	AD 538 – AD 1798 – Antichrist multiplies 'fish' (counterfeit Christianity, Christians), 'bread' (counterfeit word / bibles, **Mat.** 24:26 KJB) – **2 Cor.** 2:17; **2 Thes.** 2:4; **Rev.** 2:2 KJB
AD 31 – Jesus Crucified, Died, Buried – **Mat.** 27:35; **Mar.** 15:24; **Luk.** 23:33; **Jhn.** 19:23 KJB	AD 1798 – Antichrist receives deadly wound – **Rev.** 13:3,12,14 KJB
AD 31 – Feast of Firstfruits / Wavesheaf – Jesus resurrected after 3 days – **Lev.** 23:9-14; **Mat.** 28:6; **Mar.** 16:6; **Luk.** 24:6; **Jhn.** 20:17; **1 Cor.** 15:20,23 KJB	AD 1798 – AD 1800/1801 (inclusive / exclusive) – Antichrist resurrected after 3 day-years, new pope crowned (AD 1800), Concordat signed (AD 1801), deadly wound begins healing
40 days later – Jesus Ascends – **Act.** 1:3 KJB	Antichrist ascends in world-wide "wonder" – **Rev.** 13:3 KJB
10 days later – Pentecost, Outpouring of the Holy Ghost – **Psa.** 133:1-3; **Luk.** 24:49; **Act.** 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; **Heb.** 2:3; **1 Pet.** 1:12; **Rev.** 5:6 KJB	Counterfeit spirit from the pit beneath – **Rev.** 11:7 KJB; see also **Rev.** 16:13-14 KJB
AD 1844 – 3 Angels Messages, and the final Latter Rain (4th Angel – Holy Ghost through the church) – **Rev.** 14:6-13, 18:1-5 KJB	To come yet – 3 unclean spirits like frogs, out of the mouth of the Dragon, Beast and False prophet – **Rev.** 16:13-14 KJB

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In addition, the Papal States (Lazio (Rome), Marche, Umbria, Romagna & portions of Emilia; which had existed since at least the 8th century) in AD 1870 were taken away, but restored in AD 1929, through the Lateran Treaty (Concordat in the Lateran Palace; for Pope Pius XI by Cardinal Secretary Pietro Gasparri) with Benito Mussolini (Italian Dictator)), and the deadly wound to the state / church continued to heal, and 'Pius IX' (Giovanni Maria Mastai Ferretti) reinstated the Inquisition (now under the title, "Congregation for the Doctrine of the Faith"), the Index of prohibited books ("Index Librorum Prohibitorum"), and censorship of the press. John XXIII (Angelo Roncali) came along and with the Second Vatican Council. Then came 'John Paul II' (Karol Józef Wojtyła) who became world renown, for he no longer confined himself to the Roman palace as others before him, and helped set up the World Council of Churches. After came 'Benedict XVI' (Joseph Alois Ratzinger), who spoke at the United Nations and within the U.S.A. Then followed 'Francis I' (Jorge Mario Bergoglio), the Jesuit, uniting closer with the protestants & evangelicals of the united States (**Rev.** 13:11-18 KJB) and speaking at its Congress; & Leo XIV (Robert Francis Prevost).

To **"come against"** means to do battle, war, even to destroy utterly (**Jos.** 11:20; **Jdg.** 11:12; **Jer.** 46:22, 49:14, 50:26; **Eze.** 23:24 KJB):

Historically, Papal Rome (Religious Humanism), has been on the offensive against the king of the south, to overthrow it as ruling power of over the will of man-kind - Atheism, that is to say, Secular Humanism (and all that goes with it, Communism, Materialistic Darwinism, etc.). This is the Hegelian Dialectic (Thesis, Anti-Thesis, to bring about Synthesis) of satan, so these two (North & South), come from the same table, the same root, the same seed and lies (**Dan.** 11:27 KJB). After the towers fell on AD Sept. 11, 2001 (as after type; **Luk.** 13:4 KJB), on AD July 4th 2013, Francis I (the Jesuit), and Benedict XVI (Master of the Office of the Inquisition) (as after type; **Luk.** 3:2 KJB) invoke the weapon of war, their own counterfeit 'Michael':

"**Pope Benedict XVI goes to war with 'atheist extremism**'" - Sam Jones, John Hooper and Tom Kington Thursday 16 September 2010 15.08 EDT - http://www.theguardian.com/world/2010/sep/16/pope-benedict-xvi-atheist-extremism

"**Is the Vatican declaring war on U.S. secularism**?" - Published Tuesday, December 6, A.D. 2011 | By The Motley Monk - http://the-american-catholic.com/2011/12/06/34243/

"On **July 4th** 2013, posted 7/6/2013

Defend Us in **Battle**: Benedict XVI and Pope Francis Consecrate the Vatican to Michael the Archangel ...

... "We consecrate Vatican City State to St. Michael Archangel, asking him to defend us against evil and to banish it," ...

... **The Catholic Church often speaks in symbols**. They open up for us, in a way which words fail, the true reality. ...

... Friday, July 4, 2013, **Pope Emeritus Benedict XVI and Pope Francis appeared together. That fact alone should have garnered the attention of the media**.

The media in the United States is in a pause for the celebration of Independence Day. In addition, **the western media in general is not only asleep but dismissive of the relevance of such an act due to a blindness which accompanies the descent into materialist hedonism underway in the West**.

... However, **the Catholic Church**, ancient but ever new, **often speaks in symbols**. They open up for us, in a way which words fail, the true reality. ...

... Alejandro Bermudez, the director of ACI-Prensa and executive director of Catholic News Agency. ...

... The fact that the "two Popes" joined one another in an act of consecration of the Vatican to St. Michael the Archangel **speaks beyond** the current Pope's affirmation of the unbroken teaching of the Church on the existence of the devil. **It reveals the realities of the prophetic moment in which they both feel we are in**. It is an invitation to all of us to **enter into spiritual warfare**.

In 1886 Pope Leo XIII added a prayer seeking the intercession of St Michael the Archangel which was recited at the end of every low Mass. ...

... **The prayer was a response to an encounter the Pope had in prayer**. In that **experience** he saw that the Devil had unleashed a furious assault on Christ's Church. **He wanted the Church to take up spiritual arms and enter into the conflict**. ...

... acts of **spiritual warfare** ...

... Blessed John Paul II regularly called the faithful back to seeking the assistance of Michael in the work of **spiritual warfare**. In 1994, he explicitly requested all of us to enter into the necessary **spiritual warfare our age requires**. ...

... The event and consecration to Michael the Archangel in the Vatican Garden on Friday, July 3, 2013, with **the appearance of the "Two Popes", is a symbol of the importance** placed by the successors of Peter on the faithful not only discerning the **underlying spiritual warfare of this age** but taking our place in **the field of battle**. ...

... **spiritual warfare** ...

... Our "two Popes" have invoked the big **weapon** in the current age of **spiritual warfare**. They have invited us to do the same. ..." - http://www.catholic.org/news/international/europe/story.php?id=51602

Identifying the **"whirlwind"**:

The "whirlwinds" are a storm, and which are used symbolically to represent war, strife, being carried away, destruction and scattering to pieces (**2 Kin.** 2:1,11; **Job** 1:19, 37:9,12-13, 38:1, 40:6; **Psa.** 58:9; **Pro.** 1:27; **Isa.** 5:28, 17:13, 40:24, 41:16, 66:15; **Jer.** 4:11-13, 23:19, 25:31-33, 49:32, 51:1; **Eze.** 1:4, 5:2; **Dan.** 2:35; **Hos.** 8:7; **Amo.** 1:14; **Nah.** 1:3; **Hab.** 3:14; **Zec.** 7:14; **Mat.** 7:25,27; **Jhn.** 6:18; **Rev.** 7:1 KJB. The word reveals that the "king of the north", in an end-time backlash, would come as an overwhelming storm against the "king of the south" and conquer.

Identifying the **"with chariots and horsemen"**:

What are horses used for in scripture? What is their purpose? What do they symbolize?

[01] War – **Exo.** 14:9,17; **Jer.** 8:6; **Deu.** 20:1; **Pro.** 21:31;
[02] Riding – **Exo.** 15:21; **2 Kin.** 14:20; **2 Chr.** 25:28; **Est.** 6:8-11; **Job** 39:18;
[03] Messenger – **2 Kin.** 2:11,12, 6:17, 9:17-18, 13:14 (Angelic);
[04] Horses of Flesh vs of Spirit (Spiritual, not Spiritualism) – **Isa.** 31:3;
[05] Powerful – **Job** 39:18-19,25; **Psa.** 147:10;
[06] Priests were housed above the Horse Gate – **Neh.** 3:28;
[07] Place no trust in the Horse, but in God – **Psa.** 20:7, 32:9, 33:17; **Pro.** 21:31; **Hos.** 1:7; **Jam.** 3:3;
[08] Represents God's people or a church – **1 Kin.** 22:4; **2 Kin.** 3:7; **Isa.** 63:11-14; **Zec.** 10:3;
[09] Contend with Horses – **Jer.** 12:5;
[10] Hooves (tread down) – **Eze.** 26:11; **Isa.** 26:6; **Psa.** 60:12, 108:13; see also **Dan.** 7:23, see also **Zec.** 10:5; **Mal.** 4:3; **Mic.** 1:3, etc. (If Sin is not tread down, it will tread all others down);
[11] Neck is clothed with Thunder (Voice of God) – **Job** 39:19, 40:9;
[12] Glory of horse's nostrils is terrible / awesome (God's glory) – **Job** 39:20 (**Job** 39:19-25)

The "chariots and horsemen" is military might, an army, a host with war machines, generally under a kingly, or ruling, leader, and "chariots" (**Psa.** 20:7-8 KJB) are that which carry the army / persons (**Gen.** 50:9; **Exo.** 14:9,17-18,23,26,28, 15:19; **Deu.** 20:1; **Jos.** 24:6; **1 Sam.** 8:11, 13:5; **2 Sam.** 1:6, 8:4, 10:18; **1 Kin.** 1:5, 4:26, 9:19,22, 10:26, 20:25; **2 Kin.** 7:14, 13:7, 18:24; **1 Chr.** 18:4, 19:6; **2 Chr.** 1:14, 8:9, 9:25, 12:3, 16:8; **Psa.** 46:8; **Pro.** 21:31; **Isa.** 22:6-7, 31:1,3-4, 36:9, 43:17; **Jer.** 50:37; **Eze.** 26:7,10; **Zec.** 9:10 KJB), but it is also speaking, spiritually, about churches and churchmen (leaders, **Son.** 1:9, 3:9-11 KJB), which are the vehicles of the message they carry, and their leading 'captains' or bishops, as their messengers (**Psa.** 68:17, 104:3-4; **Isa.** 63:11-14; **Zec.** 10:3; **Act.** 8:28-40 KJB). The riders (horsemen; **2 Kin.** 2:12, 13:14 KJB; see also **Hab.** 3:8-15; **Psa.** 45:3-5 (God)) of chariots (with horses) are in control:

> Isaiah 63:11-14 KJB - "**(vs. 11)** Then he remembered the days of old, Moses, *and* his **people**, *saying,* Where *is* he that brought **them** up out of the sea with the shepherd of his **flock**? where *is* he that put his holy Spirit within him? **(vs. 12)** That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? **(vs. 13)** That led **them** through the deep, **as an horse** in the wilderness, *that* they should not stumble? **(vs. 14) As a beast** goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy **people**, to make thyself a glorious name."
>
> Zechariah 10:3 KJB - Mine anger was kindled against **the shepherds**, and I punished the goats: for the LORD of hosts hath visited his **flock** the house of Judah, and hath made **them** as his **goodly horse in the battle**.
>
> A SIDE NOTE: the name "Philip".
>
> John 1:43 KJB - The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
>
> Philip **[G5376]** means "lover of horses", which some trust in; **Psa.** 20:7, 33:17; from the natural to spiritual; **Isa.** 31:1,3-4 KJB. Notice that it is Jesus that presently seeks out the lost & comes to where they are in life's wilderness, then knocks (**Rev.** 3:20 KJB), & desires them all to follow Him in how He lived, & to no longer put their trust in themselves & their own flesh / strength. Yet, Romanism trusts not in God of Heaven, but in their 'horses', 'chariots', and 'horsemen'. The trust of God's true peoples should always be in God and in His strength (**Rom.** 5:6; **1 Cor.** 1:24; **Rev.** 12:10 KJB), and be a lover of His (God's) people ("horse **[of spirit]**"; **Zec.** 10:3; **Son.** 1:9 KJB), rather than trusting in human military might, state protection, and vain traditions of mankind in the garb of religion.

Identifying "... with many ships ..."

The "ships" are those 'houses' which carry cargo, driven by the winds and even fierce winds (war (**Dan.** 2:35; **Jer.** 4:11-13, 25:31-33, 49:32, 51:1; **Eze.** 5:2; **Zec.** 6:5, 7:14; **Mat.** 7:25,27; **Jhn.** 6:18; **Rev.** 7:1 KJB), making entrepreneurs wealth who sell to all), which trade upon the "seas" (naturally, and spiritually (Seas are "gathering together of the waters" (**Gen.** 1:10,22, see also **2 Thes.** 2:1 KJB), and waters are peoples: **Psa.** 65:7; **Isa.** 17:12-13; **Jer.** 51:42; **Rev.** 17:15 KJB see also: **2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7, 17:12-13, 28:2, 59:19; **Jer.** 46:8, 47:2, 51:13; **Eze.** 31:15; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 17:1,15 KJB), and are, as such, economic and financial entities. There is also a connection to the Laver (Sea) in the sanctuary; **Exo.** 30:18,28, 31:9, 35:16, 38:8, 39:39, 40:7,11,30; **Lev.** 8:11; **1 Kin.** 7:30,38; **2 Kin.** 16:17) KJB.

These deal in and with trade, money markets, banks, money monopolies (ie., like the "Federal Reserve System" (AD December 23, 1913) a Central banking cartel (like J.P. Morgan, John D. Rockefeller, Warburgs, Goldman Sachs, Lehman, Kuhn, Loeb & Co, Lazard, Israel Moses Seif, the Jekyll island club, & the Rothschilds, or 'Red Shields' Jewish banking under Jesuit (& Knights of Malta) control since the French Revolution and Napoleonic Wars, "... **the Roths-childs** that **at the present time** the latter **are the guardians of the papal treasure**." - https://jewishencyclopedia.com/articles/12909-rothschild), business partners (**Luk.** 5:7,10 KJB), and the merchants of the earth, being masters of the Gold, the Silver, the Brass, Iron, Tin and precious metals / jewels and valuable things of the earth, animals and even people as slaves (and now the CBDC - Central Banking Digital Currency, along with the Block-Chain, Social Credit system, and UBI (Universal Basic Income), or UBW (Universal Basic Wage)), and they are also used for war upon the waters (**1 Kin.** 9:26-28; **2 Chr.** 8:18, 9:20-22; **Psa.** 104:25-26, 107:23; **Pro.** 31:14; **Isa.** 60:9; **Jer.** 50:37; **Eze.** 27:9,12-36, 30:9; **Dan.** 11:30; **Luk.** 5:7; **Jam.** 3:4; **Rev.** 18:3,11-19,23 KJB).

> "... The work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force. **In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men**.–Letter 26, 1903. {CL 10.3} ..." - **Country Living (1946), Section II - Avoiding Labor Conflicts, page 10.3** - https://m.egwwritings.org/en/book/25.70

> "... The Lord would place a check upon **the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren**. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society and open the door to crimes of every description. The regulations that God established were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation. {PP 534.3} ..." - **Patriarchs and Prophets (1890), Chapter 51, God's Care for the Poor, pages 534.3-534.4** - https://m.egwwritings.org/en/book/84.2461

The boat or ship, is also the place in which "fishes" (mankind; **Mat.** 4:19; **Mar.** 1:17 KJB) are brought into (**Mat.** 13:47-50; **Jhn.** 21:6 KJB), as a "catch" (the "labour" (**Psa.** 104:23 KJB) and "profit" (**Pro.** 14:23 KJB) of the Great Fisherman – God / Jesus (**Eze.** 29:3-5 KJB)), and thus represents also the 'housing' / vessel of precious cargo – a church (**Mat.** 13:2-3,47-48; **Mar.** 4:1-2; **Luk.** 5:3 KJB), as well as the economy of religion, whether true or false (**Luk.** 21:1; **Act.** 19:24,27; **Heb.** 7:8 KJB). Parishes, Dioceses and Cathedrals (**Mat.** 23:27 KJB) of Rome would spread like a plague over the land.

Identifying the word **"enter":**

To "enter" means to come "into" (**Gen.** 12:11; **Jer.** 42:17,18 KJB) the "borders" of (**Num.** 34:8; **1 Kin.** 18:46 KJB; the "entering in" **Jos.** 13:5; **Amo.** 6:14 KJB), to "invade" (**2 Chr.** 20:10 KJB) and to "besiege" (**2 Kin.** 24:10, 25:2; **Jer.** 52:5 KJB).

Identifying **"and he shall enter into the countries"**:

To "enter into the countries", is where the "king of the north" comes into the 'lands' in which many peoples dwell in some orderly fashion (government) or another (society), and specifically those which surround spiritual, or new, Jerusalem in "Judah" (spiritual remnant) which was to be central to them all (**Gen.** 26:3; **Jos.** 17:11; **Isa.** 8:9; **Jer.** 21:13, 40:11-12; **Eze.** 26:10, 30:4-7; **Dan.** 11:7,24 KJB). Such surrounding peoples are spiritually (character) of Edom, Moab, children of Ammon, Philistia, Egypt, Arabia, Isles, Libya, Ethiopia, etc. (**Dan.** 11:41-34 KJB).

Identifying **"and shall overflow and pass over."**:

To "overflow" is to come to flood stage and spill over the restricting banks, to drown or sweep something away by water, and to cause people to fall down (into sin), into a place of no standing ("waters" are "peoples, and multitudes, and nations, and tongues" (**Rev.** 17:15 KJB; &c.)), and to "pass over" is to cover with water, or to go over, by or through something. The great river is symbolically like the body of a snake or serpent, which in flood stage, spreads forth wings, and looks as a flying serpent, a Leviathan, a Dragon (**Deu.** 11:4; **Job** 28:11, 38:25; **Psa.** 69:2,15; **Isa.** 8:7-9, 10:22, 28:2,15,17-18, 30:28, 43:2; **Jer.** 47:2; **Eze.** 13:11,13, 38:22; **Dan.** 11:10,26; **Joe.** 2:24, 3;13; **Hab.** 1:5-11, 3:10 KJB).

A question often arises at the point of transition from **Daniel** 11:40 to verses 41-45 KJB. That question is, "Who is the king of the south in the verses of **Daniel** 11:41-45 KJB?

Many answers are given from various quarters to the question, such as: "China!", "Turkey!", "Muslims!", "Islam!", "Russia!", "Red China!", "Communism!", "Fascism!", etc. However, **none** of those are correct, or even scriptural answers, but are rather the vain imaginations of those who privately interpret (**2 Pet.** 1:20 KJB) instead of simply accepting God's interpretation (**Gen.** 40:8; **1 Pet.** 4:11 KJB) as written. Want to know the answer from God's word? It's really quite simple, and the answer is directly in those texts. Read the passage slowly, prayerfully and carefully. Then, go back and also read **Ezekiel** 30:1-26 KJB, with particular attention to **Ezekiel** 30:13 KJB as a type, that was to be repeated in history on a global spiritual scale:

> Ezekiel 30:13 KJB - Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and **there shall be no more a prince of the land of Egypt**: and I will put a fear in the land of Egypt.

So, where and who is the "king of the south" mentioned after **Daniel** 11:40 KJB? The King of the South is nowhere mentioned again (**Isa.** 19:4; **Jer.** 37:5,7,8,11,12, 43:10-13, 44:12-14, 46:1-28, 47:2, 48:1-47, 49:1-39, and **Eze.** 23:22-27, 29:2-20, 30:4-26, 31:2,11,12, 32:2-32 KJB). The "land of Egypt" (Kingdom of the South) remained, being conquered by the Kingdom of the North (Babylon) and its King thereof. A king and a land / kingdom are two things, though with special connections, like a husband and wife, a head and body. This ties into **Revelation** 17 and the final 3 (6^{th}, 7^{th} and the 8^{th}, which itself is the revived 5^{th}) heads. Though secular humanism had given a "deadly" wound to the Papacy (religious humanism; AD 1798, separating church and state), the Papacy would rise again and overwhelm the other, taking the whole world and the treasures thereof as its prize. "Egypt" represents the world (worldlings), and the "promised land" (Canaan) is a type of the Kingdom of heaven. In the final events, Babylon the Great, overwhelms Egypt and its ruling authority, and returns to conquer God's people; to subjugate them forever, or to wipe from of the face of the earth all those who will not comply in obedience to it, rather than to God (**Act.** 5:29 KJB). Finally, even "Lucifer / Heylel" himself will be "revealed" (**2 Thes.** 2:3,8; **2 Cor.** 11:14 KJB) taking the 'stage' to **personate** Jesus Christ in the final deception, the almost overmastering delusion. All the world, except the remnant, will be deceived by him (**Mat.** 24:24; **2 Thes.** 2:10; **Rev.** 12:9 KJB).

Daniel 11:41 KJB - He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

The "He" is the "king of the north" (**Dan.** 11:40b KJB) on its way through to conquering the south ("land of Egypt", and its "king"), and the "countries" around, and comes into "the glorious land".

Identifying **"enter"**:

The word "enter" means to come "into" (**Gen.** 12:11; **Jer.** 42:17,18 KJB) the "borders" of (**Num.** 34:8; **1 Kin.** 18:46; the "entering in" **Jos.** 13:5; **Amo.** 6:14 KJB), to "invade" (**2 Chr.** 20:10 KJB) and to "besiege" (**2 Kin.** 24:10, 25:2; **Jer.** 52:5 KJB), etc.

The word **"also"** is very key, since even "the glorious land" does <u>not</u> go unscathed, but is entered into by the King of the North.

Identifying **"the glorious land"**:

"The glorious land" is the very promised land, the land of Canaan, even Judaea and Israel (**Gen.** 49:15; **Exo.** 3:8,17, 13:5, 33:3; **Lev.** 20:24; **Num.** 13:27, 14:8, 16:13-14; **Deu.** 6:3, 11:9, 26:9,15, 27:3, 31:20; **Jos.** 5:6; **Psa.** 45:13, 85:9, 105:11, 106:24, 145:11-13; **Son.** 4:11; **Isa.** 4:2, 5:7, 7:22, 11:10, 22:23, 28:1,4, 32:12-13, 60:13, 62:2-5, 64:11; **Jer.** 3:18-19, 7:34, 11:5, 12:10,14, 23:10, 32:22; **Lam.** 5:2; **Eze.** 7:2,20, 20:6,15,38,40,42, 33:24, 45:1, 47:14; **Dan.** 8:9, 11:16,20,45; **Zec.** 7:14; **Eph.** 5:27; **Heb.** 11:16; **1 Pet.** 1:4 KJB) where flows the abundance of "milk" and "honey" (types of the very words of God, and produce of the good land; **Exo.** 16:31; **Psa.** 19:7-11, 119:103; **Pro.** 16:24, 24:13-14, 25:16,27, 27:7; **Son.** 4:11, 5:1; **Isa.** 7:15-16, 28:9-10,13, 55:1-3, 66:11; **Eze.** 3:3; **1 Cor.** 3:1-2; **Heb.** 5:12-13; **1 Pet.** 2:2-3; **Rev.** 10:9-10 KJB). The land is not merely terrain, but is the very peoples of that territory, being the very citizens of that Heavenly Canaan, whose names are written in the New Jerusalem "above" there (**Psa.** 137:6; **Luk.** 10:20; **Gal.** 4:26; **Heb.** 11:16, 12:22,23; **Rev.** 3:12, 21:2 KJB), and so is even symbolic of the very eternal inheritance and Kingdom that belongs to Jesus Christ. It is Christianity at large in this present evil world, what some would call the "church militant". However, "the glorious land" is not "the glorious holy mountain" where is God's holy Temple, though such is in "the glorious land". In the typology, the northerly parts of the promised land, "Israel" would be entered into first by Babylon, while the remnant, "Judah" would be entered after, and not go unscathed. The Roman Catholic church would enter into the Christian churches, conquering as well as making deceptive alliances:

Ecumenism - https://www.usccb.org/committees/ecumenical-interreligious-affairs/vatican-ii-and-ecumenical-movement

World Council of Churches - https://oikoumene.org/church-families
- https://oikoumene.org/member-churches

Waldensians - https://www.ncronline.org/blogs/ncr-today/francis-asks-forgiveness-waldensian-persecutions-killings

Orthodox - https://catholicreview.org/journey-toward-catholic-orthodox-unity-began-with-an-embrace-pope-says/

Anglicans - https://iarccum.org/

Presbyterians - https://www.jstor.org/stable/23336372

Episcopalians - https://www.usccb.org/committees/ecumenical-interreligious-affairs/agreed-statement-purpose-church

Lutherans - https://www.ewtn.com/catholicism/library/joint-declaration-between-the-catholic-church-and-the-lutheran-world-federation-on-the-doctrine-of-justification-2290

Calvinists - https://www.ncregister.com/blog/john-calvins-15-surprisingly-catholic-views

Methodists - https://www.usccb.org/resources/catholics-and-united-methodists-together

Baptists - https://baptistnews.com/article/baptists-and-catholics-together-progress-and-promise-despite-a-shaky-start/

Pentecostals - https://www.ncregister.com/news/we-are-brothers-pope-declares-in-heartfelt-message-to-pentecostals

Evangelicals - https://www.ewtn.com/catholicism/library/evangelicals--catholics-together-the-christian-mission-in-the-third-millennium-10976

Seventh-day Adventists – though certain and distinct apostates (tares, goats, false brethren) have attempted individual union and collaborative work with Romanism, it must be duly noted that as a whole official body they reject the advances of Romanism, and "... the SDA Church is probably the most widespread Protestant denomination, with work in over 200 countries ... they have **not** formally **joined** the organized ecumenical movement by becoming members of councils of churches." - https://oikoumene.org/church-families/seventh-day-adventist-church

It is the unwavering aim of the Jesuit order, to wipe out all form of Protestantism, by any means, and at all costs:

"... The name "Societas Jesu" had been born by a military order approved and recommended by Pius II in 1450 ...

... As the object of the society was the propagation and strengthening of the Catholic Faith everywhere, the Jesuits naturally endeavored to counteract the spread of Protestantism. They became the main instruments of the Counter-Reformation; the re-conquest of southern and western Germany and Austria for the Church, and the preservation of the Catholic faith in France and other countries were due chiefly to their exertions. ..." - **Roman Catholic Online Encyclopedia, section S, "the Society of Jesus"** - http://www.newadvent.org/cathen/14081a.htm

The Jesuit Initiates are said to obey the Pope "like a corpse":

"... perinde ac cadaver, "like a corpse" ..." - **Roman Catholic Online Encyclopedia, section S, Society of Jesus, History of the (Before 1773)** - http://www.newadvent.org/cathen/14086a.htm

"... the renunciation of their will, and the abnegation of their judgment ..."

"... 32. According to the Constitutions, "the entire purport of this fourth vow of obedience to the pope was and is with regard to missions ... for having the members dispersed throughout the various parts of the world".[50] This is the matter of the vow. But the Constitutions also invite us to distinguish ourselves in obedience "not only in the matters of obligation but also in others even

though nothing else be perceived except an indication of the superior's will without an expressed command".[51] This is thoroughly congruent with Ignatius's ideal of obedience, which holds "that obedience is imperfect in which there does not exist, in addition to the execution, agreement in willing and judging between him who commands and him who obeys".[52] ..." - http://www.sjweb.info/35/documents/Decrees.pdf

"... The thirteenth, finally, that we may be altogether of the same mind and in con-formity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be white. [*Autograph*, The thirteenth: that we may in all things attain the truth (that we may not err in anything), we ought ever to hold it (as a fixed prin-ciple), that what I see white, I believe to be black, if the Hierarchical Church so define it (to be);]] ..." - **The Spiritual Exercises of St. Ignatius of Loyola, [PDF page n229] page 180, translated from the Authorised Latin; with Extracts from the Literal Version and Notes of the Rev. Father Rothaan. Father-General of the Company of Jesus; by Charles Seager, M.A.: to which is prefixed A Preface by the Right Rev. Nicholas Wiseman, D.D., Bishop of Melipotamus, and Coadjutor of the Midland District of England. London: Charles Dolman, 61 New Bond-Street. MDCCCXLVII. (1847)** - https://archive.org/details/a588350800loyouoft/page/n229/mode/1up?view=theater

"... Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. (See Appendix.) The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy." - **The Great Controversy (1911); by E.G. White, Page 234** - https://m.egwwritings.org/en/book/132.963

"... When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery." - **The Great Controversy (1911); by E.G. White, Page 235** - https://m.egwwritings.org/en/book/132.963

> "... God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution." - **The Great Controversy (1911); by E.G. White, Page 581.2** - https://m.egwwritings.org/en/book/132.2545

Many persons have taken in hand to write upon the history and machinations of the Jesuit order, and their ultimate purposes; a brief listing - https://archive.org/details/@matthew_tenverseight?query=Jesuits

Identifying **"... many ..."**:

The word "many" means a great and large, in reference to number, or amount (of time, monies, peoples, substance) or in status (renown, famous, important, leading, etc.), a multitude or mighty nation, for many examples, see King James Concordance **[H7227]**, "רב", "rab" (**Exo.** 5:5, 23:2; **Deu.** 26:5; **Jos.** 11:4; **Psa.** 35:18; **Zec.** 8:22 KJB; &c.).

Identifying **"[countries]"**:

The word "[countries]" is <u>supplied</u>, to the text, and not original to the Masoretic Hebrew, but is really meant as a help by the translators, to identify the many 'peoples and persons' within those spiritual "countries" (**Dan.** 11:40,42 KJB) that the "king of the north" enters into, besieges and conquers.

Identifying **"shall be overthrown"**:

To be "overthrown" (**Gen.** 19:29; **Exo.** 15:4-8, 23:24; **Deu.** 12:3, 29:23; **Jdg.** 9:40; **2 Sam.** 17:9; **2 Chr.** 14:13; **Psa.** 106:27, 140:11; **Pro.** 11:11, 12:7, 14:11, 24:16; **Isa.** 1:7, 3:8; **Jer.** 18:23, 49:18; **Eze.** 33:12; **Hos.** 5:5, 14:1; **Hag.** 2:22; **Dan.** 11:33; **2 Tim.** 2:18; **2 Pet.** 2:6 KJB) is to have been conquered by might, force, device, intelligence, deceit, etc. It means to be caused to be cast down, and so to be not established, but rather instead to be turned over, so that one cannot recover, and so be destroyed in battle or judgment. The King of the North would conquer those Christians whose faith is not grounded in the word of God by creating doubt in it, utilizing fear, applying deception, issuing pleasing fables, normalizing sin, and advocating to forsake the covenant of God to keep His Commandments by grace through faith in, and of, Christ Jesus. The King of the North would seek to bring about the acceptance of the worshipping of idols (statues, images, icons, mankind, 'saints', 'pope', & 'Mary') and false gods. Many which had trusted in the power of "Egypt" (world, worldliness, and its godless false and corrupt systems of Government, Education, School, Medical, Business (Policies), Living (city dwelling, house to house), Food (Diet & Markets), Banking (Monies, Merchants), Dress (Fashions), Music, Sports, etc.), which is as a "broken reed" (**Isa.** 36:6 KJB), "reeds and flags ... paper reeds" (**Isa.** 19:4-6 KJB), a "staff of reed" (**Eze.** 29:6 KJB) unto the professed people of God; which reliance upon will tear their shoulder, and make their loins to shake, so that "every earthly support will be cut off" (**Desire of Ages**, page 121.3) to save them, and who loved a lie, would find no safety therein. The type may be found in several chapters of the OT as already mentioned before, but for a quick summary, any may simply read the events of **Jeremiah** 46:1-28 KJB.

> Jeremiah 46:13 KJB - The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

Identifying **"but these shall escape out of his hand,"**:

To "escape out of his **[the king of the north's]** hand" is to get away from the authority, or from being conquered completely, or to flee away to safety (either to place or person, as in the Everlasting Gospel), to be delivered, to slip through a narrow place, and conversely, it can also mean to be escaped of being killed by the sword and taken "captive" to be servants instead, only to then later come out of captivity as a remnant (**Exo.** 2:19, 3:8; **Deu.** 23:15-16; **Jdg.** 21:17; **1 Sam.** 14:41, 19:10,12,17-18, 22:1,20, 27:1; **2 Chr.** 16:7, 30:6, 36:20; **Ezr.** 9:8,14-15; **Neh.** 1:2-3; **Job** 1:15-17,19, 19:20; **Psa.** 124:7; **Isa.** 11:14; **Jer.** 32:4, 34:3, 38:17-18,23, 48:9,11, 49:6; **Dan.** 11:42; **Luk.** 1:74; **Jhn.** 10:39; **Act.** 12:11; **2 Cor.** 11:32-33; **Heb.** 11:34, 12:25; **2 Pet.** 1:4, 2:18-22 KJB). See specifically **Isaiah** 11 & **Jeremiah** 48-49 KJB.

> Isaiah 11:14 KJB - But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Identifying **"*even* Edom, and Moab, and the chief of the children of Ammon."**:

These three nations, were to the North East (Ammon; **Gen.** 19:38 KJB), East (Moab; **Gen.** 19:37 KJB) and South East (Esau / Edom / Idumean) of Jerusalem / Judaea, and were never removed by the peoples Israel. They were related to the peoples Israel by blood ancestry, through Esau (Edom, twin brother of Jacob / Israel; **Gen.** 25:25,30, 32:3, 36:1,8,17,19,43; **Isa.** 34:5-6; **Eze.** 35:15, 36:5; **Oba.** 1:8 KJB), and through Lot (Nephew of Abraham) and his 2 younger daughters, through corrupt city thinking (**Gen.** 13:12, 14:12 KJB), incest and corrupt wine (**Gen.** 19:32-35 KJB), which gave birth to Moab and Benammi (Ammon). They were the very nations that attempted to withhold Israel from entering into the promised land of Canaan (**Num.** 20:14-21, 22:3-25:18 KJB), and thus spiritually represent those who hinder spiritual Israel from entering the Promised Land today. They were the very nations that teamed up to destroy Israel, but ended up destroying themselves in a miniature (or type of) Armageddon in the time of Jehoshaphat, thus did not escape the judgment of God, though they had survived the attacks of other nations (**2 Chr.** 20:1-30 KJB). One must remember that in the final days and events, it is not the natural that one is looking for, but rather the spiritual or the character one needs to understand. They are spiritually related to spiritual Israel, though idolators, and lay upon the spiritual eastern borders (**Jdg.** 10:6; **Isa.** 11:9-16; **Jer.** 9:25-26 KJB).

Identifying **"Edom"**:

"Edom" is Esau, Jacob's / Israel's elder brother by their father Isaac and Rebekah (**Gen.** 25:20 KJB), also known as the Idumeans. What is his character? He was hairy red, a hunter and favorite of Isaac, for his venison. Sold his birthright and inheritance for pottage, or worldly goods. He married multiple wives (at least 5 (Judith (daughter of Beeri the Hittite; **Gen.** 26:34 KJB) + Bashemath (daughter of Elon the Hittite; **Gen.** 26:34 KJB) + Mahalath (aka: Bashemath, daughter of Ishmael, sister of Nebajoth; **Gen.** 25:13, 28:9, 36:3 KJB) + Adah (daughter of Elon the Hittite; **Gen.** 36:2,4 KJB) + Aholibamah (daughter of Anah, daughter of Zibeon the Hivite; **Gen.** 36:2,5,14 KJB)).

These wives were outside of the faith of Israel. He had not obeyed the desires of his father and mother in this and because of that, eventually he began to be an idolator with them. He sought revenge upon his brother, for being deceived, and Jacob / Israel was afraid of him, though eventually Esau forgave him. His inheritance was Mt. Seir, which had to be taken from the Horites [cave dwellers]. The Edomites were probationers.

Mont Seir is Esau / Edom's Heritage (which was originally settled by the Horites (Horims, Hori, cave dwellers) in **Gen.** 14:6 KJB, which were expelled by the Edomites; **Gen.** 36:20; **Deu.** 2:12,22 KJB).

For more passages on Esau / Edom and Mt. Seir see: **Gen.** 14:6, 25:23-34, 32:3-8,11,13,17, 33:4-16, 36:1-43; **Num.** 24:18; **Deu.** 1:2,44, 2:1,4-8,12,22,29, 23:7, 33:2; **Jos.** 11:17, 12:7, 15:10, 24:4; **Jdg.** 5:4, 11:17; **1 Sam.** 14:47, 21:7,9,18,22; **1 Kin.** 11:14; **1 Chr.** 1:38, 4:42, 18:11-13; **2 Chr.** 20:1,10,15,17,22-24, 25:11,14; **Psa.** 52:1; **Isa.** 11:14, 21:11, 34:5-6; **Jer.** 9:25-26, 25:17-33; **Eze.** 25:8-14, 35:2,3,7,15, 36:5; **Oba.** 1:8-9 KJB.

Identifying **"Moab, and the chief of the children of Ammon"**:

The peoples of Moab and the children of Ammon (**Gen.** 19:29-38; **Jdg.** 11:14-17; **2 Chr.** 20;1,10,15,17,22-24; **Jer.** 40:11; **Eze.** 25:1-17; **Amo.** 1:13 KJB). Moab used sorcery to attempt to overthrow Israel, and hired a prophet to curse Israel, who helped to bring Israel, even the leaders, to sin, through the daughters of Moab, the Midianitish women, on the borders of the promised land, and a plague broke out (**Num.** 21:13-35, 22:1-41, 23:1-30, 24:1-25, 25:1-18, 26:3,63 KJB). Their characters represent today those churches which have not given up their sins, and practicing of sorcery, during the time God gave them light to repent. They continually resist God's remnant people and the Holy Spirit.

"... The Hebrews were to dispossess and utterly destroy the inhabitants of Canaan, who had filled up the measure of their iniquity but **the Edomites were still probationers**, and as such were to be mercifully dealt with. God delights in mercy, and He manifests His compassion before He inflicts His judgments. He teaches Israel to spare the people of Edom, before requiring them to destroy the inhabitants of Canaan. ..." - **Patriarchs and Prophets, 423.2** - https://m.egwwritings.org/en/book/84.1932

"... Was not Esau Jacob's brother? ... Yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas **Edom** saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and **they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever**." ..." - Southern Watchman, January 3, 1905, par. 6 - https://m.egwwritings.org/en/book/489.2001066

"... **Lot's only posterity, the Moabites and Ammonites, were vile, idolatrous tribes, rebels against God and bitter enemies of His people** ..." - **Patriarchs and Prophets, 167.3** - https://m.egwwritings.org/en/book/84.632

"... **The Moabites were a degraded, idolatrous people; yet according to the light which they had received their guilt was not so great in the sight of heaven as was that of Balaam**. ..." - **Patriarchs and Prophets, 441.1** - https://m.egwwritings.org/en/book/84.2012

"... **The Moabites** dared not risk an attack upon them; an appeal to arms was hopeless in face of the supernatural agencies that wrought in their behalf. But they **determined, as Pharaoh had done, to enlist the power of sorcery to counteract the work of God**. They would bring a curse upon Israel. ..." - **Patriarchs and Prophets, 438.2** - https://m.egwwritings.org/en/book/84.2012

"... Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to His training. **Moab is spoken of as a failure** because, the prophet declares, "Moab hath been at ease from his youth, ... and hath not been emptied from vessel to vessel, **neither hath he gone into captivity**: therefore his taste remained in him, and his scent is not changed. ..." - **Seventh-day Adventist Bible Commentary, Vol. 4, page 1160.6** - https://m.egwwritings.org/en/book/93.256

"... Thus it is with **those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement**. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans. ..." - **Seventh-day Adventist Bible Commentary, Vol. 4 (1955), page 1160.7** - https://m.egwwritings.org/en/book/93.256

"... 10-12. Spirit Does Not Work Beyond Human Power of Resistance—The influence of the Spirit upon the human mind will regulate it after the divine order. But **the Spirit does not work in a manner and power beyond the human agent's power of resistance. A man may refuse to hear the counsels and admonitions of God. He may choose to take the regulating of his conduct into his own hands; but when he does this, he is not made a vessel unto honor. Like Moab, he refuses to be changed, emptied from vessel to vessel, and therefore his scent remaineth in him. He refuses to correct his defective traits of character**, although the Lord has plainly pointed out his work, his privileges, his opportunities, and the advancement to be made. It is too much trouble to break up his old ways, and transform his ideas and methods. "His scent is not changed." He clings to his defects, and is thus unfitted for the sacred work of the ministry. He was not willing to make a close examination of himself, or to closely inquire for light to shine upon him in a clear, distinct manner. His prayers have not ascended to God in humility, while with humble endeavor he sought to live his prayers by understanding and performing his duty.

After the Lord has put one on test and trial, that he may be assured of his calling to the ministry, if he is content to follow his own way and his own will, if he will not heed the manifestations of the Spirit of God, if he refuses to profit by growth in grace and depth of understanding, be assured that the Lord does not need him; for he cannot communicate that which he has never received.

Every soul is to minister. He is to use every physical, moral, and mental power, through sanctification of the Spirit, that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to cooperate with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This He did that man might no longer live an aimless, selfish life, but that he might live unto Jesus Christ, who died for his salvation. All are not called upon to enter the ministry, but nevertheless, they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving.

Ministry means not only the study of books and preaching. It means service (Letter 10, 1897).

Knowledge of Truth Not Practiced—**This description of Moab represents the churches that have become like Moab**. They have not stood at their post of duty as faithful sentinels. They have not cooperated with the heavenly intelligences by exercising their God-given ability to do the will of God, pressing back the powers of darkness, and using every power God has given them to advance truth and righteousness in our world. **They have a knowledge of the truth, but they have not practiced what they know** (Manuscript 7, 1891) ..." - **Seventh-day Adventist Bible Commentary, Vol. 4 (1955), page 1159.5-1159.9** - https://m.egwwritings.org/en/book/93.256

Daniel 11:42 KJB - He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

To **"stretch forth"** is to reach out, to spread out to take (to destroy or save) (**Exo.** 7:5, **1 Sam.** 24:6, 26:9,11,23; **2 Sam.** 1:14 KJB) or give, or to shoot out (as a branch), uncurl, uncoil (**Gen.** 22:10, 48:14; **2 Sam.** 24:16; **Pro.** 31:20; **Eze.** 10:7; **Mat.** 12:13; **Mar.** 3:5; **Luk.** 6:10 KJB, &c.), prayer (**Psa.** 143:6 KJB) and even crucifixion (**Jhn.** 21:18 KJB), see the King James Concordance listing **[H7971]**, "שׁלח", "shâlach".

> Psalms 37:35 KJB - I have seen the wicked in great power, and spreading himself like a green bay tree.

Identifying **"He"**, **"his"**, is the King of the North, which is still MYSTERY Babylon, that Great city, the revived Papacy and all who are part of it.

Identifying **"hand"**:

The "hand" means to be within the power of the person, possession, to do or accomplish, the actions, and to save, to deliver, or destroy or take captive (**Gen.** 8:9, 19:10, 22:10, 25:26; **Exo.** 3:20, 21:16; **Deu.** 1:27, 8:17, 11:18,22, 14:29; **1 Sam.** 5:11; **2 Sam.** 22:1; **Pro.** 3:27; **Ecc.** 9:10; **Eze.** 21:31; **Dan.** 3:17, 8:7; **Mic.** 2:1 KJB).

Identifying **"the land of Egypt"**:

The "land of Egypt" (**Gen.** 47:20; **Exo.** 6:11; **Deu.** 11:3, 29:2 KJB), the "land of Ham" (**Psa.** 78:51, 105:23,27, 106:22; **1 Chr.** 4:40 KJB), being "great of flesh" (**Eze.** 16:26 KJB), represents the world and worldliness, the "iron furnace", the house of bondage (**Lev.** 26:13; **Deu.** 5:15, 6:12, 8:14, 10:19; **1 Sam.** 10:18; **Isa.** 19:1-25; **Act.** 13:17 KJB) in all its sin and carnality, even the secular humanistic world, openly rebelling and high-handedly denying Christ and His Law, especially the 7th day the Sabbath of the Lord thy God the Creator, even as Pharaoh did. Moses gave up the pleasures of sin to follow God, and Israel was brought out (**Exo.** 12:33, 20:2; **Deu.** 5:6; **2 Sam.** 7:23; **Eze.** 32:16-18; **Hos.** 11:1; **Mat.** 2:15 KJB), given the Law of God, and carried to the promised land, Canaan (all of which are types pointing to the spiritual, and Heavenly Canaan; **Exo.** 3:8-10; **Lev.** 25:38; **Deu.** 11:10; **Jdg.** 2:1 KJB). "Egypt" would be punished (**Jer.** 44:13,26; **Zec.** 14:17-19 KJB) and experience the plagues (**Exo.** 7:9-25, 8:1-32, 9:1-35, 10:1-29, 11:1-10, 12:1-51; **1 Sam.** 4:8 KJB). "Egypt" was rich in gold, silver, and precious things (**Dan.** 11:43; **Heb.** 11:24-27 KJB), but it would not save it (**Gen.** 47:15-16). "Egypt" is uncircumcised in flesh and heart (**Jer.** 9:26 KJB), and utilized sorcery as well as consulted idols, charmers, familiar spirits and wizards and resisted the Truth (**Isa.** 19:3,11; **2 Tim.** 3:8 KJB); all of which Israel was forbidden to practice (**Lev.** 18:3 KJB). The language of "Egypt" is foreign to that of Canaan (**Psa.** 81:5; **Isa.** 19:18 KJB), yet many trusted in the power of "Egypt" (**Isa.** 36:6; **Jer.** 24:8,14-16; **Eze.** 29:6-7; **Nah.** 3:9; **Hos.** 7:11,16 KJB), which had "Bethshemesh" (the house of the sun god; **Jer.** 43:13 KJB). "Egypt" had neighbours, such as the Ethiopians and Lubim (Libyans; **2 Chr.** 12:3; **Eze.** 30:4-6; **Nah.** 3:9 KJB). Babylon would come and smite Egypt (**2 Kin.** 24:7; **Jer.** 46:13; **Eze.** 29:19, 30:13,25-26, 32:15; **Joe.** 3:19 KJB).

Identifying **"not escape"**:

To "not escape" is to be overtaken, and taken captive, or in judgment, or in war, even by force, and then be under the control of the one who chased down, so that one will be unable to flee away, nor go unpunished. "Egypt" would be conquered and come under the control of "the king of the north", spiritual MYSTERY Babylon the Great (**2 Sam.** 15:14; **1 Kin.** 18:40; **Job** 11:20; **Pro.** 19:5; **Jer.** 11:11, 32:4, 34:3, 38:18,23, 46:6; **Eze.** 17:15-20; **1 Thes.** 5:3; **Heb.** 12:25 KJB).

Daniel 11:43 KJB - But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

Identifying **"he"**, is the "king of the north", who has been conquering all the spiritual lands, and as "he" continues through unto the south, even Egypt, and takes it, "he" shall have (it is foretold, promised) control of the riches thereof.

Identifying **"power over"**:

To have "power over" is to prevail over another and to decide their destiny, and to have others within subjection, the confines of the strength, control, authority, rule and will of oneself, for good or evil, and thus the "king of the north" will have total control over the "land of Egypt" and all its riches (**1 Chr.** 29:12; **2 Chr.** 20:6; **Est.** 9:1; **Ecc.** 8:8; **Hos.** 12:4; **Mar.** 6:7; **Luk.** 9:1, 10:19-20; **Jhn.** 17:2; **Rom.** 9:21; **1 Cor.** 7:37, 9:12; **Rev.** 2:26, 6:8, 11:6, 13:7, 14:18, 16:9 KJB).

Identifying **"the treasures of gold and silver, and over all the precious things of Egypt"**:

The "king of the north" will have absolute control over the very economic system of earth (**Jer.** 50:37 KJB), which includes the monies, the trade, the merchants, businesses, the banking system (ie., Federal Reserve Systems; Central banks; Digital Central banks; Rockefellers; Warburgs; JP Morgan; Rothschilds — the Red Shields, Jesuit controlled bankers; etc.). The wealth of the world ("Egypt") and all its persons (yea, even the very vessels, slaves and souls of men), stock, cattle, fields, its wisdom and science, even weather, its cities, its idols. It would have authority over all the corruptible wealth, that is soon to pass away; which cannot save, nor be used to purchase salvation in the Day of the LORD. It could not have the eternal riches, the very "treasure" for whom Christ Jesus died, for they are His purchase and possession.

> Jeremiah 50:37 KJB - A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

The Papacy and its daughters claim to be the 'descendants' of the Apostles, but that system craves mammon (self; **Pro.** 22:7; **Mat.** 6:24; **Luk.** 16:13; **1 Tim.** 6:10 KJB), whereas Peter had neither "gold nor silver" (**Act.** 3:6; **Rev.** 2:9 KJB), who, like Jesus, sold all and purchased the heavenly field (**Mat.** 13:44 KJB). Are they then 'descendants' of disciples then? Yes, they are the 'descendants' of Judas, who had the bag and was a thief (**Jhn.** 12:6, 13:27; **Rev.** 3:17 KJB), purchasing instead an earthly field (**Act.** 1:18 KJB).

> Revelation 13:16-17 KJB – **(vs. 16)** And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: **(vs. 17)** And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Texts on wealth, treasure, gold, silver, value: **Gen.** 13:2, 24:35,53, 43:23; **Exo.** 1:11, 3:22, 11:2, 12:35-36, 19:5; **Deu.** 8:13-14, 28:12; **Jos.** 6:19,24, 7:21; **1 Kin.** 10:21-23; **2 Kin.** 20:13, 23:35; **1 Chr.** 29:8; **2 Chr.** 9:14, 32:27; **Ezr.** 2:69; **Neh.** 7:70-71; **Est.** 3:8-9; **Job** 21:13, 28:1, 31:23-25,28; **Psa.** 17:14, 44:12, 49:6-8,16-17, 105:37, 107:23, 115:4, 119:72, 135:4,15; **Pro.** 2:4, 3:14, 5:3-10, 8:10,19, 10:2,15, 13:11,22, 15:6,16, 16:16, 17:3, 18:11, 21:6, 22:1,7, 23:4, 27:21, 28:20,22; **Ecc.** 2:8; **Isa.** 2:7, 10:13-14, 30:22, 31:7, 39:2,4, 40:19, 45:3, 46:6; **Jer.** 9:23, 10:2-5,8-9, 41:8; **Eze.** 7:19, 16:17, 22:25, 28:4, 38:13; **Dan.** 1:2, 2:32,35, 5:4,23, 11:8,38; **Hos.** 2:8, 8:4, 13:15; **Joe.** 3:5; **Nah.** 2:9; **Hab.** 2:19; **Hag.** 2:8; **Zec.** 9:3-4, 14:14; **Mal.** 3:3; **Mat.** 2:11, 6:19-21,24, 19:21, 27:6; **Mar.** 10:21, 12:41-44; **Luk.** 12:19-21,33-34, 16:13, 18:22, 21:1-4; **Jhn.** 8:19-20, 12:6, 13:29; **Act.** 3:6, 8:27, 17:29, 19:24-25; **1 Cor.** 10:24; **2 Cor.** 4:7; **Col.** 2:2-3; **1 Tim.** 6:10,17; **Heb.** 11:26; **Jam.** 2:6, 5:1-9; **1 Pet.** 1:18; **Rev.** 2:9, 3:17-18, 9:20, 17:3-5, 18:11-16 KJB.

1 Timothy 6:10 KJB - For **the love of money is the root of all evil**: which while **some coveted after, they have erred from the faith**, and pierced themselves through with many sorrows.

Sidenote: "money" (**Act.** 8:20 KJB) and "mammon" (**Mat.** 6:24; **Luk.** 16:9,11,13 KJB) is given in the context that **selfishness is the root of all evil**, for the self is given in the context of value (even as Christ purchased humanity by His blood), or money in **Pro.** 22:7 KJB:

Proverbs 22:7 KJB - The rich ruleth over the poor, and the borrower *is* servant to the lender.

All creatures borrow life from God, who lent it to them (**Act.** 17:25 KJB) and so all are responsible for this in stewardship, being servants of His, being of great "value" (**Mat.** 10:31; **Luk.** 12:7 KJB). To love the gift, more than the giver of the gift, is selfishness, and to serve self. This was Lucifer's / Heylel's downfall (**Eze.** 28:17 KJB), and is a central part of the "mystery of iniquity" (**2 Thes.** 2:7 KJB). No man can serve two masters, for they will either serve God or mammon (self) (**Mat.** 6:24; **Luk.** 16:13 KJB). Jesus gave a parable in **Luk.** 12:16-21 KJB, which, like Lucifer / Heylel, focuses on "I" and "my", rather than "thy **[God's]** will be done" (**Mat.** 6:10, 26:42; **Luk.** 11:2, 22:42 KJB), and so, self became "god" (**Isa.** 14:12-15 KJB)

"... selfishness, the root of all evil." - **Child Guidance, page 294.1** - https://m.egwwritings.org/en/book/8.1355

Identifying **"the Libyans and the Ethiopians shall be at his steps"**:

The "Libyans and the Ethiopians" refers to the vast populace of the world, the great multitudes of lost, that are associated with "Egypt" (the world and worldliness). These both "wonder" (**Rev.** 13:3 KJB; the mind, belief) and 'wander' (**Dan.** 11:43 KJB; the actions) after the Beast (**Rev.** 13:1-10 KJB), as a 'train' of clothing upon the body of a woman going after her lover to a marriage. These are they who are without "light" (**Jhn.** 3:19 KJB), being in darkness and careless, and are poor in the riches of this world, and in empty or desolate in character, living in a dry and thirsty spiritual existence (**Jhn.** 4:14, 6:35; **1 Cor.** 10:4, 12:13 KJB). Instead of desiring the riches of Jesus Christ, and good (**Mic.** 6:8; **Mat.** 19:17; **Mar.** 10:18; **Luk.** 18:19 KJB) spiritual character, they see the inordinate and apparently prosperous wealth, glory and security of the earthly kingdom of Babylon the great, along with the counterfeit of miracles, and go after it instead. They desire the 'bread' and 'fish' of the belly, rather than that which God would give them in Christ Jesus, in self-denial & self-sacrifice, in the true riches of God's true love and beautiful character.

Identifying **"the Libyans"**:

The "Libyans", being translated from [**H6316**; **Gen.** 10:6; **1 Chr.** 1:8; **Jer.** 46:9; **Eze.** 27:10, 30:5-12, 38:5; **Nah.** 3:9 KJB], "פּוּט", "pûṭ", [**H3864**; **2 Chr.** 12:3, 16:8; **Dan.** 11:43; **Nah.** 3:9 KJB], "לוּבי / לבי", "lûbîy / lûbbîy", and [**G3033**; **Act.** 2:10 KJB], "Λιβύη", "Libuē" [See also **[G2956]**, "Κυρηναῖος", "Kurēnaios", "Cyrene**[ians]**"; **Mat.** 27:32; **Mar.** 15:21; **Luk.** 23:26; **Act.** 6:9, 11:20, 13:1 KJB], represent the spiritual peoples, and vast lost multitudes, associated and helpers of / with "Egypt" (the world and worldliness), even the pride of her power, that are the from a dry and thirsty land and are empty-hearted, as the weeping and afflicted, the desolate temples without the riches of the Everlasting Gospel.

Nahum 3:9 KJB - **Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers**.

Ezekiel 30:5 KJB - **Ethiopia, and Libya, and Lydia, and all the mingled people**, and Chub, and the men of the land that is in league, shall fall with them by the sword.

Ezekiel 30:6 KJB - Thus saith the LORD; **They also that uphold Egypt shall fall**; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

Ezekiel 30:7 KJB - And **they shall be desolate in the midst of the countries *that are* desolate**, and her cities shall be in the midst of the cities *that are* wasted.

Ezekiel 30:8 KJB - And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* **all her helpers shall be destroyed**.

Ezekiel 30:9 KJB - In that day shall messengers go forth from me in ships to make **the careless Ethiopians** afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

Ezekiel 30:10 KJB - Thus saith the Lord GOD; **I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon**.

Ezekiel 30:11 KJB - **He and his people with him**, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

Ezekiel 30:12 KJB - And I will make the rivers dry, and **sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers**: I the LORD have spoken *it*.

Ezekiel 30:13 KJB - Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and **there shall be no more a prince of the land of Egypt**: and I will put a fear in the land of Egypt.

Ezekiel 38:5 KJB - Persia, **Ethiopia, and Libya with them; all of them** with shield and helmet:

> Side note: There will be those individuals, however, of the Libyans (Simon of Cyrene, which is near about Libya) and Ethiopians (Ebedmelech and the Eunuch, of Queen Candace) who will come to Christ, see also **Jer.** 38:7,10,12, 39:16-18; **Act.** 8:27-38 KJB.

Identifying the **"Ethiopians"**:

The "Ethiopians" are the multitudes associated with "Egypt", being the black, or dark-skinned ones, but not in the natural, but rather in the spiritual. These are they who cannot of themselves change their skin/flesh (nature; **Jer.** 13:23 KJB; but with Christ, all things are possible), as the leopard (**Rev.** 13:1 KJB) and are accustomed to doing evil. They are in spiritual darkness, being the opposite of light, and so follow after the King of the North because it looks like it has the light and glory. Yet, the 'light' of Babylon is deceptive light (**2 Cor.** 11:13-15; **Isa.** 5:20; **Luk.** 11:35 KJB) which takes them captive, and causes them to be spiritually naked, barefoot with buttocks uncovered, and without the righteousness of Jesus Christ, so that their shame (sin) is seen and remains. They carry the "helmet" (thinking) and "shield" (faith / belief; **Eze.** 23:24, 27:10, 38:5 KJB) for "Egypt", and thus they do not rely upon God, the Shield (even of Faith and Salvation; **Gen.** 15:1; **Deu.** 33:29; **2 Sam.** 22:3,36; **Psa.** 3:3, 5:12, 18:35, 28:7, 33:20, 35:2, 59:11, 84:9,11, 91:4, 115:9,10,11, 119:114, 144:2; **Pro.** 30:5; **Eph.** 6:16 KJB), nor in the helmet of Salvation (**Eph.** 6:17; **1 Thes.** 5:8 KJB). "Israel" relied upon "Egypt" and its associated peoples, "an huge host" (**2 Chr.** 16:8 KJB) "the people were without number" (**2 Chr.** 12:3 KJB), "Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision." (**Joe.** 3:14 KJB), for strength, but they are a broken reed, and will be removed by the "king of the north". Indeed, every earthly support will be cut off.

See the texts on Ethiopia: **Gen.** 2:13; **Num.** 12:1; **2 Kin.** 19:9; **2 Chr.** 12:3, 14:9,12-13, 16:8, 21:16; **Est.** 1:1, 8:9; Job 28:12-13,19; **Psa.** 68:31, 87:4; **Isa.** 18:1, 20:3-5, 37:9, 43:3, 45:14; **Jer.** 13:23, 38:7,10,12, 39:16-18, 46:9; **Eze.** 29:10, 30:4-5,9, 38:5; **Amo.** 9:7-8; **Nah.** 3:9; **Zep.** 2:12, 3:10; **Act.** 8:27 KJB

Identifying **"shall be at his steps"**:

The whole world ("Egypt" with all "Ethiopia" and "Libya") shall follow in heart and deed after the Beast, and be in his 'train', and instead of following Christ Jesus (**Jhn.** 12:19 KJB), who did no sin, they follow the man of sin (**Jer.** 2:23; **2 Thes.** 2:3,4 KJB), see also **Exo.** 11:8; **Jdg.** 4:10; **Psa.** 37:23; **Pro.** 20:24; **1 Pet.** 2:21-22; **Rev.** 13:3,7-8,12,16 KJB.

Side study: the counterfeit "armour" of the "man of sin" (**2 Thes.** 2:3 KJB), vs the "armour of God" (**Eph.** 6:11,13 KJB), on the "man of God" (**2 Tim.** 3:17 KJB):

There is a counterfeit whole armour of the devil. As God has His whole armour (**Eph.** 6:11,13 KJB), the devil uses his own to combat God with, as the devil inverts and counterfeits everything (**2 Cor.** 2:11 KJB) within the Sanctuary of God above (**Exo.** 25:9,40; **Num.** 8:4; **1 Chr.** 28:12,19; **Heb.** 8:5, 9:23; **Rev.** 13:6, 15:5, etc. KJB).

The "king of the north" takes back up the 'sword' ("horsemen"; **Dan.** 11:40 KJB), but not of the "spirit" of God (**Eph.** 6:17; **Heb.** 4:12 KJB), but rather that "sword" of the state (**Rom.** 13:4; **Rev.** 13:10 KJB), even of persecution (**1 Tim.** 1:13; **Rev.** 13:7 KJB) and "causeth" (**Rev.** 13:12,15 KJB), that is coerces or forces, all to obey him through fear of destruction.

The "king of the north" takes up the 'armour' ("chariots"; **Dan.** 11:40 KJB), but not of "righteousness", "light", "faith" and "love" (**Isa.** 11:5, 59:17; **Rom.** 13:12,13; **2 Cor.** 6:7; **1 Thes.** 5:8 KJB), but rather that of "unrighteousness", "darkness", "oppression" and "greed / covetousness / selfishness" (**2 Kin.** 13:4; **Psa.** 55:3, 62:10, 73:8, 82:5; **Pro.** 2:13, 4:19, 28:16; **Isa.** 5:20, 30:12, 59:13, 60:2; **Jer.** 13:16, 22:13,17, 51:13; **Eze.** 22:29; **Mat.** 6:23; **Luk.** 11:34, 22:53; **Rom.** 1:18,29, 2:8, 13:12; **2 Cor.** 6:14; **Eph.** 5:8,11, 6:12; **1 Thes.** 5:5; **2 Thes.** 2:10,12; **2 Pet.** 2:3,13,15; **1 Jhn.** 2:9,11, 5:17 KJB), relying, not upon God, but rather upon the physical might of men, horses, towers, and their implements of war for defense. The "king of the north" also has a false "breastplate" of taking away of Judgment (**Pro.** 17:23, 18:5, 19:28, 21:7, 28:5, 31:5; **Ecc.** 5:8; **Isa.** 1:21, 5:7, 10:2, 28:7, 59:8,11,14; **Jam.** 2:6 KJB) upon himself (**2 Cor.** 11:13-15 KJB) and his "ministers of sin" (**Gal.** 2:17 KJB), whereas God has the "breastplate of judgment" (**Exo.** 28:15,29,30 KJB) on His priestly attire and upon his "ministers".

The "king of the north" takes up the 'belt' ("many ships", the money-belt; the merchants who trade and traffick in lies (think about this, a person says something that sounds true, based upon evidence, and one says, "I'll buy that ...", or if it sounds totally fabricated, they say, "I don't buy that!"), but because their lies and deceptions are subtle, people buy it as truth, though it is nothing but 'fools' gold. In other words, it is the production of the philosopher's stone in use; taking that which is nothing but dross and vanity and surrounding it with deceptions, exaggerations and fabrications so that whatsoever it is appears to have great value to be sold for a massive sum. It makes great profit for, and out of, nothing. This is verily what Satan, as the great charlatan, cheat, flim-flam artist, snake-oil salesman, does. He offers, through Babylon, "nothing" as currency and value. He takes painted ashes and presents them as gold dust, and offers death as life, sin as righteousness, selfishness as love, but it is all vanity and will come to nothing, because it was nothing (**Rev.** 18:17 KJB). For those without life can truly do nothing (**Ecc.** 9:5,6,10; **Jhn.** 15:5 KJB).

Through their unholy desire (**Dan.** 11:40 KJB; see also **1 Kin.** 10:15; **Eze.** 17:4, 28:5; **Rev.** 18:11-19 KJB), and not a desire for "truth" (**Eph.** 5:9, 6:14 KJB), but rather that of covetousness and lies, they refuse to be redeemed by Jesus Christ (who gives real value; **Gen.** 17:27; **Exo.** 12:44; **Lev.** 25:48,50; **Psa.** 49:7,8; **Pro.** 22:7; **Mat.** 6:24, 10:31, 27:9; **Mar.** 10:24; **Luk.** 12:7, 16:13; **Jhn.** 8:44 KJB), for their love of self ("love of money"; even "mammon", is the "love of selfishness"; "the root of all evil" including the fall of Lucifer / Heylel; **Psa.** 44:12; **Pro.** 11:28; **Eze.** 28:5,13-19; **1 Tim.** 6:10 KJB).

The "king of the north" takes up the 'shield' and 'helmet' (**Dan.** 11:43 KJB; the "Ethiopians" and "Libyans"; always connected with shield and helmet, see **Eze.** 27:10, 38:5; **Jer.** 46:9 KJB), but not of "faith" (**Eph.** 6:16 KJB) or "salvation" (**Eph.** 6:16 KJB), but rather the "shield" of "doubt", "unbelief", 'skepticism', the questioning of God (not for understanding); the 'denial' of Egypt and its support (**Gen.** 3:1; **Exo.** 5:2-19; **Deu.** 28:66; **Rom.** 3:3, 11:20,32; **1 Tim.** 1:13; **Heb.** 3:12,19, 4:11 KJB) and the "helmet" of "damnation", "destruction" and "perdition" (**Mat.** 7:13, 23:14,33; **Mar.** 3:29, 12:40; **Luk.** 20:47; **Jhn.** 5:29, 17:12; **Rom.** 3:8, 9:22, 13:2; **1 Cor.** 11:29; **Php.** 1:28, 3:19; **2 Thes.** 2:3; **1 Tim.** 5:12, 6:9; **Heb.** 10:39; **2 Pet.** 2:1,2,3, 3:7,16; **Rev.** 17:8,11 KJB).

The "king of the north" takes up the 'shoes' (**Dan.** 11:43 KJB), not of the "Everlasting Gospel" (**Gen.** 3:15; **Isa.** 52:7; **Rom.** 10:15; **Eph.** 6:14; **Rev.** 14:6-7 KJB), the "mystery of Godliness" (**Eph.** 3:9; **Col.** 1:27, 2:2, 4:3; **1 Tim.** 3:16; **Rev.** 10:7 KJB), but rather of the "[false] gospel" (**2 Cor.** 11:4; **Gal.** 1:6,7 KJB), that "mystery of iniquity" (**2 Thes.** 2:7; **Rev.** 17:5 KJB), for that all the world follows (actions) and wonders (mind) after him (are his 'train', see: **1 Kin.** 10:2; **Isa.** 6:1 KJB; they being "at his steps"; **Dan.** 11:43; **Mat.** 16:26; **Mar.** 8:36; **Luk.** 9:25; **Rev.** 12:9, 13:3, 16:14, 17:8 KJB), a counterfeit of Christ Jesus (**Jhn.** 12:19 KJB).

The "king of the north" takes up the 'prayers' and words (his church state; **Dan.** 11:45 KJB), not of "faith" (**Act.** 6:4; **Rom.** 12:12; **Eph.** 6:18; **Php.** 4:6; **Col.** 4:2; **Jam.** 5:15,16; **1 Pet.** 4:7 KJB), but rather of "vain repetitions", "presumption" and "sin" (**Exo.** 21:14; **Deu.** 1:43, 18:20; **Psa.** 109:7; **Pro.** 28:9; **Isa.** 1:5; **Mat.** 6:7, 21:13; **Mar.** 11:17, 12:40; **Luk.** 19:46, 20:46,47 KJB), for the persecute thinking that they doeth God service (**Jhn.** 16:2; **1 Tim.** 1:13 KJB).

Daniel 11:44 KJB - But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Identifying **"tidings"**:

The "tidings" is news, a report, a rumour, a message coming from one to another, or from one place to another, whether good or bad, that is published abroad to be heard, even "noised abroad" (**Luk.** 1:65; **Act.** 2:6 KJB, even as Pentecost 'Part 2', the Elisha double portion, or latter rain) and blazed abroad to all the world (see **Dan.** 4:1-3,37 KJB):

Gen. 29:13; **Exo.** 33:4; **Deu.** 32:3; **1 Sam.** 2:24, 4:13-19, 11:4-6, 27:11, 31:9; **2 Sam.** 1:20, 4:4,10, 13:30, 18:19-20,22,25-27,31; **1 Kin.** 1:42, 2:28, 14:6; **2 Kin.** 7:9, 19:7; **1 Chr.** 10:9; **Neh.** 8:15; **Est.** 1:20,22, 3:14, 8:13; **Psa.** 26:7, 68:11, 112:7; **Pro.** 15:30, 25:25; **Isa.** 28:19, 37:4-7, 40:9, 41:27, 52:7, 53:1, 61:1; **Jer.** 4:16, 5:20, 20;15, 31:7, 37:5, 46:14, 49:14,23, 50:2, 51:46; **Eze.** 7:26, 21:7; **Amo.** 3:9, 4:5; **Oba.** 1:1; **Jon.** 3:7; **Nah.** 1:15; **Mat.** 24:6; **Mar.** 1:45, 5:20, 7:36, 13:7,10, 16:15; **Luk.** 1:19,65, 2:10, 8:1,39, 24:47; **Jhn.** 12:38; **Act.** 2:6, 10:32-43, 11:22, 13:32,49, 21:31; **Rom.** 10:13-18; **1 Thes.** 3:6; **Rev.** 14:6-12, 18:1-5 KJB

The "tidings" is the good news (the Everlasting Gospel in the latter Rain and Loudest Cry ever, even the 3 Angels and the 4th (**Rev.** 14:6-12 & 18:1-5 KJB)) from God (**Pro.** 25:25 KJB - "As cold waters to a thirsty soul, so is good news from a far country.", for that "far country" is even "the end of heaven" (**Isa.** 13:5 KJB), which Jesus had gone back to (**Mat.** 21:23, 25:14; **Mar.** 12:1; **Luk.** 15:13, 19:12, 20:9 KJB)) to His people to proclaim (He comes!!! VICTORY!!! (**Isa.** 40:9 KJB – "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!" & **Isa.** 52:7 KJB – "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!")), since it greatly angers the despot apostate power, who, once he hears goes forth to destroy furiously – knowing that his time is short.

Identifying **"out of the east and out of the north"**:

The "king of the north" was down in the "south" conquering the "king of the south" and the "land of Egypt". Afterwards the "Ethiopians" and the "Libyans" were at his steps (wandering) and wondering after this Beast. Following this time, a message of hope and life, coming from God's people, comes "out of the east and out of the north" (being directions pointing to the city of Jerusalem (see the natural map of Egypt [south], Jerusalem [central] and Babylon [north]), which is both east (sunrising) and north (sides of the North in heaven) from Egypt (world).

This is the final message (repeating from the time of the AD 1840's) from the spiritual peoples of Heavenly Canaan heralding the second advent (the city was north of, or up from, Egypt (see **["down"] Gen.** 12:10, 26:2, 37:25, 39:1, 42:2,3, 43:15, 45:9,13, 46:3,4; **Num.** 20:15; **Deu.** 10:22, 26:5; **Jos.** 24:4; **Isa.** 30:2, 31:1, 52:4; **Act.** 7:15 KJB; **["up"] Gen.** 13:1, 45:25, 50:14; **Exo.** 3:17, 13:18, 17:3, 32:1,4,8,23, 33:1; **Lev.** 11:45; **Num.** 20:5, 21:5, 32:11; **Deu.** 20:1; **Jos.** 24:17,32; **Jdg.** 2:1, 6:8,13, 11:13,16, 19:30; **1 Sam.** 8:8, 10:18, 12:6, 15:2,6; **2 Sam.** 7:6; **1 Kin.** 9:16, 10:29, 12:28, 14:25; **2 Kin.** 17:7,36, 23:39; **2 Chr.** 1:17, 12:2,9, 35:20; **Neh.** 9:18; **Isa.** 11:16; **Jer.** 2:6, 11:7, 16:14, 23:7; **Hos.** 2:15; **Amo.** 2:10, 3:1, 9:7; **Mic.** 6:4; **Zec.** 14:18,19 KJB) and New "Jerusalem" above (**Luk.** 10:20; **Gal.** 4:26; **Heb.** 12:22-23 KJB), the "remnant" (**Rev.** 12:17 KJB) and the final call to repentance, by the final Elijah message (**Mal.** 4:5 KJB), the last John the Baptist (**Mat.** 17:11; **Mar.** 9:12; **Luk.** 1:17 KJB) message (**Rev.** 14:6-12; 18:1-5 KJB)).

Yet before this event, comes **Eze.** 9:1-11; **Rev.** 7:1-4 KJB. The messages that go forward in mighty power:

> Revelation 14:6 KJB - And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
>
> Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.
>
> Revelation 14:8 KJB - And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
>
> Revelation 14:9 KJB - And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,
>
> Revelation 14:10 KJB - The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 14:11 KJB - And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 14:12 KJB - Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

Revelation 18:1 KJB - And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 18:2 KJB - And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Revelation 18:3 KJB - For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Revelation 18:4 KJB - And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 18:5 KJB - For her sins have reached unto heaven, and God hath remembered her iniquities.

The message comes first, from God the Father (**Rev.** 1:1 KJB), who sits on the side of the "north" (**Exo.** 26:35, 40:22; **Psa.** 48:2, 75:6 (for "promotion", salvation, the kingdom of God and the mounting up unto the mountain of God, comes from the true north); **Isa.** 14:13 KJB), which He gave unto Jesus Christ, who comes from the "east" (**Job** 1:1,3; **Isa.** 41:2, 45:6; **Eze.** 43:1-5; **Zec.** 14:4; **Mal.** 1:11; **Mat.** 24:27; **Rev.** 16:12 KJB; even as Abraham came from the north and east, and Moses came from the east as deliverer, and David came back from the east, etc. (**Exo.** 26:35, 40:22; **Num.** 2:3; **Job** 1:1,3; **Psa.** 48:2, 50:1, 75:6, 113:3; **Isa.** 14:13, 41:2,25, 45:6, 59:19; **Jer.** 4:6, 6:22, 51:48; **Eze.** 26:7, 43:1-5; **Zec.** 14:4; **Mal.** 1:11; **Mat.** 24:27; **Rev.** 16:12 KJB). The Mount of Olives is also in the east (**2 Sam.** 15:30; **Zec.** 14:4; **Mat.** 21:1, 24:3, 26:30; **Mar.** 11:1, 13:3, 14:26; **Luk.** 19:29,37, 21:37, 22:39; **Jhn.** 8:1; **Act.** 1:12 KJB), of which Jesus came from, for the triumphal entry (**Luk.** 19:37 KJB, and the loud cry therein, & see also the rising of the sun (**Num.** 2:3; **Isa.** 41:25 KJB)), and who shines forth in glory in / through his people first (as the coming rays of the everlasting dawn) before He appears in the Heavens as the blazing Sun of Righteousness, in all the glory of His Father and the Holy angels (messengers) of Heaven with Him (**Mat.** 16:27, 25:31; **Mar.** 8:38; **Luk.** 9:26 KJB). As King Cyrus II of old came from the east (**Isa.** 44:27-28, 45:1-6, 46:9-11 KJB), so too will Jesus:

Revelation 16:12 KJB - And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that **the way of the kings of the east might be prepared**.

Side study: Here will be given **"Armageddon"**:

Revelation 16:16 KJB - And he gathered them together into a place called in the Hebrew tongue Armageddon.

This is the antitype to Elijah and the events at Mt. Carmel. The remnant (**Rev.** 12:17 KJB), are to give the last Elijah message to the world, which comes in the "tidings" (**Dan.** 11:44 KJB).

The message which comes "out of the east and out of the north" is the final call of mercy for separation and to "come out of her" (Babylon the Great; **Rev.** 14:6-12, 18:1-5 KJB). Fire will come down, and all the prophets of Baal will be gathered together against the lone prophet (type of the remnant). The antitype "Jezebel" (**Rev.** 2:20, 17:1 KJB; along with her daughter, antitype Athaliah) will oppose with a death decree (**1 Kin.** 18:13-14 KJB). Where there was a great period of no rain (**Jer.** 3:3 KJB) it will be followed by the promise of God's timing, along with a deep and earnest praying for rain. The small black cloud upon the horizon will come (**1 Kin.** 18:41-46; **Mat.** 24:30, 26:64; **Mar.** 13:26, 14:52; **Luk.** 11:30 KJB).

What does "Armageddon" mean? Where will the answer be found? The text tells us to look in the "Hebrew" tongue, and that means to consider the Old Testament Scriptures, since they were primarily written in Hebrew.

"Ar" [Har] = "Mountain / Hill" see KJC [H2022], "הר", "har".

"Meggido" [is a place of the valley / plain below the mountain] = "place of gathering/crowd/congregations". See KJC [H4023], "מגדו / מגדון", "megiddô / megiddô".

Meggido is the place of the valley / plains, southward of Mt. Carmel and Jezreel, and the river Kishon [Kison] running nearby (**Jos.** 12:7-8,21, 17:11; **Jdg.** 1:27, 5:19-21; **1 Kin.** 4:12, 9:15; **2 Kin.** 9:27, 23:29-30; **1 Chr.** 7:29; **2 Chr.** 35:22; **Zec.** 12:1-14; See also: **"Kishon"** - **Jdg.** 4:7,13; **"Kison"** - **Psa.** 83:9 KJB). The Mt. Carmel range was toward the western Mediterranean sea and to the north of Jerusalem. The Mountain of Meggido is Mt. Carmel. Is there any place in Scripture where a gathering took place at this Mountain, and in the valley / plains of Meggido? Yes, it is found in **1 Kings** 18:8-41 KJB, in the events of History of Elijah. See also **Jer.** 25:15-38 KJB.

Identifying **"shall trouble him"**:

To be "trouble**[d]**" is to be moved, shaken in mind & body, vexed, astonished, distressed, afraid, terrified, alarmed (the opposite of, at rest, at peace, quiet, safety; **Exo.** 14:24-25; **Jos.** 7:25; **2 Chr.** 29:8, 32:18; **Neh.** 9:27; **Job** 3:17,26, 5:6-7, 15:24, 23:15, 38:23; **Psa.** 3:1, 13:4, 22:11, 25:17, 31:7, 38:6, 46:3, 73:5, 77:2-4,16, 78:33,49, 83:17, 88:3, 107:6, 107:13,19,28, 116:3; **Pro.** 15:6,16; **Isa.** 8:22, 17:14, 32:11, 57:20; **Jer.** 8:15; **Lam.** 1:20; **Eze.** 26:18, 27:35; **Dan.** 4:19, 5:1-10, 7:28; **Zep.** 1:15; **Mat.** 2:1-3, 14:26; **Mar.** 6:50, 13:8; **Luk.** 1:12,29, 10:41, 24:38; **Jhn.** 5:3-4, 11:33, 14:27; **Act.** 16:20-21, 17:5-8; **2 Cor.** 4:8, 7:5; **2 Thes.** 1:7, 2:2; **1 Pet.** 3:14 KJB), disturbed waters (**Isa.** 57:20; **Psa.** 46:3, 77:16; **Jhn.** 5:3,4 KJB, for waters are the peoples; **Rev.** 17:15 KJB). The "king of the north" thought to "trouble" Israel and the whole world, and because of this, it shall be "troubled" itself (end-time Babylon the Great, the beast, the false prophet and the dragon, the final triumvirate; **Rev.** 16:19 KJB), even that great city Babylon (**Act.** 16:20-21, 17:5-8; **Rev.** 17:5,18 KJB) by the very preaching under the infinite power the Holy Spirit upon God's people (**Rev.** 14:6-12, 18:1-5 KJB), connected with a loud cry (**2 Chr.** 32:18 KJB), for the handwriting of judgment will be upon the wall (**Dan.** 5:1-10 KJB), see also **Gen.** 1:1-2 KJB for the Spirit of God moving upon the waters of darkness.

Identifying **"therefore he shall go forth with great fury to destroy"**:

Once the "king of the north" hears about the "tidings" of the Everlasting Gospel going forward in the latter rain (**Rev.** 14:6-12, 18:1-5 KJB), and the "water" (the peoples; **Rev.** 17:15 KJB) of "the great river Euphrates", the mighty river of the great city, Babylon (**Jer.** 51:63,64 KJB), which guarded, protected and brought great riches, by the merchants (**Psa.** 107:23 KJB), through its channels, begins to dry up (**Rev.** 16:12 KJB), and people begin to flee out of it, the devil through his agencies on earth grows furious.

"For the love of money is the root of all evil ..." (**1 Tim.** 6:10 KJB), and not merely monies, but persons, the souls of people (**Exo.** 21:21; **Pro.** 22:7 KJB) are then slipping out of the grasp of satan (**Zec.** 8:20-23 KJB), by the strength of the strong man (**Mat.** 12:29; **Mar.** 3:27; **Luk.** 11:21 KJB) and seeks to destroy all the people of God permanently in a single act by passing a universal law, a death decree (see **Dan.** 2, 3, 6; **Rev.** 13:15, 20:4 KJB). These very events are also foretold in the events of the book of **Esther** (KJB).

Texts on **"fury"**: **Gen.** 27:41-45; **Lev.** 26:28-33; **Deu.** 9:18-20, 32:24,33; **2 Kin.** 5:12, 9:19-20; **2 Chr.** 20:23, 28:9, 34:25, 36:16; **Est.** 1:12, 3:1-15, 5:9, 7:7; **Job** 19:29, 20:23, 21:20; **Psa.** 38:1, 58:4, 78:38, 88:7, 90:7, 106:23, 140:3; **Pro.** 6:34-35, 15:18, 16:14, 21:14, 22:24, 25:8, 29:22; **Isa.** 34:2, 42:25, 51:13, 63:3,6,15; **Jer.** 4:4, 6:11, 7:20, 10:25, 21:5, 21:12, 23:19, 30:23, 32:31,37, 33:5, 36:7, 42:18, 44:6; **Lam.** 2:4, 4:11; **Eze.** 3:14, 5:13,15, 6:12, 7:8, 8:18, 9:8, 13:13, 14:19, 16:38,42, 20:8,13, 22:20-22, 23:25, 25:14,17, 30:15; **Dan.** 2:12, 3:6,13,19, 8:6-7, 9:16; **Mic.** 5:15; **Nah.** 1:2,6; **Zec.** 8:2; **Rev.** 13:15, 20:4 KJB.

Identifying **"utterly make away many"**:

To "utterly make away many" is to put to death, destroy entirely, to blot out of existence, so that none remain (**Exo.** 22:19-20; **Lev.** 26:44; **Num.** 21:2-3; **Deu.** 2:34, 3:6, 7:2,4, 13:15, 20:17; **Jos.** 2:10, 6:21, 8:26, 10:1,28,33-40, 11:11-12,20-21; **Jdg.** 1:17, 21:11; **1 Sam.** 15:3,8-9,15,18,20-21; **1 Kin.** 9:21; **2 Kin.** 19:11; **1 Chr.** 4:41; **2 Chr.** 32:14; **Ezr.** 10:8; **Isa.** 11:15, 34:2, 37:11; **Jer.** 25:9, 50:21-22,26, 51:3; **Hos.** 1:6 KJB), sparing not and showing no mercy in smiting with the sword (military / arms), the very final death decree (see the whole of the book of **Esther** & **Rev.** 13:15 KJB).

> Revelation 13:15 KJB - And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

As they will show no mercy to God's people, God will withdraw His mercy from them, and pour out His wrath unmingled with mercy (**Jam.** 2:3; **Rev.** 14:10-11 KJB).

Daniel 11:45 KJB - And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Identifying **"And he"**:

The "And he" is still the "king of the north".

Identifying **"shall plant"**:

To "plant" is to put something into the ground that it may grow, as a seed, a stripling (to grow up into a shrub, tree, vine, or into a kingdom, evil or good, or into a type of character, whether wicked or righteous; **Gen.** 2:8, 9:20, 21:33; **Exo.** 15:17; **Lev.** 19:23; **Deu.** 6:11, 16:21, 20:6, 28:39; **Jos.** 24:13; **2 Sam.** 7:10; **1 Kin.** 21:1-19; **2 Kin.** 19:29-30; **1 Chr.** 17:9; **Psa.** 44:2, 80:8-11,15, 92:13, 94:9, 104:16, 107:37; **Ecc.** 2:4-5, 3:1-2, 12:10-11; **Isa.** 5:1-7, 17:10-14, 37:30-32, 40:24, 51:16, 65:21-23; **Jer.** 1:10, 2:21, 11:17, 12:2, 18:7-10, 24:5-10, 29:5,28, 31:5,27-28, 32:41, 35:7, 42:10, 45:4; **Eze.** 28:26, 36:35-36; **Amo.** 5:11, 9:13-15; **Mic.** 1:6; **Zep.** 1:13; **Mat.** 15:13, 21:33; **Mar.** 12:1; **Luk.** 13:6, 17:6,28, 20:9; **Rom.** 6:5; **1 Cor.** 3:6-9, 9:6-11 KJB), and so to place in a furrow, orchard, vineyard or garden, so that the fruit or produce may be eaten of (as the labour done by a husbandman (not only in "planting", but to "dress" and to "keep" (**Gen.** 2:15 KJB) as the wedding Garment; **Son.** 4:12,16, 5:1; **Isa.** 51:3, 58:11; **Luk.** 8:15; **Tit.** 2:10; **Heb.** 3:6, 10:23 KJB)).

It also means to strike into the ground, as a tent peg for a tent (sanctuary, temple), or as a nail in a sure place (as the cross), or to put into an established place for to dwell in, either temporarily to be transplanted elsewhere at a later period, or permanently, that it be not moved forever. Satan, in the beginning sought to "plant" his cursed seed (think G.M.O., the gainsayers modified orders) in the heart of man and succeeded, for a time (**Gen.** 3:1-15 KJB), and in the time of Ahab, Jezebel, Elijah and Naboth, the devil worked through Jezebel to kill Naboth, and to wipe out the vineyard of Naboth, so that Ahab might "plant" a garden of herbs (**1 Kin.** 21:1-19 KJB), for the wicked say, "Let us take to ourselves the houses of God in possession" (**Psa.** 83:12 KJB).

Identifying **"the tabernacles"**:

The "tabernacles", coming from the Hebrew **[H168]**, "אהל", "'ôhel" are the dwelling places, the tents, houses, habitations of people, a place of worship and prayer, and as such, is also a dwelling place of God, the very symbol of religion and worship, even the "tabernacle / tent of the congregation" (**Exo.** 26:7, 9,11,12; **2 Sam.** 6:17, 7:6; **1 Kin.** 1:39, 2:28,29,30, 8:4; **1 Chr.** 6:32, 9:19,21,23, 15:1, 16:1, 23:32; **2 Chr.** 1:3,4,6,13, 5:5, 24:6, 15:1, 27:5,6; **Pro.** 14:11; **Isa.** 16:5, 33:20; **Jer.** 4:20, 10:20; **Lam.** 2:4; **Eze.** 41:1 KJB), aka, the "sanctuary", aka the "house of the LORD", the "house of God", the "house of prayer" (**2 Sam.** 7:27; **1 Kin.** 8:29,38, 9:3; **2 Kin.** 20:5; **2 Chr.** 6:20,29, 7:12; **Neh.** 1:6; **Isa.** 56:7; **Mat.** 21:13; **Mar.** 11:17; **Luk.** 19:46 KJB) and "temple", and it is also the body of Christ Jesus, physically (**Jhn.** 2:19 KJB) and also spiritually (**1 Cor.** 3:16,17, 6:19; **2 Cor.** 6:16; **Eph.** 2:21; **2 Thes.** 2:4; **1 Pet.** 2:5; **Rev.** 3:12, 11:1,2 KJB), being the "church" (also a "body"; **Eph.** 5:23-32; **Col.** 1:18,24 KJB).

Mankind is also a dwelling, tent, house, habitation or tabernacle (**2 Cor.** 5:1-4 KJB), either for devils, the "unclean" spirits (**Rev.** 18:2 KJB) and thus the "sanctuar**[y]**" of satan (**Eze.** 28:18 KJB), a "synagogue of Satan" (**Luk.** 13:14; **Act.** 6:9; **Rev.** 2:9, 3:9 KJB), even "tents of wickedness" (**Psa.** 84:10 KJB), the "tabernacle of Moloch" (**Amo.** 5:26; **Act.** 7:43 KJB), or for the "Holy Spirit" (**Jhn.** 14:17; **Rom.** 8:11; **1 Cor.** 3:16; **1 Jhn.** 3:24 KJB).

The "king of the north", yea even satan himself behind it, is looking to ("plant") pitch his tent (a counterfeit to what Jesus did), stake his claim and territory and set it up over God's people forever. He is looking to place his church-state system over God's own, and rule the conscience with tyranny (*a **<u>counterfeit</u>** would be similar to that of the (Roman) **<u>counterfeit anti-christ system of Islam</u>** placing their Dome of the Rock in the physical location of the 'Holy Mount' in Jerusalem, in the middle east). See also the words "dwelling place(s)", "habitation(s)", "sanctuary(ies)", "house(s)" (**1 Kin.** 8:30,39,43,49; **1 Chr.** 6:32,54; **2 Chr.** 6:21,30,33,39, 30:27, 36:15; **Job** 8:22, 21:28; **Psa.** 49:11, 52:5, 74:7, 76:2, 79:7, 90:1; **Isa.** 4:5, 18:4; **Mat.** 17:4; **Mar.** 9:5; **Luk.** 9:33; **Jhn.** 7:2; **Act.** 7:43-43,46, 15:16; **2 Cor.** 5:1,4; **Heb.** 8:2,5, 9:2-3,6,8,11,21, 11:9, 13:10; **2 Pet.** 1:13-14; **Rev.** 13:6, 15:5, 21:3 KJB)

> Side note **[the real ANTI CHRIST]**: The real **[Hebrew]** "המשיח תחתיו" (haMäshiy^{a}ch Tach'Täyw) **[Origen's Greek]** (χριστὸς ἀντ᾽) (christos anti), **[English]** "antichrist", **[koine Greek]** "αντιχριστος" (antichristos), **[Latin]** "vicarius christi" (in the place [in the stead] of the Christ [Messiah / anointed]), or even "vicarius filii dei" (in the place of the Son of God); see **Lev.** 6:22 (6:15 HOT; Origen's Hexapla); **Isa.** 14:12-15; **1 Jhn.** 2:18,22, 4:3; **2 Jhn.** 1:7 KJB. Every pope, cardinal, archbishop, bishop, deacon and priest of Rome holds the title "vicarius christi" officially.
>
> 2 Thessalonians 2:3 KJB - Let no man **<u>deceive</u>** you by any means: for *that day shall not come,* except there come a **<u>falling away</u>** first, and that **<u>man of sin</u>** be revealed, the **<u>son of perdition</u>**;
>
> 2 Thessalonians 2:4 KJB - Who **<u>opposeth</u>** and **<u>exalteth</u>** himself above all that is called God, or that is **<u>worshipped</u>**; so that **<u>he as God sitteth in the temple of God</u>**, shewing himself that he is God.

[1] "opposeth" - against and opposed (**Dan.** 7:25; **2 Thes.** 2:4; **Rev.** 13:6 KJB),

[2] "exalteth" - in the place of, in the stead of, in the room of, exalted over in the place of someone else, or succeeded (**Lev.** 6:22 (6:15 HOT; Origen's); **Deu.** 2:12,21,22, 25:6; **1 Kin.** 5:1, 8:20; **2 Kin.** 15:25, 23:34; **2 Chr.** 6:10, 26:1; **Mat.** 2:22; **2 Thes.** 2:4 KJB).

Additionally see, "Antipatris" (**Act.** 23:31 KJB; 'in the place of the father'), "Antipas" (**Rev.** 2:13 KJB; 'against the (one calling themselves) father'):

> Leviticus 6:22 KJB - And the priest of his sons that is **anointed in his stead** shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.
>
> Leviticus 6:22 (6:15) Origen's Hexapla - ὁ ἱερεὺς ὁ **χριστὸς ἀντ᾽** αὐτοῦ ἐκ τῶν υἱῶν αὐτοῦ ποιήσει αὐτήν· νόμος αἰώνιος, ἅπαν ἐπιτελεσθήσεται.

Identifying **"his palace"**:

The "palace" is the place where Kings rule the kingdom, or rulers of state live governing the government, and / or a place where a high priest lives, a (royal) pavilion, castle or fortress of military arms or halls of judgment (even the death penalty, to kill, slay) or justice, a place of issuing decrees and commandments (**1 Kin.** 16:18, 21:1; **2 Kin.** 15:25, 20:18; **1 Chr.** 29:1,19; **2 Chr.** 9:11, 36:19; **Ezr.** 4:14, 6:2; **Neh.** 1:1, 2:8, 7:2; **Est.** 1:2,5, 2:3,5,8, 3:15, 7:7-8, 8:14, 9:6,11-12; **Psa.** 45:8,15, 48:3,13, 78:69, 122:7, 144:12; **Pro.** 30:28; **Son.** 8:9; **Isa.** 13:22, 23:13, 25:2, 32;14, 34:13, 39:7; **Jer.** 6:5, 9:21, 17:27, 30:18, 49:27; **Lam.** 2:5,7; **Eze.** 19:7, 25:4; **Dan.** 1:4, 4:4,29, 5:5, 6:18, 8:2; **Hos.** 8:14; **Amo.** 1:4,7,10,12,14, 2:2,5, 3:9-11, 4:3, 6:8; **Mic.** 5:5; **Nah.** 2:6; **Mat.** 26:3,58, 26:69; **Mar.** 14:54,66; **Luk.** 11:21-22; **Jhn.** 18:15; **Php.** 1:13 KJB). The "king of the north" is both religious and political ("a king of fierce countenance, and understanding dark sentences"; **Dan.** 8:23 KJB), a church and state ("peace" (Gospel, false; **2 Cor.** 11:4; **Gal.** 1:6 KJB) and "safety" (Law, changed through 'reason', "think"; **Dan.** 7:25 KJB, since the 'pope's will stands for "reason"'; **1 Thes.** 5:3 KJB)), power, desiring not only to wield the sword over the flesh, both also over the conscience and heart (**Rev.** 13:11,12,14 KJB "they should make an image to the beast" - Catholic (Universal), or One World State, Church; see **Rev.** 13:7,8 KJB, "war" (state), "worship" (church)).

Identifying **"between"**:

The word "between" (**Gen.** 3:15; **2 Chr.** 13:2; **Isa.** 59:2; **Eze.** 8:16, 20:12,20, 42:20, 44:23; **Mal.** 3:18; **Act.** 15:39; **1 Tim.** 2:5 KJB) means to have something or someone come betwixt (**Gen.** 17:11, 23:15, 26:28, 31:36,37,50,51,53, 32:16; **Job** 9:33; **Jer.** 39:3,4 KJB), or in the midst / middle of a single thing or group, dividing it / them apart or asunder (**2 Kin.** 2:11 KJB), or to decide between two or more things (**Lev.** 27:12,14,33; **2 Chr.** 14:11 KJB). The "man of sin" (**Gen.** 3:6-12; **Job** 31:33; **Rom.** 5:12,14; **2 Thes.** 2:3 KJB) seeks to be the (counterfeit, the anti-) "mediator" between God and man, and set up a false "sign" between the peoples and God, the false sabbath (sunday; 1st day), rather than God's Holy 7th Day the Sabbath.

Satan has sought, from the beginning (**Isa.** 14:12-15 KJB), to interpose himself between God and His own creations, even as he had gotten "between" Jesus and His disciple, Peter (**Mat.** 16:23; **Mar.** 8:33; **Luk.** 4:8 KJB).

Identifying **"the seas"**:

The "seas" are the bowl or basin (**Gen.** 1:22; **Isa.** 11:9; **Jer.** 52:17,20; **Rev.** 4:6, 15:2 KJB) where are the gatherings together of many waters (**Gen.** 1:9,10 KJB), which "waters ... are peoples, and multitudes, and nations, and tongues" (**Rev.** 17:15 KJB; see also **Psa.** 65:7; **Isa.** 17:12,13; **Jer.** 51:42 KJB), and is also the brass (brazen) laver ("sea") of the sanctuary (**1 Kin.** 7:23,24,25,39,44; **2 Kin.** 25:13,16; **1 Chr.** 18:8; **2 Chr.** 4:2,3,4,6,10 KJB).

> Genesis 1:9 KJB - And God said, Let **the waters under the heaven be gathered together unto one place**, and let the dry *land* appear: and it was so.
>
> Genesis 1:10 KJB - And God called the dry *land* Earth; and **the gathering together of the waters called he Seas**: and God saw that *it was* good.
>
> Isaiah 11:9 KJB - They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as **the waters cover the sea**.

Notice that "seas" is plural, meaning there are at least two:

> Joel 2:20 KJB - But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward **the east sea**, and his hinder part toward **the utmost sea**, and his stink shall come up, and his ill savour shall come up, because he hath done great things.
>
> Zechariah 14:8 KJB - And it shall be in that day, *that* **living waters** shall go out from Jerusalem; half of them toward **the former sea**, and half of them toward **the hinder sea**: in summer and in winter shall it be.

There are several natural "seas" that surround natural Jerusalem (including the Sea of Galilee, Sea of Tiberias (**Jhn.** 6:1 KJB)):

[1] to the west, the Mediterranean Sea **[life]**,

[2] to the east, the Dead Sea **[no life]**,

[3] to the far south, the Red Sea **[living blood]**,

[4] to the far north, the Black Sea **[dead blood]**

There are two kinds of "seas" (**Act.** 27:41 KJB) in the spiritual (remember "waters ... are peoples, and multitudes, and nations, and tongues" (**Rev.** 17:15 KJB)), one of life, and the other of death,

[1] the seas of the righteous, the Heavenly spiritually minded peoples (like Abraham made into a nation; **Gen.** 15:7, 17:5, 18:18; **Neh.** 9:7; **Psa.** 69:34; **Isa.** 11:9, 48:18 KJB).

[2] the seas of the wicked, the earthly carnal minded peoples (**Psa.** 65:7; **Isa.** 17:12-14, 57:20; **Jer.** 50:42; **Eze.** 32:2-3; **Dan.** 7:2-3; **Jud.** 1:13; **Rev.** 13:1).

What then exists between the two seas according to the text?

Jerusalem, which sits upon a mountain, and the Temple of God at its central height, naturally and spiritually, is at the center of, that is between, the "seas". The "king of the north", is seeking to conquer the whole world, including that of the spiritual Jerusalem and the kingdom of God, and so set up himself over the Temple of God (the people, the heart (**Luk.** 17:21 KJB)), and plant his standard, or sign of his authority, the false and counterfeit sabbath, showing that he is God, creator and the one who issues commandments to follow. Truly, this is the battle over the mountain (kingdom) of the congregation of God.

Because "the king of the north", which is ultimately satan behind it, sought to set up his kingdom between the "seas", he shall die in the midst of the seas:

> Ezekiel 28:8 KJB - They shall bring thee down to the pit, and **thou shalt die the deaths of *them that are* slain in the midst of the seas**.

Identifying **"in the glorious holy mountain"**:

The word "in" is perfectly inspired and preserved (**Psa.** 12:6,7; **2 Tim.** 3:16,17 KJB), and is important in regards the context, as already gone over.

The "glorious holy mountain" (**Psa.** 45:13, 76:2,4, 87:3; **Isa.** 11:9-10, 24:23, 27:13, 56:7, 57:13, 60:13, 65:11,25, 66:20; **Jer.** 17:12; **Eze.** 20:6,15,40, 28:14, 43:12; **Dan.** 9:16,20, 11:16,20,41; **Joe.** 2:1, 3:17; **Oba.** 1:16-17; **Mic.** 3:12, 4:1-2; **Zep.** 3:11; **Zec.** 8:2-3; **Eph.** 5:27; **Rev.** 14:1-5, 12:10-11,22-27 KJB) is the very remnant, the kingdom (**Dan.** 2:35 KJB) and people of God (His Holy Temple) that make up the true population of New Jerusalem above (**Luk.** 10:20; **Gal.** 4:26; **Heb.** 12:22,23 KJB), which sits upon heavenly Mt. Zion, and the "king of the north" wants to rule in this Temple (**2 Thes.** 2:4 KJB).

Identifying **"yet he shall come to his end, and none shall help him"**:

The phrase "yet he shall come to his end, and none shall help him" would signify the drying up of the "waters" (**Rev.** 16:2 KJB) because of the "loud cry" of the 3 Angels Messages and the 4th (**Jer.** 50:8, 51:6,45; **Zec.** 2:6-13; **Rev.** 14:6-12, 18:1-5 KJB) that came from God's people in the power and demonstration of the Holy Spirit, and also signifying the "standing afar off" of the merchants of the earth (**Rev.** 18:10 KJB), and also signifying the "ten horns", the "ten kings" of the earth, turning upon, devouring and burning this system (**Jer.** 51:30,58; **Rev.** 17:16 KJB), so that there is no help from any quarter, neither from men, nor of God. This is the same history repeated in the greater world-wide scope (**Ecc.** 1:9, 3:15 KJB), as seen in the historical accounts of **Dan.** 5:1-31; **Zec.** 2:6-13; **Jer.** 25:12-13, 50:1-46, 51:1-64 KJB.

> Job 8:20 KJB - Behold, God will not cast away a perfect *man,* neither will he help the evil doers:
>
> Jeremiah 50:32 KJB - And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.
>
> Jeremiah 50:38 KJB - A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.
>
> Jeremiah 51:36 KJB - Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.
>
> Jeremiah 51:44 KJB - And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

Jeremiah 51:55 KJB - Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

Revelation 16:12 KJB - And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Revelation 16:19 KJB - And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Revelation 17:16 KJB - And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Revelation 18:8 KJB - Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

Revelation 18:10 KJB - Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Revelation 18:21 KJB - And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Daniel 12:1 KJB - And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Identifying **"at that time"**:

The "time" refers to the season, or period, of the final closing events of this earth's history as recorded in **Dan.** 11:45 KJB. Once the King of the North determines to wipe from the face of the earth all the remaining people of God (**Dan.** 11:44 KJB), and though to succeed in part (**Jhn.** 16:2; **Rev.** 6:11, 13:15, 20:4 KJB), God Himself after having given ample probationary time for any among humanity to do the right thing by arising and showing mercy, compassion and love to the innocent being crushed by cruelty, tyranny, despotism and ultramontanism, will have "Michael / Jesus" to "stand" on their behalf, causing that not one more will perish at the hands of wickedness, but He will preserve them through to the culmination of their deliverance. The word does not refer to "the time of the end", which deals with the prophetic times of **Daniel** and **Revelation**, but rather to "the end of time" which refers to the period just before the close of probation for this world's present evil history under satan's manipulative and dictatorial control. Once "Michael / Jesus" stands, that period closes forever. Probationary time for mankind has lasted just over six millennia (6,000) from the time that sin entered the world and God's grace appeared in the "lamb slain from the foundation of the world" (**Rev.** 13:8; **Gen.** 3:15,21 KJB). The closing period begins with the church of God, beginning at the eldest (**Eze.** 9:6; **1 Pet.** 4:17 KJB), and spreads outward to the last; just as the Everlasting Gospel had (Jerusalem, Judaea, Samaria and unto the uttermost parts of the earth; **Act.** 1:8 KJB; or like unto the sun rising in the east, unto the setting in the west). "Watchman, what of the night?" (**Isa.** 21:11 KJB), and the Everlasting Day for the righteous (in Christ Jesus) comes, as does the Eternal Night for the wicked:

Isaiah 21:12 KJB - The watchman said, **The morning cometh**, and **also the night**: if ye will enquire, enquire ye: return, come.

Identifying **"shall Michael stand up"**:

"Michael", as demonstrated even to this point by the scriptures, the parallelisms within, the characteristics and descriptions, is none other than the Heavenly designation for the eternal, only-begotten Son of the Father (aka "Jesus"), who always stands for the right, to end oppression, overthrow injustice, and bring comfort to the brokenhearted. This name means "Who is like unto God?" (**Exo.** 15:11; **Job** 36:22; **Psa.** 35:10, 71:19, 89:8, 113:5; **Mic.** 7:18; then see also **Deu.** 33:26; **1 Kin.** 8:23; **2 Chr.** 6:14; **Psa.** 86:8; **Jer.** 10:6,7 KJB), and as He (the head) stands, will the body (the remnant church; **Eph.** 5:23; **Col.** 1:18,24; **Rev.** 12:17 KJB) stand with Him?

Revelation 6:17 KJB - For the great day of his wrath is come; and who shall be able to stand?

Revelation 7:1-17, 14:1-6 KJB answers the question with an affirmative, 'Yes, there will be those still alive (**1 Thes.** 4:17 KJB) upon the earth who will obtain the victory over sin.' Just as at the close of the probation (the end of 490 years (70x7); 457 BC – AD 34) for the natural descendants of Israel (**Dan.** 9:24-27; **Mat.** 18:22 KJB), and Jesus stood (**Act.** 7:55-56 KJB), that there were also those standing with Him (**Act.** 5:26-32 KJB), so too will it be at the end. Though a remnant will be saved, however, not all will stand with Him, for many will have fallen away to sin (**2 Thes.** 2:3 KJB):

Revelation 22:11 KJB - He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Luke 13:25 KJB - When **once the master of the house is risen up**, and **hath shut to the door**, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Psalms 24:3 KJB - Who shall ascend into the hill of the LORD? or **who shall stand in his holy place**?

Psalms 24:4 KJB - He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Psalms 24:5 KJB - He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

Psalms 24:6 KJB - This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

Identifying **"stand up"**, a bit more:

"Michael / Jesus" will "stand up" at the right time and come to the aide of His people, His bride – the church:

Psalms 7:6 KJB - **Arise, O LORD**, in thine anger, **lift up thyself** because of the rage of mine enemies: and **awake** for me *to* the judgment *that* thou hast commanded.

Psalms 10:1 KJB - Why standest thou afar off, O LORD? *why* hidest thou *thyself* **in times of trouble**?

Psalms 10:2 KJB - The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

Psalms 10:3 KJB - For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

Psalms 10:4 KJB - The wicked, through the pride of his countenance, will not seek *after God:* God *is* not in all his thoughts.

Psalms 10:5 KJB - His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

Psalms 10:6 KJB - He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

Psalms 10:7 KJB - His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

Psalms 10:8 KJB - He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

Psalms 10:9 KJB - He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

Psalms 10:10 KJB - He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

Psalms 10:11 KJB - He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

Psalms 10:12 KJB - **Arise, O LORD; O God**, lift up thine hand: forget not the humble.

Psalms 10:13 KJB - Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

Psalms 10:14 KJB - Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

Psalms 10:15 KJB - Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

Psalms 10:16 KJB - The LORD *is* King for ever and ever: the heathen are perished out of his land.

Psalms 10:17 KJB - LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

Psalms 10:18 KJB - To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Psalms 35:1 KJB - *A Psalm* of David. **Plead *my cause,* O LORD**, with them that strive with me: fight against them that fight against me.

Psalms 35:2 KJB - Take hold of shield and buckler, and **stand up for mine help**.

Psalms 94:14 KJB - For the LORD will not cast off his people, neither will he forsake his inheritance.

Psalms 94:15 KJB - But judgment shall return unto righteousness: and all the **upright in heart** shall follow it.

Psalms 94:16 KJB - **Who will rise up for me** against the evildoers? *or* **who will stand up for me** against the workers of iniquity?

Isaiah 33:1 KJB - Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Isaiah 33:2 KJB - O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, **our salvation also in the time of trouble**.

Isaiah 33:3 KJB - At the noise of the tumult the people fled; **at the lifting up of thyself the nations were scattered**.

By all the mischievous maniacal methods of mankind seen in the memory of **Daniel's** manuscript, many misguided multitudes have tried to meaningfully "stand" by their own management, but none of them managed to maintain their movement of madness (**Dan.** 8:22-23,25, 11:2,3,4,6,7,8,14,16,17,20,21,25,31 KJB), for their moot manners were missing of the margin of the Master, who is "the way, the truth and the life" (**Jhn.** 14:6 KJB). Malevolence cannot truly mount up for ever, but must always be mortified at manifestation of Michael.

Once "Michael / Jesus" stands, "the temple was filled with smoke from the glory of God, and from his power" (**1 Kin.** 8:10-11; **2 Chr.** 5:13-14; **Rev.** 8:5, 15:8 KJB), so that there is no longer any hope or mercy for the finally impenitent, and the Priestly robes are changed for the Kingly, and He comes in all power and glory to rule an "an everlasting dominion, which shall not pass away" (**Dan.** 7:14 KJB):

Revelation 19:11 KJB - And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

Revelation 19:12 KJB - His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

Revelation 19:13 KJB - And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

Revelation 19:14 KJB - And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

Revelation 19:15 KJB - And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Revelation 19:16 KJB - And he hath on his vesture and on *his* thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Identifying **"a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered"**:

The "time of trouble" (**Neh.** 9:27; **Job** 38:22-23; **Psa.** 27:5, 30:7, 37:32-40, 41:1-2; **Pro.** 25:19; **Isa.** 33:1-3; **Jer.** 2:27-28, 8:15, 11:12,14, 14:7-11 KJB) is the period of time, in which God's people must go through a purifying process, that God may bring us through the fire, as gold tried in the furnace (**Job** 23:10; **Zec.** 13:9; **1 Pet.** 1:7; **Rev.** 3:18 KJB), as it is to fully test the "patience of the saints" in their faith (**Luk.** 8:15, 21:19; **Rom.** 5:3,4, 8:25, 15:4,5; **2 Cor.** 6:4, 12:12; **Col.** 1:11; **1 Thes.** 1:3; **2 Thes.** 1:4; **1 Tim.** 6:11; **2 Tim.** 3:10; **Tit.** 2:2; **Heb.** 6:12, 10:36, 12:1; **Jam.** 1:3,4, 5:7,10,11; **2 Pet.** 1:6; **Rev.** 1:9, 2:2,3,19, 3:10, 13:10, 14:12 KJB). There are two portions to "a time of trouble", as seen in the historical events of Jacob.

The first "time of trouble" is in **Gen.** 31-33 KJB, which details a longer less intense portion in which Jacob comes out of Babylon (**Rev.** 14:8, 18:4 KJB) at the command of God (**Gen.** 31:3,11-13,17,18 KJB) and flees into the wilderness (**Gen.** 31:20-25,47,48 KJB) attempting to escape the ire (**Gen.** 31:2 KJB) of 'idolatrous family' (**Gen.** 31:19,32,34; **Rev.** 17:14 KJB) as an external threat to himself.

During this period of the "time of trouble" several "angels" meet him face to face (**Gen.** 32:1-2; **Rev.** 14:6-12, 18:1-5 KJB), which is then followed by a shorter more intense portion of intense fear (**Gen.** 32:7,24 KJB), where bread and water is provided by God (**Gen.** 31:54; **Isa.** 33:14-16 KJB).

This is the last portion of the very "time of trouble" (**Jer.** 30:1-24 KJB) where there is the deep internal struggle of Jacob (the sinner, one who is overthrown) by a very great wrestling with God. It is the battle of faith and the heart (**Gen.** 32:9-12,24-30 KJB) to claim the victory in "Michael / Jesus" and so receive the new name as the one who overcomes with God's strength (**Rev.** 2:17, 3:12 KJB).

> Jeremiah 30:5 KJB - For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.
>
> Jeremiah 30:6 KJB - Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?
>
> Jeremiah 30:7 KJB - Alas! for **that day *is* great, so that none *is* like it**: **it *is* even the time of Jacob's trouble; but he shall be saved out of it**.
>
> Jeremiah 30:8 KJB - For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:
>
> Jeremiah 30:9 KJB - But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

Identifying **"every one that shall be found written in the book"**:

The "book" is "the Lamb's book of life" (**Php.** 4:3; **Rev.** 3:5, 13:8, 17:8, 20:12,15, 21:27, 22:19 KJB). There must be a reading, a searching, of this book by those angels in heaven (**Dan.** 7:9-10 KJB) to determine their "amen" of God's judgment, in who really accepted Jesus Christ into the heart, into the life, since there are those who say, "Lord, lord ..." (**Mat.** 7:21,22, 25:11; **Luk.** 6:46, 13:25 KJB) with their lips, but their hearts are far from God (**Isa.** 29:13; **Mat.** 15:8; **Mar.** 7:6 KJB), for "angels desire to look into" (**1 Pet.** 1:12 KJB) these things. Why do the angels need to do this?

God alone reads the heart (**Psa.** 44:21; **1 Jhn.** 3:20 KJB), but the heavenly created beings, cannot do so, and therefore must open the books, including the book of life, during the first phase of the Judgment, known as the period of the investigative judgment (**Mat.** 18:21-35, 22:11; **Rev.** 11:1-2, 14:6-7 KJB).

Investigative Judgment types					
#	**Text**	**Type/Reality**	**#**	**Text**	**Type/Reality**
01	**Gen.** 3:8,9,11,13,24	"the voice of the LORD God" investigates Adam 7 Eve; "where", "Who", "hast", "what"	**15**	**Mal.** 3:3,5	God searches the metals for impurities; refiner & purifier
02	**Gen.** 4:9-12	God investigates Cain about Abel; "where"	**16**	**Luk.** 13:7	Jesus investigates for fruit; "I come seeking fruit on this fig tree, and find none"
03	**Gen.** 5:22-24; Heb. 11:5	God investigates Enoch; "had this testimony, that he pleased God"	**17**	**Mat.** 18:21-35	The King investigates; "a certain king, which would take account of his servants"
04	**Gen.** 6:3,5,12	God investigates the world; "saw ... every imagination", "looked upon"	**18**	**Mat.** 22:11	The King investigates; "the king came in to see the guests, he saw"
05	**Gen.** 11:5-6	God comes down at the Tower of babel; "to see"	**19**	**Mar.** 11:13	Jesus investigates, "seeing ... afar off"
06	**Gen.** 18:20-21	God comes down to Sodom & Gomorrah; "see ... know"	**20**	**Rom.** 2:13-16	"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."
07	**Exo.** 16:4,28; **Num.** 15:32-36; **1 Cor.** 10:1-12	God tests Israel about His commandments, the 7th day the Sabbath; "How long", "what should be done"	**21**	**2 Cor.** 5:10	"we must all appear before the judgment seat of Christ"
08	**Lev.** 16:1-34, 23:26-32; **Exo.** 28:15,29-30	God investigates Israel, Day of Atonement; "breast plate of judgment"	**22**	**Heb.** 9:27	"it is appointed unto men once to die, but after this the judgment"
09	**1 Kin.** 3:16-28	King Solomon investigates from his throne over two women and a living & dead child; "judgment"	**23**	**1 Pet.** 4:5	Investigating the dead; "give account to him that is ready to judge the quick and the dead"
10	**Ezr.** 2:59,61-63; **Neh.** 7:61,63-65	In Ezra 2, after coming out of Babylon, the priests had to be investigated to make sure they were on the genealogical records	**24**	**Jud.** 1:15	In order, "To execute judgment upon all", an investigation takes place first
11	**Job** 1:8, 2:3	God & man (Job) are investigated; "Hast thou considered"	**25**	**Rev.** 3:10, 17:12	"the hour (time) of temptation (testing)"; investigating the living
12	**Eze.** 8:1-18, 9:1-11	God investigates two groups inside the city	**26**	**Rev.** 3:14	"Laodicea" (Judgment of the people)
13	**Dan.** 7:9-10,13,22(b), 8:13-14,26, 12:1,12	The Investigative Judgment; "every one that shall be found written in the book"	**27**	**Rev.** 11:1-2	Investigating the church; "measure the Temple (God's people)", "worship"
14	**Zec.** 3:1-3	God investigates the high priest Joshua; "clothed"	**28**	**Rev.** 14:6-13	"the hour of his judgment is come"

The Feasts – Type to Anti-Type; Psa. 77:13 KJB				
#	Feasts	Texts	Type	Antitype
1	**Passover**	**Lev.** 23:4-5	14th Abib / Nisan (1)	Jesus the sacrifice, dies; **1 Cor.** 5:7
2	**Unleavened**	**Lev.** 23:6-8	15th – 21st Abib / Nisan (1)	Jesus dead, not risen; **Mat.** 28:6; **1 Cor.** 5:6
3	**Firstfruits/ Wavesheaf**	**Lev.** 23:9-14	16th Abib / Nisan; "the morrow after the sabbath" (1)	Jesus resurrected, risen; **1 Cor.** 15:20,21,23
4	**Pentecost**	**Lev.** 23:15-22	50 days from Firstfruits (5th, or so) Sivan (3)	Holy Spirit outpouring; Jesus Anointed as High Priest, serves Holy Place in Heaven; **Psa.** 133:1-3; **Luk.** 24:49; **Act.** 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; **Heb.** 2:3, 9:12 (KJB); **1 Pet.** 1:12; **Rev.** 1:10-20, 4:1-5, 5:6, 8:2-5
5	**Trumpets**	**Lev.** 23:23-25	1st Ethanim (7)	Announcing of coming Judgment; Millerite / Advent movement; AD 1833/34; **Rev.** 10:1-6
6	**Day of Atonement**	**Lev.** 16:2-34, 23:26-32	10th Ethanim (7)	Jesus moves to Most Holy Place in Heaven; Investigative Judgment begins AD Oct. 22, 1844 to close of probation; **Dan.** 7:9-10,13,22(b), 8:13-14,26, 12:1,12; **Rev.** 3:7-8, 9:13,15, 10:6, 14:6-7
7	**Tabernacles**	**Lev.** 23:33-44	15th – 21st, 22nd Ethanim (7)	Victory in Heaven; **Rev.** 7:9, 15:2

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Investigative Judgment – the "when" or timing amidst the Kingdoms of earth in Dan. / Rev.			
#	The Kings / Kingdoms Dan. 7:17,23 KJB	Dates	Texts
1	Babylon (fallen)	605 BC – 539 BC	**Dan.** 7:4,17,23
2	Medo-Persia (fallen)	539 BC – 331 BC	**Dan.** 7:5,17,23
3	Grecia (fallen)	331 BC – 168 BC	**Dan.** 7:6,17,23
4	Pagan Rome (fallen)	168 BC – AD 476 AD 476 – AD 508/538 (divided wholly, "10")	**Dan.** 7:7,17,23; **Rev.** 12:3-4, 13:2
5	Papal Rome (Religious Humanism) (fallen) (deadly wound)	AD 508/538 – AD 1798 (deadly wound)	**Dan.** 7:7,8,17,13; Rev. 13:1-10,12,14
6	France (spiritually Egypt) (Secular Humanism; Atheism) (one is)	AD 1793 – AD 1797 / 1798 (gives deadly wound to Papacy)	**Dan.** 11:40a; **Rev.** 11:8-9,11, 13:3a,12b
7	USA, Apostate Protestantism (short space) & Ten Kings (U.N.)	AD 1776 (arises), eventually becomes apostate to present (AD 2024)	**Rev.** 13:11-18
~	Investigative Judgment Dead, then the Living Not of the lost (Jhn. 3:18)	AD Oct. 22, 1844 to close of probation	**Dan.** 7:9-10,13, 8:13-14,26, 12:1; **Heb.** 9:27; **Rev.** 3:10, 9:13,15, 10:6, 14:7, 17:12
8	Papal Rome revived (triumvirate) (of the seven; even the eighth)	Deadly wound began to heal in AD 1800 / 1801, more in AD 1929, and continues to heal (USA)	**Dan.** 7:11; **Rev.** 13:3,12,14, 17:12

God and Heaven records / witnesses:

Deuteronomy 30:19 KJB - "I call heaven and earth **to record** this day against you ..."

Deuteronomy 31:28 KJB - "... and call heaven and earth **to record** against them."

Job 16:19 KJB - "... behold, **my witness is in heaven**, and **my record *is* on high**."

2 Corinthians 1:23 KJB - "Moreover I call God for **a record** ..."

Philippians 1:8 KJB - "For God is **my record** ..."

Books which record sin:

Exodus 32:32-33 KJB - "**(v. 32)** Yet now, if thou wilt **forgive their sin**; and if not, **blot** me, I pray thee, **out** of **thy book which thou hast written**. **(v. 33)** And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

Isaiah 65:6-7 KJB - "**(v. 6)** Behold, ***it is* written before me** ... **(v. 7) Your iniquities, and the iniquities of your fathers together** ..."

Jeremiah 2:22 KJB - "... **thine iniquity is marked before me**, saith the Lord GOD."

See where sins are to be "blotted out" just before Jesus comes the 2nd time, when He comes out of the Most Holy Place in heaven, nearing the end of the Antitypical Day of Atonement (**Lev.** 16:1-34, 23:26-32; **Zec.** 3:1-7; **Rev.** 8:5, 18:1, 20:1-2 KJB; See also: **Psa.** 51:1,9, 109:13-14; **Neh.** 4:5; **Jer.** 18:23 KJB):

Acts 3:19 KJB - "Repent ye therefore, and be converted, that your **sins may be blotted out**, **when the times of refreshing shall come from the presence of the Lord**;"

Books of Remembering / Remembrance:

Malachi 3:16 KJB - "... a **book of remembrance was written before him** for them that feared the LORD, and that thought upon his name."

Ezekiel 18:24 KJB - "But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall **not be mentioned**: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

Books which record our sorrows and trials:

Psalms 56:8 KJB - "**Thou tellest my wanderings**: put thou my tears into thy bottle: *are they* not **in thy book**?"

Psalms 139:16 KJB - "... **in thy book** all *my members* were written ..."

Ezekiel 2:10 KJB - "And he **spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe**."

Book of the Living:

> Psalms 69:28 KJB - "... **blotted out of the book of the living**, and not be **written** with the righteous."

Book of Life of the Lamb: **Php.** 4:3; **Rev.** 13:8, 17:8, 20:12,15, 21:27, 22:19 KJB

Other mentions of Books: **Rev.** 5:1,2,3,4,5,7,8,9 KJB

> **[1.]** There are Books of Heaven, in which things are written, which may be retained, or blotted out.
>
> **[2.]** God has His mind in which things are 'remembered' or 'forgotten'.
>
> **[3.]** Forgiven Sin is Sin which is "covered" (**Lev.** 4:20,26,31,35; **Psa.** 32:1, 51:9a, 85:2; **Neh.** 4:5a; **Isa.** 44:22* (modification: "as a thick cloud" (see: **Exo.** 24:15-16, 40:34; also see: **Job** 36:32, 38:9; **Psa.** 105:39; **Lam.** 3:44; **Eze.** 32:7 KJB)); **Jer.** 18:23(a); **Mic.** 7:19; **Rom.** 4:7 KJB) by the blood of Jesus **until** it is blotted out; See "cover" (**Gen.** 7:19-20, 38:15; **Exo.** 33:22; **Deu.** 33:12; **Psa.** 91:4, 104:6,9 KJB).
>
> **[4.]** Blotted Out Sin (**Lev.** 16:1-34, 23:26-32; **Neh.** 4:5b; **Psa.** 51:1,9b; **Jer.** 18:23b; **Act.** 3:19 KJB) is Sin which is gone forever, not written or remembered, whereas the opposite is also true (**Psa.** 69:28, 109:13-14 KJB).

Consider those two things, **[1]** "cover" and **[2]** "blot out", are separate and distinct, and not equal. If one's sins are not "covered" by the blood, then they cannot be later "blotted out", and if one's sins are covered they are not yet blotted out, but if they are blotted out there is no longer any need for covering them:

> Nehemiah 4:5 KJB - And **cover not their iniquity**, **and** **let not their sin be blotted out from before thee**: for they have provoked *thee* to anger before the builders.
>
> Jeremiah 18:23 KJB - Yet, LORD, thou knowest all their counsel against me to slay *me:* **forgive not their iniquity**, **neither blot out their sin from thy sight**, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

Consider **Psalms** 51:1,9 KJB:

> Psalms 51:1 KJB - To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. **Have mercy** upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies **blot out my transgressions**.
>
> Psalms 51:9 KJB - **Hide thy face from my sins**, **and** **blot out all mine iniquities**.

Notice the same two steps:

> **[1.] (v. 1)** "Have mercy upon me" **[forgiveness]**, **(v. 9)** "hide thy face" **[forgiveness]**
>
> **[2.] (v. 1)** "blot out my transgressions" **[gone]**, **(v. 9)** "blot out all mine iniquities" **[gone]**
>
> 1 John 1:9 KJB - If we confess our sins, he is faithful and just **to forgive** us *our* sins, **and** **to cleanse us from all unrighteousness**.

It is clear that God would not have to "hide **[cover]** his face" from David's, or the Christian's, sins if doing so is to actually "blot" them out. When the sins are truly "blotted out" from the record of Heaven, and from the heart of the men and women here on earth, God no longer has to "hide **[cover]** his face" from them.

God will not only have "bought" (**Lev.** 25:50,51; **2 Pet.** 2:1 KJB) people by the perfection of Jesus (**Heb.** 5:9 KJB), by His very "blood" (**Eph.** 1:7; **Col.** 1:14; **Heb.** 9:12; **Rev.** 5:9 KJB); He will have fulfilled the Everlasting Covenant, and "brought" (**Lev.** 25:38,42; **1 Pet.** 3:18 KJB) those believing people to the perfection of His character (which is found in His Holy Law (The Ten Commandments; **Exo.** 20:1-17 KJB, see **Jhn.** 14:15; **Exo.** 20:6; **Rev.** 14:7 KJB; the written character of God), and in Christ Jesus (the living demonstration of that perfect character of the Father)).

The "Investigative Judgment" will show whether each person's profession of Christ (Jesus) was genuine and true before all the Heavenly universe, or whether each one is still hiding from God and attempting to cover their sins by their own works, which rejects the salvation and redemption offered in Christ Jesus. As a person accepts the offer of God in Christ Jesus and continues believing, they are truly passed from death to life, but this does not eliminate the possibility (not necessity) of loss once more (**Mat.** 18:21-35 KJB) (of ceasing to believe, or abusing that relationship), for any may later choose to walk away from the relationship for ever (see **Heb.** 6:4-8 KJB for example, or King Saul of the OT (**1 Sam.** 19-28; **1 Chr.** 10:13 KJB) or Ananias and Sapphira of the NT (**Acts** 4-5 KJB)).

Laodicea (Judging of the people) (**Rev.** 3:15-18 KJB) is in the Pharisaical condition, as Saul of Tarsus (**Rom.** 7:24 KJB) before them, until total conversion. Will God find the "blood" of others on their hands and garments? Or will God find that the "blood" of Jesus has cleansed them from all sin instead? Search the scriptures. Investigate the heart. With others be merciful.

The words "Investigative" "Judgment" as found in various English Bible translations:

In **Dan.** 7:9-10, other English translations:

[MSG] "... The courtroom was called to order, and the books were opened. ..."

[NOG] "... The court convened, and the books were opened ..."

[ISV] "... The court sat in judgment, and record books were unsealed ..."

[GNT] "... The court began its session, and the books were opened ..."

God gave us a type of how God operates in Heaven:

> Deuteronomy 13:14 KJB (context, men going after other gods, Belial, vs. 13) - "Then shalt **thou enquire, and make search, and ask diligently**; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;"

Deu. 13:14, other English translations:

[AMP] "... then you shall **investigate and search** out [witnesses] and **ask thorough questions** ..."

[CSB] "... you are to **inquire, investigate, and interrogate thoroughly** ..."

[HCSB] "... you are to **inquire, investigate, and interrogate thoroughly** ..."

God gave another type in judging between one and another at the sanctuary:

> Deuteronomy 19:18 KJB (context, a controversy between two persons, see vs. 17) - "And the judges shall **make diligent inquisition**: ..."

Deu. 19:18, other English translations:

> **[AMP]** "... The judges shall **investigate** thoroughly ..."
>
> **[CSB]** "... The judges are to **make a careful investigation** ..."
>
> **[CJB]** "... The judges are to **investigate** carefully ..."
>
> **[HCB]** "... The judges are to **make a careful investigation** ..."

A translation which uses the word "investigative":

> **[OJB]** Luke 1:3 - "thought it expedient also, having done an iyun (**investigative research**), accurately and carefully being meayen (engaged in research) in every source and making a medakdeke (**pain-stakingly thorough**) **investigation** of every aspect from HaReshit (the Beginning), ..."

Search & Try the Heart:

> Psalms 7:11 KJB - **God judgeth the righteous**, and God is angry *with the wicked* every day.
>
> Psalms 37:33 KJB - The LORD will not leave him in his hand, **nor condemn him when he is judged**.
>
> Ecclesiastes 3:17 KJB - I said in mine heart, **God shall judge the righteous** and the wicked: for ***there is* a time** there **for every purpose and for every work**.
>
> Ecclesiastes 12:13-14 KJB - "**(v. 13)** Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. **(v. 14)** For **God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil**."
>
> Psalms 139:23-24 KJB - **"(v. 23) Search me, O God, and know my heart: try me, and know my thoughts**: **(v. 24)** And **see** if *there be any* wicked way in me, and lead me in the way everlasting."
>
> Jeremiah 17:10 KJB - **I the LORD search the heart, *I* try the reins**, even to give every man according to his ways, *and* according to the fruit of his doings.
>
> Zephaniah 1:12 KJB - And it shall come to pass **at that time**, *that* **I will search Jerusalem with candles**, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.
>
> Lamentations 3:40 KJB - **Let us search and try our ways**, and turn again to the LORD.
>
> Psalms 9:12 KJB - **When he maketh inquisition for blood**, he remembereth them: he forgetteth not the cry of the humble.

1 Corinthians 11:31 KJB - For **if we would judge ourselves, we should not be judged**.

James 2:12-13 KJB - "**(v. 12)** So speak ye, and so do, **as they that shall be judged by the law of liberty**. **(v. 13)** For he **[God]** shall have **judgment** without mercy, that hath shewed no mercy; and **mercy rejoiceth against judgment**."

What about **Mat.** 7:1; **Luk.** 6:37 & **Jhn.** 5:24 KJB?

Matthew 7:1 KJB - Judge not, that ye be not judged.

Luke 6:37 KJB - Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

John 5:24 KJB - Verily, verily, I say unto you, He that heareth my word, and believ**eth** on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Considering **Mat.** 7:1's context in **Mat.** 7:2 KJB, which also makes **Luk.** 6:37; **Jhn.** 5:24 KJB conditional:

Matthew 7:2 KJB - For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Therefore, every Christian ought live & judge in God's mercy (**Mat.** 18 KJB), and they shall be shown mercy, and not come into condemnation.

Psalms 44:20-21 KJB - "**(v20)** If we have forgotten the name of our God, or stretched out our hands to a strange god; **(v21)** "Shall not **God search** this out? for **he knoweth the secrets of the heart**."

Proverbs 28:5 KJB - **Evil men understand not judgment**: but **they that seek the LORD understand all *things***.

God himself has been on trial by His own creation, for the accuser – satan, the once anointed cherub, has slandered God's character ever since his original rebellion in Heaven, but every single one of God's words and actions will be clearly vindicated by the evidence of the so great salvation of a remnant of a world of people that were once doomed to utter annihilation. They will forever be the living and standing testimony that God is both Just and the Justifier (**Rom.** 3:26 KJB) in Mercy by His everlasting love:

Psalms 51:4 KJB - Against **thee**, **thee** only, have I sinned, and done *this* evil in **thy** sight: that **thou** mightest **be justified** when **thou** speakest, *and* **be clear** when **thou** judgest.

Romans 3:4 KJB - **God** forbid: yea, let **God** be true, but every man a liar; as it is written, That **thou** mightest **be justified** in **thy** sayings, and mightest **overcome** when **thou** art judged.

The blotting out, has not happened just yet, but God will soon say, "It is done [finished]." (**Rev.** 16:17, 21:6 KJB). The Cross (being the altar of sacrifice of the courtyard of the True Sanctuary) was simply the beginning (an 'act' finished; **Jhn.** 2:19-21, 4:34, 19:30 KJB) in the laying of the true Foundation (**Psa.** 118:22; **Isa.** 28:16; **Mat.** 21:42; **Mar.** 12:10; **Luk.** 20:17; **Act.** 4:11; **1 Cor.** 3:11; **Eph.** 2:20; **1 Pet.** 2:6,7 KJB) of the true Temple (**Isa.** 44:28; **Heb.** 8:2 KJB), but in the continuing work of mediation of that sacrifice above in the Heavenly places (**Eph.** 1:3,20, 2:6, 3:10 KJB), it too will be finished (**Rom.** 9:28 KJB), and the head of the serpent will be crushed, by the 'foot' of His body (**Rom.** 16:20 KJB).

Daniel 12:2 KJB - And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Identifying **"many of them that sleep in the dust of the earth shall awake"**:

The word "many" does not mean "all" here, just as the word "some" is likewise limited. The text does not speak to the two Great General Resurrections when Jesus is present and above the earth (**1 Thes.** 4:16 (beginning of the 1000 years; only for the righteous); **Rev.** 20:5a (end of the 1000 years; only for the finally impenitent) KJB), but instead refers to a **special resurrection** that takes place prior to Jesus appearing in the sky with the host of heavenly beings, wherein "some" specific will be raised to "everlasting life", and together at the same time, "some" to "shame and everlasting contempt" that they may witness the coming of Jesus in power and glory. These two special groups will get to see Jesus coming in the clouds, as mentioned in a few places in scripture (**Dan.** 12:2,12; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7, 14:13 KJB):

> Daniel 12:12 KJB - **Blessed *is* he** that **waiteth, and cometh to the thousand three hundred and five and thirty days**.
>
> Revelation 14:13 KJB - And I heard a voice from heaven saying unto me, Write, **Blessed *are* the dead which die in the Lord from henceforth**: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
>
> Matthew 26:64 KJB - Jesus saith unto him, Thou hast said: nevertheless I say unto you, **Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven**.
>
> Mark 14:62 KJB - And Jesus said, I am: and **ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven**.
>
> Revelation 1:7 KJB - Behold, **he cometh with clouds**; and every eye shall see him, **and they *also* which pierced him**: and all kindreds of the earth shall wail because of him. Even so, Amen.

The texts demonstrate that there are two unique groups, which will be specially raised to get to see Jesus coming in / with the 'clouds' of glory. The one group, made up of 'saints', are all those who had died after the 1,335 years (**Dan.** 12:2a,12; **Rev.** 14:13 KJB; ending in AD 1844, along with the 2,300, and 50th year Jubile, and "five months") that believed and stood fast in the 3 angel's messages (**Rev.** 14:6-13 KJB), and more specifically, those who faithfully died in the 3rd angel's message (**Rev.** 14:9-12 KJB). They receive a special blessing. Likewise, some especially evil persons, will also be raised, even as Jesus promised them, that they might witness with their own eyes that what Jesus said was the truth (**Dan.** 12:2b; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7 KJB).

The timing may be corroborated by the previous chapters of **Revelation**. For instance, in **Rev.** 10:1-6 KJB, the once sealed portions ("little") of the prophetic times of Daniel's book (**Dan.** 12:4,9 KJB) were opened and preached for a time. The greatest and longest time prophecies, such as the 1,335 & 2,300, came to their end in AD 1844 (**Rev.** 10:6 KJB; reaching the start of the anti-typical Day of Atonement; **Lev.** 16:2-34, 23:26-32; **Dan.** 7:9-10,13, 8:13-14,26, 12:1; **Heb.** 9:27; **Rev.** 3:10, 9:13,15, 10:6, 14:7, 17:12 KJB), but the message was to be repeated (**Rev.** 10:10-11 KJB) in the 3 angel's messages (**Rev.** 14:6-13 KJB) because at the first there was a Great Disappointment (just as at the ending of the first portion of the 2,300, in the 70 weeks (490 years); **Luk.** 24:17; **Jhn.** 16:6,22, 20:19 KJB), which would later be turned to joy in understanding. In AD 1844, Jesus moved from the Holy to the Moly Holy place in the Heavenly places to finish the work in cleansing His people from sin to stand on earth sinless, while they yet lived.

Identifying **"sleep in the dust of the earth", "awake"**:

The Bible (KJB) from the very beginning, likens the first death, which often places one back into the earth, or grave, as "sleep". The grave then becomes the 'bed' or 'waiting house' of those deceased, until Jesus resurrects them.

Genesis 3:19 KJB - In the sweat of thy face shalt thou eat bread, **till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return**.

Job 14:10 KJB - But **man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he**?

Job 14:12 KJB - So **man lieth down, and riseth not**: **till** the heavens *be* no more, they shall not **awake**, nor **be raised out of their sleep**.

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret**, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

Job 14:14 KJB - If a man die, shall he live *again?* **all the days of my appointed time will I wait**, till my change come.

Job 14:15 KJB - Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Job 17:13 KJB - If I **wait, the grave *is* mine house**: I have made **my bed in the darkness**.

Psalms 13:3 KJB - Consider *and* hear me, O LORD my God: lighten mine eyes, lest **I sleep the *sleep of* death**;

Psalms 146:4 KJB - **His breath goeth forth**, **he returneth to his earth**; **in that very day his thoughts perish**.

Ecclesiastes 9:5 KJB - For **the living know that they shall die**: but **the dead know not any thing**, neither have they any more a reward; for the memory of them is forgotten.

Ecclesiastes 9:6 KJB - Also **their love, and their hatred, and their envy, is now perished**; neither have they any more a portion for ever in any *thing* that is done under the sun.

Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do *it* with thy might; for ***there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest**.

John 11:11 KJB - These things said he: and after that he saith unto them, **Our friend Lazarus sleepeth**; but I go, that **I may awake him out of sleep**.

John 11:14 KJB - Then said Jesus unto them plainly, **Lazarus is dead**.

Acts 2:29 KJB - Men and brethren, let me freely speak unto you of **the patriarch David**, that **he is both dead and buried**, and **his sepulchre is with us unto this day**.

Acts 2:34 KJB - For **David is not ascended into the heavens**: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

Acts 13:36 KJB - For **David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption**:

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

[A]: **[sleep, asleep, sleepeth] Gen.** 2:21; **Deu.** 31:16; **2 Sam.** 7:12; **1 Kin.** 1:21, 2:10, 11:21,43, 14:20,31, 15:8,24, 16:6,28, 22:40,50; **2 Kin.** 8:24, 10:35, 13:9,13, 14:16,22,29, 15:7,22,38, 16:20, 20:21, 21:18, 24:6; **2 Chr.** 9:31, 12:16, 14:1, 16:13, 21:1, 26:2,23, 27:9, 28:27, 32:33, 33:20; **Job** 3:13, 7:21, 14:12; **Psa.** 13:3, 76:6; **Dan.** 12:2; **Mat.** 9:24, 27:52; **Mar.** 5:39; **Luk.** 8:52; **Jhn.** 11:11-13; **Act.** 7:60, 13:36; **1 Cor.** 15:6,18,20,51; **Eph.** 5:14; **1 Thes.** 4:13-15, 5:10; **2 Pet.** 3:4;

> **[awake] 2 Kin.** 4:31; **Job** 14:12; **Psa.** 17:15; **Isa.** 26:19; **Dan.** 12:2; **Jhn.** 11:11-13; **Eph.** 5:14; **1 Thes.** 5:10; **[grave / bed] Job** 17:13; **Psa.** 139:8; **Isa.** 57:2; **Eze.** 32:25; **Luk.** 17:34; **[fathers and prophets are dead] Jhn.** 6:49,58, 8:52,53; **Act.** 2:29,34, 13:36; **Heb.** 11:4,13,16,40;

[B]: **[knowing nothing] Gen.** 27:4, 45:28; **Rth.** 1:17; **Job** 3:17-19, 7:8-10, 14:21, 21:32; **2 Kin.** 22:20; **2 Chr.** 34:28; **Psa.** 6:5, 28:1, 31:17, 88:4,10,11, 115:17, 143:7, 146:4; **Ecc.** 9:4,5,6,10; **Isa.** 14:11, 38:18;

> **[reserved] 2 Pet.** 2:9; **Jud.** 1:6; (see also **Mat.** 8:29 KJB); **[Jesus goes to prepare a place, so that when He comes again, 2nd Advent, He will raise His sleeping saints] Jhn.** 14:2-3

[C]: **[grave[s], sepulchre[s], tomb[s], pit[s], hell [ie Hb: sheol; Gr: hades; grave]] Gen.** 23:6, 35:20, 37:35, 44:29,31, 50:5; **Exo.** 14:11; **Num.** 16:30, 19:16,18; **Deu.** 34:6; **Jdg.** 8:32; **1 Sam.** 2:6, 10:2; **2 Sam.** 3:32, 4:10, 17:23, 19:37, 21:14, 22:6; **1 Kin.** 2:6,9, 13:22,30,31, 14:13; **2 Kin.** 9:28, 13:21, 21:26, 22:20, 23:6,16,17,30; **2 Chr.** 16:14, 21:20, 24:25, 28:27, 32:33, 34:4,28, 35:24; **Neh.** 2:3,5, 3:16; **Job** 3:17-19,22, 5:26, 7:8-10, 10:19, 11:8, 14:12-14,21, 17:1,13,16, 21:13,23-32, 24:19, 26:6, 30:24, 33:22; **Psa.** 5:9, 6:5, 18:5, 28:1, 30:3, 31:17, 35:7, 49:14,15, 55:15, 86:13, 88:3,4,5-12, 89:48, 94:13, 115:17, 116:3, 139:8, 141:7, 143:7; **Pro.** 1:12, 5:5, 7:27, 9:18, 15:11,24, 23:14, 27:20, 30:16; **Ecc.** 6:6, 9:10; **Son.** 8:6; **Isa.** 5:14, 14:9,11,15,19, 22:16, 28:15,18, 38:10,18, 53:9, 57:9, 65:4; **Jer.** 5:16, 8:1, 26:23, 20:17; **Eze.** 26:20, 31:15-17, 32:18,21-27, 37:12,13, 39:11; **Hos.** 13:14; **Amo.** 9:2; **Jon.** 2:2 **[<- figurative, typological]**; **Nah.** 1:14; **Hab.** 2:5; **Mat.** 8:8, 11:23, 23:27,29, 27:52,53,60,61,64,66, 28:8; **Mar.** 5:2,3,5, 6:29, 15:46, 16:2,3,5,8; **Luk.** 8:27, 10:15, 11:47,48, 23:53,55, 24:1,2,9,12,22,24; **Jhn.** 5:28, 11:31,38, 12:17, 19:41,42, 20:1-4,6,8,11; **Act.** 2:29,34, 7:16, 13:29,36; **Rom.** 3:13; **1 Cor.** 15:55; **Rev.** 1:18, 11:9, 20:13,14;

Table of Translations & Resurrections in Scripture (KJB)		
#	**Persons / Events**	**Texts**
~	**TRANSLATIONS**	
01	Enoch (OT)	**Gen.** 5:24; **Heb.** 11:5 KJB
02	Elijah (OT)	**2 Kin.** 2:1-12 KJB
03	Final Harvest (NT)	**1 Thes.** 4:15,17 KJB
~	**RESURRECTIONS**	~
01	Moses (OT)	**Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **Rom.** 5:14; **2 Pet.** 1:16; **Jud.** 1:9 KJB
02	Widow's Son (OT)	**1 Kin.** 17:17-24; **Heb.** 11:35 KJB
03	Shunamite's Son (OT)	**2 Kin.** 4:18-37; **Heb.** 11:35 KJB
04	man & Elisha's bones (OT)	**2 Kin.** 13:20-21 KJB
05	Valley of Dry Bones (OT)	**Eze.** 37:1-14 KJB (natural & spiritual applications)
06	Widow of Nain's Son (NT)	**Luk.** 7:11-17; **Heb.** 11:35 KJB
07	Jairus' Daughter (NT)	**Mat.** 9:18,19,23-26; **Mar.** 5:22-24,35-43; **Luk.** 8:41-42,49-56; **Heb.** 11:35 KJB
08	Lazarus (NT)	**Jhn.** 11:1-47; **Heb.** 11:35 KJB
09	Jesus (NT)	Eternal Heavenly Trio (JEHOVAH Elohiym) **Col.** 2:12; **1 Pet.** 1:21; **1 Cor.** 6:14; **Act.** 2:24, 3:15, 13:33; **Heb.** 13:20; (The Father) **Act.** 4:10; **Eph.** 1:20; **Rom.** 6:4; **Gal.** 1:1; **1 Thes.** 1:10; (The Son) **Jhn.** 2:19, 10:18; (The Holy Ghost) **Rom.** 8:11; **1 Pet.** 3:18; See also: **Mat.** 28:1-20; **Mar.** 16:1-20; **Luk.** 24:1-53; **Jhn.** 20:1-31; **1 Cor.** 15:20,23 KJB
10	Firstfruits (NT)	**Mat.** 27:50-53, 28:1-4; **Isa.** 26:19; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15); compare **Psa.** 68:18 to **Eph.** 4:8-10; & **Lev.** 23:9-14; 15-22 (Firstfruits) to **1 Cor.** 15:21-23. See also **Psa.** 24:1-10 (Victory Train into New Jerusalem), with **Psa.** 98:1-3; **Col.** 2:15. See also **Acts 1**.
11	Tabitha / Dorcas (NT)	**Act.** 9:36-42 KJB
12	Eutychus (NT)	**Act.** 20:9-12 KJB
13	Special Harvest (NT)	**Dan.** 12:2,12; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7, 14:13 KJB
14	Righteous (NT)	**1 Sam.** 2:6; **Job** 14:12-14, 19:26; **Hos.** 13:14; **Mat.** 22:31; **Mar.** 12:18,23,25; **Luk.** 14:14, 20:35,36; **Jhn.** 5:29a, 6:25,28,29,39,40,44,54, 11:24,25; **Act.** 4:2, 17:31,32, 23:6, 24:15a,21; **Rom.** 6:5,8, 8:11; **1 Cor.** 15:12,13,16,20,21,23,29,32,35,42,43,52-55; **Php.** 3:10,11; **Col.** 3:3; **1 Thes.** 4:16-17; **2 Tim.** 2:18, 4:1; **Heb.** 6:2, 11:35; **Rev.** 20:5b,6 KJB
15	Finally Impenitent (NT)	**Isa.** 24:22; **Jhn.** 5:29b; **Act.** 24:15b; **Rev.** 20:5a,8-9 KJB
~	**SPECIAL CASES**	~
16	The Two Witnesses (NT) (not actually persons; The Law & the Testimony)	**Act.** 10:43; **Rom.** 3:21; **Deu.** 31:26; **Mat.** 24:14; "Moses" – **Exo.** 4:9, 7:19,21, 9:14; **Deu.** 11:17; "Elijah" - **1 Kin.** 8:35; **2 Chr.** 6:26, 7:13 (see also **1 Kin.** 17:1,14-15, 8:1,41,44-45), see also **Luk.** 4:25; **Jam.** 5:17; tie to "truth fallen in the street" – **Isa.** 59:14 ("street", **Neh.** 8:1,3; **Job** 29:7; **Dan.** 9:25; "truth", **Psa.** 119:142,151; **Jhn.** 14:6, 15:26, 16:13; **1 Jhn.** 5:6; **Deu.** 32:4; **Psa.** 25:10); tie to "light", "candlestick" – **Psa.** 119:105; **Isa.** 8:20; **2 Pet.** 1:19; tie to "the word of the LORD", "my spirit" – **Zec.** 4:6; see also **Rev.** 1:2,9, 6:9, 12;17, 20:4; **Deu.** 4:2; **Rev.** 14:7,12; **Exo.** 20:11; **Isa.** 1:10; **2 Kin.** 17:13; **Psa.** 19:7, 78:5; **Pro.** 29:18; **Isa.** 8:16,20; **Lam.** 2:9; **Eze.** 7:26; **Mat.** 22:40; **Rom.** 3:21; **Rev.** 1:10) – **Rev.** 11:3-12 KJB
17	Paul (not raised) (NT)	**Act.** 14:19-20; **2 Cor.** 11:25, 12:1-7 KJB, "supposing he had been dead"
18	Beast / Kingdom-Antichrist	**Dan.** 11:40; **Rev.** 13:3,12,14 KJB, "deadly wound", "healed"
~	**OTHER (Spiritually raised, &c)**	~
∞	There are many other verses to consider	**Mat.** 8:22, 11:5; **Luk.** 7:22, 9:60; **Rom.** 11:15, 13:11; **1 Cor.** 15:34; **2 Cor.** 1:9, 5:14; **Eph.** 2:1,5, 5:14; **Col.** 2:12,13,20, 3:1,3; **1 Tim.** 5:6; **Heb.** 6:1, 9:14; **Jam.** 2:17,26; **1 Pet.** 2:24.

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The special resurrection (**Dan.** 12:2 KJB), will raise those faithful ones who died in the 3rd angel's message, and will be alive to see Jesus coming in the clouds of power and glory, and will see the great First Resurrection of all the righteous from Abel unto those who died before the end of the 2,300 & 1,335.
Daniel 12:3 KJB - And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Identifying **"And they that be wise"**:

Who are the "wise"? The text is structurally parallel:

[A1] "And they that be wise ..."

[B1] "... shall shine as the brightness of the firmament; ..."

[A2] "... and they that turn many to righteousness ..."

[B2] "... as the stars for ever and ever."

So, who are the "wise"? These are "they that turn many to righteousness":

Proverbs 11:30 KJB - The fruit of the righteous *is* a tree of life; and **he that winneth souls *is* wise**.

Proverbs 10:5 KJB - **He that gathereth in summer *is* a wise son**: *but* he that sleepeth in harvest *is* a son that causeth shame.

The "wise" are those who helped to build the living Sanctuary/Temple of God:

Exodus 28:3 KJB - And thou shalt **speak unto all *that are* wise hearted**, **whom I have filled with the spirit of wisdom**, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Exodus 31:6 KJB - And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and **in the hearts of all that are wise hearted I have put wisdom**, that they may make all that I have commanded thee;

Exodus 35:10 KJB - And **every wise hearted** among you shall come, and make all that the LORD hath commanded;

Exodus 35:25 KJB - And **all the women that were wise hearted** did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

Exodus 36:1 KJB - Then wrought Bezaleel and Aholiab, and **every wise hearted man**, **in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary**, according to all that the LORD had commanded.

Exodus 36:2 KJB - And Moses called Bezaleel and Aholiab, and **every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it**:

Exodus 36:4 KJB - And **all the wise men, that wrought all the work of the sanctuary**, came every man from his work which they made;

Exodus 36:8 KJB - And **every wise hearted man among them that wrought the work of the tabernacle** made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

Matthew 23:34 KJB - Wherefore, behold, I send unto you prophets, and **wise men**, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

1 Corinthians 3:18 KJB - Let no man deceive himself. If any man among you seemeth to be wise in this world, **let him become a fool, that he may be wise**.

Is it not the "wise" who will teach the people to "love **[God]**", and to "keep **[God's]** commandments" (**Jhn.** 14:15; **Exo.** 20:6; **Rev.** 14:6-7; **Exo.** 20:8-11 KJB):

Deuteronomy 4:1 KJB - Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them,* that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

Deuteronomy 4:2 KJB - Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

Deuteronomy 4:3 KJB - Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.

Deuteronomy 4:4 KJB - But ye that did cleave unto the LORD your God *are* alive every one of you this day.

Deuteronomy 4:5 KJB - Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

Deuteronomy 4:6 KJB - Keep therefore and do *them;* for **this *is* your wisdom** and your understanding in the sight of the nations, which shall hear all these statutes, and say, **Surely this great nation *is* a wise and understanding people**.

Deuteronomy 4:7 KJB - For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

Deuteronomy 4:8 KJB - And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

Psalms 19:7 KJB - The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, **making wise the simple**.

Psalms 111:10 KJB - **The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments***: his praise endureth for ever.

Proverbs 10:8 KJB - **The wise in heart will receive commandments**: but a prating fool shall fall.

Proverbs 28:7 KJB - **Whoso keepeth the law *is* a wise son**: but he that is a companion of riotous *men* shameth his father.

Ecclesiastes 8:5 KJB - Whoso keepeth the commandment shall feel no evil thing: and **a wise man's heart discerneth both time and judgment**.

Matthew 7:24 KJB - Therefore **whosoever heareth these sayings of mine, and doeth them**, I will liken him unto **a wise man**, which built his house upon a rock:

Matthew 25:4 KJB - But **the wise took oil in their vessels** with their lamps.

2 Timothy 3:15 KJB - And that from a child thou hast known **the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus**.

James 3:13 KJB - **Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom**.

The "wise" shall inherit glory:

Proverbs 3:35 KJB - **The wise shall inherit glory**: but shame shall be the promotion of fools.

Proverbs 14:35 KJB - **The king's favour *is* toward a wise servant**: but his wrath is *against* him that causeth shame.

Identifying **"as the stars"**:

A star is a "sign" or messenger, leading to, pointing to, something (like the holy child Jesus), **Num.** 24:17; **Isa.** 9:2; **Mat.** 4:16, 6:23, 24:24; **Luk.** 21:11; **Rev.** 12:1, 13:13, 15:1 KJB

Numbers 24:17 KJB - "... there shall come a Star out of Jacob ..."

Stars are proclaiming citizens of Heaven, some to remain and stay, some to be shaken out and fall (Lucifer himself was once actually a citizen of Heaven, a member of the Heavenly congregation, but fell and was cast out) (**Gen.** 1:14-18, "signs"; **Isa.** 8:18, "signs"; **Jdg.** 5:20; **Dan.** 12:3; **Gal.** 4:26 (see also **Exo.** 20:12); **Heb.** 11:10,16,22-28, 13:14 KJB).

Isaiah 8:18 KJB - Behold, **I and the children whom the LORD hath given me *are* for signs and for wonders in Israel** from the LORD of hosts, which dwelleth in mount Zion.

According to **Genesis** 1, "stars" naturally, are Heavenly bodies, that particularly shine at night (**Neh.** 4:21; **Job** 3:9 KJB), that are to give light upon the earth amidst the darkness (**Gen.** 1:14-18 KJB).

Genesis 1:14 KJB - And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:15 KJB - And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Genesis 1:16 KJB - And God made two great lights; **the greater light** to rule the day, and **the lesser light** to rule the night: *he made* **the stars also**.

Genesis 1:17 KJB - And God set them in the firmament of the heaven to give light upon the earth,

Genesis 1:18 KJB - And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

2 Kings 23:5 KJB - "... to **the sun**, and to **the moon**, and to **the planets**, and to all the host of heaven."

(Compare also: **2 Kin.** 23:5, "planets" (reflecting the light of the sun), **Psa.** 136:9, **Jer.** 31:35 KJB and see that "the stars also", means that they are to "rule the night" also along with the "lesser light", being the "moon"); **Job** 9:7-9, 22:12, 25:5; **Psa.** 8:3, 136:9, 147:4, 148:3; **Ecc.** 12:2; **Isa.** 13:10; **Jer.** 31:35,36; **Eze.** 32:7,8; **Dan.** 12:3; **Joe.** 2:10, 3:15; **Amo.** 5:8; **Oba.** 1:4; **Nah.** 3:16; **Mat.** 24:29; **Mar.** 13:25; **Luk.** 21:25; **Act.** 27:20; **1 Cor.** 15:40,41; **Rev.** 6:13 KJB.

Stars, then, in the positive and goodly sense, are symbolically the children, even faithful children of Abraham, even those who profess Jesus Christ, see **Gen.** 15:5, 22:17, 26:4, 37:9; **Exo.** 32:13; **Deu.** 1:10, 10:22, 28:62; **Jdg.** 5:20; **1 Chr.** 27:23; **Neh.** 9:23; **Psa.** 148:3; **Isa.** 8:18, 60:1-4; **Dan.** 12:3; **Heb.** 11:12; **Rev.** 8:12, 12:1 KJB. They are also the "angels (messengers) of the churches", in **Rev.** 1:16,20, 2:1, 3:1 KJB. The Seven sisters (stars, Pleiades constellation, a group of stars working together forming something greater) in the hand of Christ Jesus (**Job** 9:9, 38:31; **Isa.** 4:1; **Amo.** 5:8; **Rev.** 1:16,20, 2:1, 3:1 KJB).

Like "Michael / Jesus", the very "sun of righteousness" (**Mal.** 4:2 KJB), the "bright and morning star" (**Rev.** 22:16 KJB), the "light of the world" (**Jhn.** 8:12, 9:2, 11:9 KJB), those who have "thought upon his name" (**Mal.** 3:16 KJB), become "polished" (**Psa.** 144:12 KJB) and go from "faith to faith" (**Rom.** 1:17 KJB), and "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (**2 Cor.** 3:18 KJB), reflecting His perfect loving character. These have understood and taken hold by their heart, all of the Word sent from the Father in Heaven above, and have been utterly changed, and transformed (**Rom.** 12:2 KJB) by Him. They have become "as the shining light, that shineth more and more unto the perfect day" (**Pro.** 4:18 KJB). They are as glittering sign posts pointing everyone to Him who is the "eternal" (**Jhn.** 5:39 KJB), even the "everlasting life" (**Jhn.** 3:36 KJB). No one has to wait until that day to "stand" with "Michael / Jesus", or to "awake" from "sleep". "Awake to righteousness, and sin not" (**1 Cor.** 15:34 KJB).

Psalms 17:15 KJB - As for me, **I will behold thy face in righteousness**: **I shall be satisfied, when I awake, with thy likeness**.

Ephesians 5:14 KJB - Wherefore he saith, **Awake thou that sleepest**, and **arise from the dead**, and **Christ shall give thee light**.

EPILOGUE

~

The Last WORD & the "closing" re-"marks"

"Michael" the archangel's name is only directly mentioned 5 times (the number of God's grace / mercy) in all of scripture, and never once does He say this name to identify Himself, but is always mentioned by another, beginning with the heavenly being Gabriel (**Dan.** 10:13,21, 12:1 KJB), then by those of mankind, Jude (**Jude** 1:9 KJB) and finally by John (**Rev.** 12:7 KJB). Paul also briefly mentions Him as well in his epistle by His office (**1 Thes.** 4:16 KJB). In all cases, this great Person is described as being already known by both Hebrews and Christians, in His character, station, function and relation to JEHOVAH, the Ancient of Days (**Dan.** 7:9,13,22 KJB). In other words, He has been known from other interactions with the Hebrews, long before the era (6th century BC) of **Daniel** came along. In contrast to this, in the OT, the celestial entity "Gabriel" is at the first introduced by name through "Michael" (**Dan.** 8:13,16 KJB), while in the NT, he introduces himself (**Luk.** 1:19 KJB).

The faithful prophet **Daniel** did not have to ask Whom Gabriel meant when the angelic being spoke of "Michael, one of the chief princes" (**Dan.** 10:13 KJB), or "Michael your prince" (**Dan.** 10:21 KJB), or "Michael ... the great prince which standeth for the children of thy people" (**Dan.** 12:1 KJB). **Daniel** knew exactly Whom was intended, being "the Messiah the Prince" (**Dan.** 9:25 KJB), "Messiah ... the prince" (**Dan.** 9:26 KJB), for he saw "Michael" in His very glorious Person (**Dan.** 8:13,16, 10:4-9, 12:5-13 KJB) walking upon the waters between the banks of the rivers, which was further definitive proof:

> Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto **that certain *saint* which spake**, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?
>
> Daniel 8:16 KJB - And **I heard a man's voice between *the banks of* Ulai**, which called, and said, Gabriel, make this *man* to understand the vision.
>
> Daniel 10:4 KJB - And in the four and twentieth day of the first month, as **I was by the side of the great river, which *is* Hiddekel**;
>
> Daniel 10:5 KJB - **Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz**:
>
> Daniel 10:6 KJB - His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.
>
> Daniel 10:7 KJB - And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

Daniel 10:8 KJB - Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Daniel 10:9 KJB - Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Daniel 12:5 KJB - Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

Daniel 12:6 KJB - And *one* said to **the man clothed in linen, which *was* upon the waters of the river**, How long *shall it be to* the end of these wonders?

Daniel 12:7 KJB - And I heard **the man clothed in linen, which *was* upon the waters of the river**, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

Daniel 12:8 KJB - And I heard, but I understood not: then said I, **O my Lord**, what *shall be* the end of these *things*?

Daniel 12:9 KJB - And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Daniel 12:10 KJB - Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and **none of the wicked shall understand**; but **the wise shall understand**.

God is seen throughout the scriptures, standing and walking upon the deep waters (**Gen.** 1:2; **Job** 9:8; **Mar.** 6:48-49 KJB):

Genesis 1:2 KJB - And the earth was without form, and void; and darkness *was* upon the face of the deep. And **the Spirit of God moved upon the face of the waters**.

Job 9:8 KJB - Which alone spreadeth out the heavens, and **treadeth upon the waves of the sea**.

Mark 6:48 KJB - And he **(Jesus)** saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night **he cometh unto them, walking upon the sea**, and would have passed by them.

Mark 6:49 KJB - But when **they saw him walking upon the sea**, they supposed it had been a spirit, and cried out:

"Michael" is not seen or understood by the faithless (**Dan.** 10:7; **Jhn.** 8:19, 14:7; **Act.** 9:7, 22:9; **1 Jhn.** 3:6 KJB), but is witnessed and known by those of the household of faith (**Luk.** 24:35; **Gal.** 6:19 KJB). Many, in the same spirit of unbelief, meandering doubt and unwarranted skepticism, continue to say in these last days, "I do not believe Michael to be the eternal only-begotten Son of God the Father." Though volumes of scriptural truth may have been presented to them, even by the Holy Ghost Himself speaking to their hearts, they simply choose to not "see", and not "hear" (**Isa.** 6:10; **Mat.** 13:15; **Act.** 28:27 KJB).

The primary reason that many will read these things presented in this study and still refuse to come to belief, is because they instead choose to sit atop their self-made mountain (kingdom) of pride (**Dan.** 4:30 KJB), or reliance upon something, or someone, other than the scriptures. They will inwardly claim that they are not wrong, not mistaken, not ever in error regarding their cherished position, though their reasons are clearly addressed, answered and / or refuted in the most charitable of ways by the word of God itself. As a sure result, they will not accept anything which goes contrary to their long-standing "tradition(s)", "prestige", "notoriety", "fame", "renown", "trust in their personal intelligence", "favorite commentaries" and "idolized pastors / preachers"; all of which are of more value to them, than the treasure of the truth, as it is in Christ Jesus.

The secondary reason, connected to, and not really less than, the first, is that of the fear, and peer pressure, to continue in denying the reality before them, for the sake of others whimsical, fleeting and vain opinions of themselves. Such are not motivated by "the love of the truth" (**2 Thes.** 2:10 KJB), but instead are moved to thought and action because they value something other than the truth, for instead, "they loved the praise of men more than the praise of God" (**Jhn.** 12:43 KJB). These persons cannot stand to be mocked at for the truth's sake, but shun it as a cursing instead. However, the scripture says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my (Jesus') sake" (**Mat.** 5:11 KJB). Truth is never going to be popular on this fallen world so long as satan remains unbound (**1 Pet.** 5:8 KJB). There is never going to be a time on this rebellious planet that stepping out in faith to firmly grasp the truth will go unhindered and resisted by some advocate of the devil. It requires meekness, humility, and bravery in the face of those things, and such wonderful attributes of character can only be granted in answer to prayer to that glorious Person who obtained the absolute victory over sin, satan and selfishness in every instance.

A third reason, in relation to the first two, that some may not accept the truth of this matter, is because they simply refuse to want to know, and choose to not study the matter out. They desire to remain "willingly ... ignorant" (**2 Pet.** 3:5 KJB), deciding that to be 'undecided' is 'safe'. These think to themselves, "I cannot be held accountable for claiming to know, neither for claiming to not know." However, they would be in error. A person is responsible to God for what they know, and what they could have known but refused to search out in response to the promptings of the Holy Ghost (**Ecc.** 12:13-14; **Hos.** 4:6; **Mat.** 12:31; **Jhn.** 16:13 KJB). Indecision is never a 'secure' position, as it is written, "A double minded man *is* unstable in all his ways" (**Jam.** 1:8 KJB). The adversary of all mankind has chosen a side. The advocate for mankind has chosen a side. Remain not unchosen, but "choose":

> 1 Kings 18:21 KJB - And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

A fourth and final reason (at least for the purposes of this book), that some may not accept what is herein presented is because they are truly unknowledgeable of the subject, and simply do not know, or are not yet prepared to know and understand, having never heard these things before. Jesus said, "I have yet many things to say unto you, but ye cannot bear them now" (**Jhn.** 16:12 KJB). True ignorance, in and of itself, is not a sin. With time, study, patience, kindness and extended mercies, such may eventually come to know the truth in God's graces. For some, too much light and truth too soon, is devastating to their future growth, but if properly and persistently doled out in increments as can be maintained in their heart, it will both stretch and reach to a greater and further depth of experience, and be all the more receptive for the infinite wealth heaven continually offers in Christ Jesus – Him who is like unto God the Father.

As may be deduced from this work the author fully believes and accepts as an infallible scriptural doctrine (teaching) that "Michael the archangel", in each and every single case He appears in the Bible, is simply another designation for the eternal, infinite, only-begotten Son of God the Father. This same author, in no cases, accepts that there is a created heavenly intelligence called "Michael" that is distinct to the uncreated "Michael", in spite of what many previous commentators, in their dubious musings, have put into print over the years. There is only "the" (definite) one, singular, unique and special everlasting Person – "Michael", who in relation to His Father, is the greatest Word or Message sent from His bosom, declaring that "God is love" (**1 Jhn.** 4:8,16 KJB). When He comes the next time, and that soon and very soon, it will be to claim all His purchased possession – His people who have claimed Him in their hearts as their "great Prince (Ruler)". They have stood fast for Him in the midst of this world of great rebellion and apostasy, and He, being ever true to His promise, will stand in righteousness for them.

This author does not expect everyone who takes up this book to come to immediate agreement on the whole, neither in every particular point, but simply asks those who do read, to keep it near as a quick reference, or as a useful tool when speaking about this topic, whether in whole or partial agreement, or even if only for argumentation's sake. If the reader thinks that some salient, or even minor, point was missed, please be assured that it was not intentional, nor purposeful, but only ignorantly accidental, as the author does not claim infallibility for themselves, though the scriptures (KJB) presented throughout are so. As much as is possible, all pains were taken to make manifest all the points that were herein given, and that, without any intent to deceive a single person, or lead astray anyone from Jesus Christ. If a person has not yet accepted the merciful offer of God the Father in Christ Jesus His Son, through the Holy Ghost, then all other knowledge and experience will, in the end, have availed nothing. "Michael / Jesus" has "come to seek and to save that which is lost" (**Luk.** 19:10 KJB), so that they may become like Him (not in Deity, but in character), and everlastingly dwell with the "God with us" (**Mat.** 1:23 KJB).

If anyone "lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him" (**Jam.** 1:5 KJB). God does not desire that anyone be in darkness or deceived. If anyone is simply confused, and not sure what to believe, then do what this author has done on many occasions, and fall upon the knees, with head bowed, pleading with God to know the truth of the matter, and as this author can and will testify, that if the heart be willing to receive it from God, they shall forever have the answer they have earnestly sought for in faith from Him who "also freely give us all things" (**Rom.** 8:32 KJB). This writer did not always know or believe what is presently understood and accepted in this presentation of the subject of "Michael the archangel". It took many hundreds of hours of prayer to God, as well as the study and reading of the scripture to change from the previously held paradigm and / or mindset. It did not happen in a moment, or even a day. It was several years in God's timing and making. Take some time. Think on the subject in relation to the Everlasting Gospel, and Jesus Christ, so that at the least, it will inspire one to dig deeper into that infinitely vast treasure that is the word of God and be changed for the better to God's own glory.

Look at the texts, one last time, before this book closes out in its chapters:

> Daniel 10:13 KJB - But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, **Michael**, one of the chief princes, **came to help me**; and I remained there with the kings of Persia.
>
> Daniel 10:21 KJB - But **I will shew thee that which is noted in the scripture of truth**: and there is **none that holdeth with me in these things, but Michael your prince**.

Daniel 12:1 KJB - And at that time shall **Michael stand up, the great prince which standeth for the children of thy people**: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be **delivered**, every one that shall be found written in the book.

1 Thessalonians 4:16 KJB - For **the Lord himself** shall descend from heaven with a shout, **with the voice of the archangel**, and with the trump of God: and **the dead in Christ shall rise first**:

Jude 1:9 KJB - Yet **Michael the archangel**, when **contending with the devil he disputed about the body of Moses**, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Revelation 12:7 KJB - And there was war in heaven: **Michael** and his angels **fought against the dragon**; and the dragon fought and his angels,

Need help in life? "Michael / Jesus" will come to the help of all who, in faith, call upon Him. Need to understand the scriptures? There is none better than "Michael / Jesus" to explain them by His Holy Spirit. Need direction in which way to go, or turn, in life? Who but "Michael / Jesus" will be as the "great prince", that ruling authority, leading into all truth? Need a sure defense, shield and advocate? "Michael / Jesus" will stand for the truth and be by the side of the poor and needy. Need a message of hope, encouragement and love from your Father in Heaven? There is none more efficacious than "Michael / Jesus" to go on one's behalf before the Father and present their petition, and to return swiftly as the Word from Him. Need to be raised from the dead, and trapped in the tomb of sin? "Michael / Jesus" is the resurrection and the life. Need the greatest warrior of righteousness that Heaven has to offer when satan, that dragon, lays siege against the inmost soul? "Michael / Jesus" will fight and repel all the forces of 'hell' (pit / death / grave), and give the penitent soul the victory.

"Michael the archangel" – Who is like unto God?, the greatest messenger (of the Father)?

Isaiah 46:5 KJB - To whom will ye liken me, and make me equal, and compare me, that we may be like?

Isaiah 46:9 KJB - Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Isaiah 46:10 KJB - Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Michael, the exalted and almighty messenger; I ask, "who is like unto thee"?
Who hath so graciously delivered and saved a horrid wretch like me.
Once in the drowning deep of crying; as a lost and tormented child of hell,
Whose sad tears thou hast kindly put in thy bottle; being the Father's sweet ev-angel.
In manifold missions of mercies; ever watchful by thy incalculable and unending love,
Always heralding the Everlasting Gospel of Heaven, for the Kingdom of Light and Glory above.
So eternally precious is this regal Prince, that by His shed blood raised me from the dead,
That forever grateful I will be, perpetually vowed to sing the praises to Him whom I am now wed.

APPENDIX 1

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The Epistles of Peter & Jude Compared

The Epistles of Peter & Jude compared side by side (KJB)			
Reference Peter	**Scripture Peter**	**Reference Jude**	**Scripture Jude**
1 Pet. 1:1	"Peter, ..."	**Jud.** 1:1	"Jude, ..."
2 Pet. 1:1	"Simon Peter, ..."		
1 Pet. 1:1	"... an apostle of ..."	**Jud.** 1:1	"... the servant of ..."
2 Pet. 1:1	"... a servant and an apostle of ..."		
1 Pet. 1:1	"... Jesus Christ, ..."	**Jud.** 1:1	"... Jesus Christ, the brother of James, ..."
2 Pet. 1:1	"... Jesus Christ, ..."		
1 Pet. 1:1	"... to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,"	**Jud.** 1:1	"... to them that are ..."
2 Pet. 1:1	"... to them ..."		
1 Pet. 1:2	"**Elect** ..."	**Jud.** 1:1	"... and **called**:" [*comes from the end of **Jud.** 1:1 KJB]
2 Pet. 1:1	"... that have **obtained like precious faith with us** ..."		
1 Pet. 1:2	"... according to the foreknowledge of **God the Father**, **through sanctification** of the Spirit, ..."	**Jud.** 1:1	"... **sanctified** by **God the Father**, ..."
2 Pet. 1:1	"... **through** the **righteousness** of **God** ..."		
1 Pet. 1:2	"... unto obedience and sprinkling of the blood of **Jesus Christ**:"	**Jud.** 1:1	"... and preserved in **Jesus Christ**, ..."
2 Pet. 1:1	"... and our Saviour **Jesus Christ**:"		
1 Pet. 1:2	"... **Grace** unto you, ..."	**Jud.** 1:2	"... **Mercy** unto you, ..."
2 Pet. 1:2	"**Grace** ..."		
1 Pet. 1:2	"... and peace, ..."	**Jud.** 1:2	"... and peace, and love, ..."
2 Pet. 1:2	"... and peace ..."		

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
1 Pet. 1:2	"... be multiplied."	**Jud.** 1:2	"... be multiplied."
2 Pet. 1:2	"... be multiplied unto you through the knowledge of God, and of Jesus our Lord,"		
1 Pet. 2:11	"Dearly beloved ..."	**Jud.** 1:3	"Beloved, ..."
1 Pet. 5:1	"**The elders** which are among **you** I **exhort**, who am also an **elder**, ..."	**Jud.** 1:3	"... it was needful for **me** to write unto you, and **exhort you** ..."
1 Pet. 5:1	"... and **a witness of the sufferings of Christ**, and also **a partaker of the glory that shall be revealed**:"	**Jud.** 1:3	"... when I gave all diligence to write unto you of **the common salvation**, ..."
1 Pet. 5:9	"Whom **resist stedfast** in **the faith**, ..."	**Jud.** 1:3	"... that ye should **earnestly contend** for **the faith** ..."
1 Pet. 5:9	"... knowing that the same afflictions are accomplished in **your brethren that are in the world**."	**Jud.** 1:3	"... which was once delivered unto **the saints**."
2 Pet. 2:1	"But **there** were **false prophets also among the people**, ..."	**Jud.** 1:4	"For **there** are **certain men crept in unawares**, who were before of old ordained to this condemnation, ..."
2 Pet. 2:1	"... even as there shall be false teachers among you, ..."	**Jud.** 1:4	"... ungodly men, ..."
2 Pet. 2:1	"... who privily shall bring in damnable heresies, ..."	**Jud.** 1:4	"... turning the grace of our God into lasciviousness, ..."
2 Pet. 2:1	"... even denying the Lord that bought them, ..."	**Jud.** 1:4	"... and denying the only Lord God, and our Lord Jesus Christ."
2 Pet. 2:1	"... and bring upon **them**selves swift **destruction**."	**Jud.** 1:5	"I will therefore put **you** in remembrance, though ye once knew this, how that **the Lord**, having saved the people out of the land of Egypt, afterward **destroyed them** that believed not."
2 Pet. 2:2	"And many shall follow their pernicious ways; by reason of whom **the way of truth** shall be evil spoken of."		
2 Pet. 2:3	"And through covetousness shall they with feigned words make merchandise of **you**: whose judgment now of a long time lingereth not, and their damnation slumbereth not."		

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
2 Pet. 2:4	"For if God spared not the angels ..."	**Jud.** 1:6	"And the angels ..."
2 Pet. 2:4	"... that sinned, ..."	**Jud.** 1:6	"... which kept not their first estate, but left their own habitation, ..."
2 Pet. 2:4	"... but cast them down to hell, and delivered ...", "... to be reserved ..." [*the second portion comes from the end of **2 Peter** 2:4 KJB]	**Jud.** 1:6	"... he hath reserved ..."
2 Pet. 2:4	"... *them* into chains of darkness, ..." [*darkness, see also **2 Pet.** 2:17 KJB, "... mist of darkness ..." and Jud. 1:13 KJB, "... blackness of darkness..."]	**Jud.** 1:6	"... in everlasting chains under darkness ..."
2 Pet. 2:4	"... unto judgment;"	**Jud.** 1:6	"... unto the judgment of the great day."
2 Pet. 2:5	"And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;"	~	
2 Pet. 2:6	"And turning **the cities** of **Sodom** and **Gomorrha** into ashes condemned *them* with an overthrow, ..."	**Jud.** 1:7	"Even as **Sodom** and **Gomorrha**, and **the cities** about them in like manner, ..."
2 Pet. 2:6	"... making them **an ensample** unto those that after should live ungodly;"	**Jud.** 1:7	"... are set forth for **an example**, suffering the vengeance of eternal fire."
2 Pet. 2:7	"And delivered just Lot, vexed with **the filthy conversation of the wicked**:"	**Jud.** 1:7	"... **giving themselves over to fornication, and going after strange flesh**, ..." [*this is the middle portion of **Jud.** 1:7 KJB]
2 Pet. 2:8	"(For that righteous man dwelling **among them**, **in seeing and hearing**, vexed *his* righteous soul from day to day with ***their* unlawful deeds**;)"		
2 Pet. 2:9	"The Lord knoweth how to deliver the godly out of temptations, and to reserve **the unjust** unto the day of judgment to be punished:" [* see also **2 Pet.** 2:4; **Jud.** 1:6 KJB, "reserved"]		

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
2 Pet. 2:10	"But **chiefly them** that walk after **the flesh** in the lust of **uncleanness**, ..." [*see also **2 Pet.** 2:20, "pollutions"]	**Jud.** 1:8	"Likewise **also these** *filthy* dreamers **defile the flesh**, ..."
2 Pet. 2:10	"... and **despise government**. ..."	**Jud.** 1:8	"... **despise dominion**, ..."
2 Pet. 2:10	"... Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."	**Jud.** 1:8	"... and speak evil of dignities."
2 Pet. 2:11	"Whereas **angels**, which are greater in power and might, ..."	**Jud.** 1:9	"Yet Michael the arch**angel**, when contending with the devil he disputed about the body of Moses, ..."
2 Pet. 2:11	"... bring not ..."	**Jud.** 1:9	"... durst not bring ..."
2 Pet. 2:11	"... railing accusation ..."	**Jud.** 1:9	"... a railing accusation, ..."
2 Pet. 2:11	"... against them ..."	**Jud.** 1:9	"... against him, ..." [*this goes between "durst not bring", and "a railing accusation" in **Jud.** 1:9 KJB]
2 Pet. 2:11	"... before the Lord."	**Jud.** 1:9	"... but said, The Lord rebuke thee."
2 Pet. 2:12	"But these, ..."	**Jud.** 1:10	"But these ..."
2 Pet. 2:12	"... as natural brute beasts, made to be taken and destroyed, ..."	**Jud.** 1:10	"... as brute beasts, ..." [*this comes after "know not: but what they know naturally" in **Jud.** 1:10 KJB]
2 Pet. 2:12	"... speak evil ..."	**Jud.** 1:10	"... speak evil ..."
2 Pet. 2:12	"... of the things ..."	**Jud.** 1:10	"... of those things ..."
2 Pet. 2:12	"... that they ..."	**Jud.** 1:10	"... which they ..."
2 Pet. 2:12	"... understand not; ..."	**Jud.** 1:10	"... know not: but what they know naturally, ..."
2 Pet. 2:12	"... and shall utterly perish in their own corruption;"	**Jud.** 1:10	"... in those things they corrupt themselves."

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
2 Pet. 2:13	"... sporting themselves with their own deceivings while they feast with you;"	**Jud.** 1:12	"... in your feasts of charity, when they feast with you, feeding themselves without fear: ..." [*the latter portion is related to **2 Pet.** 2:17 KJB]
2 Pet. 2:14	"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:"	~	
2 Pet. 2:15	"Which have forsaken the right way, and are gone astray, ..."	**Jud.** 1:11	"Woe unto them! for they have gone in the way of Cain, ..."
2 Pet. 2:15	"... following the way ..."	**Jud.** 1:11	"... and ran ... after ..."
2 Pet. 2:15	"... of Balaam the son of Bosor, who ..."	**Jud.** 1:11	"... of Balaam ..."
2 Pet. 2:16	"But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad ... of the prophet."		
2 Pet. 2:15	"... loved ..."	**Jud.** 1:11	"... greedily ..."
2 Pet. 2:16	"... the madness ..."	**Jud.** 1:11	"... the error ..."
2 Pet. 2:15	"... the wages of unrighteousness; ..." [*see also **2 Pet.** 2:13 KJB, "reward of unrighteousness"]	**Jud.** 1:11	"... for reward, ..."
~		**Jud.** 1:11	"... and perished in the gainsaying of Core."
2 Pet. 2:17	"These are wells without water, clouds ..."	**Jud.** 1:12	"... clouds *they are* without water, ..."
2 Pet. 2:17	"... that are carried ..."	**Jud.** 1:12	"... carried ..."
2 Pet. 2:17	"... with a tempest; ..."	**Jud.** 1:12	"... about of winds; ..."
~		**Jud.** 1:12	"... trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;"

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
~		**Jud.** 1:13	"Raging waves of the sea, foaming out their own shame; ..."
~		**Jud.** 1:13	"... wandering stars, ..."
2 Pet. 2:17	"... to whom the mist of darkness is reserved for ever."	**Jud.** 1:13	"... to whom is reserved the blackness of darkness for ever."
~		**Jud.** 1:14	"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,"
2 Pet. 2:18	"For when **they** ..."	**Jud.** 1:15	"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which **they** have ungodly committed, and of all their ..."
2 Pet. 2:18	"... speak great swelling *words* ..."	**Jud.** 1:15	"... hard *speeches* which ungodly sinners have spoken against him."
		Jud. 1:16	"These are murmurers, complainers, ... and their mouth speaketh great swelling *words*, ..."
2 Pet. 2:18	"... of vanity, ..."	**Jud.** 1:16	"... having men's persons in admiration because of advantage."
2 Pet. 2:18	"... they allure through the lusts of the flesh, through much wantonness, ..."	**Jud.** 1:16	"... walking after their own lusts; ..."
2 Pet. 2:18	"... those that were clean escaped from them who live in error." [*see **2 Pet.** 2:20 KJB, "escaped"]	~	
2 Pet. 2:19	"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."	~	

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
2 Pet. 2:20	"For if after they have escaped the pollutions of the world through **the knowledge** of **the Lord** and Saviour **Jesus Christ**, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."	**Jud.** 1:17	"But, beloved, remember ye **the words which were spoken before of the apostles** of our **Lord Jesus Christ**;"
2 Pet. 2:21	"For it had been better for them not to have known **the way of righteousness**, than, after they have known it, to turn from **the holy commandment delivered unto them**."		
2 Pet. 2:22	"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."	~	
2 Pet. 3:3	"Knowing this first, ..."	**Jud.** 1:18	"How that they told you ..."
2 Pet. 3:3	"... that there shall come in the last days scoffers, ..."	**Jud.** 1:18	"... there should be mockers in the last time, ..."
2 Pet. 3:3	"... walking after ..."	**Jud.** 1:18	"... who should walk after ..."
2 Pet. 3:3	"... their own ..."	**Jud.** 1:18	"... their own ..."
2 Pet. 3:3	"... lusts,"	**Jud.** 1:18	"... ungodly lusts."
~		**Jud.** 1:19	"These be they who separate themselves, sensual, having not the Spirit."
~		**Jud.** 1:20	"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,"
~		**Jud.** 1:21	"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."
~		**Jud.** 1:22	"And of some have compassion, making a difference:"

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
2 Pet. 3:7	"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto **fire** against the day of judgment and perdition of ungodly men."		
2 Pet. 3:8	"But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day."		
2 Pet. 3:9	"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."		
2 Pet. 3:10	"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a **great noise**, and the elements shall melt with **fervent heat**, the earth also and the works that are therein shall be **burned up**."	**Jud.** 1:23	"And others save with fear, pulling *them* out of **the fire** ..."
2 Pet. 3:11	"*Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,"		
2 Pet. 3:12	"Looking for and hasting unto the coming of the day of God, wherein the heavens being on **fire** shall be **dissolved**, and the elements shall **melt** with **fervent heat**?"		
2 Pet. 3:13	"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."		
2 Pet. 3:14	"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without **spot**, and blameless."	**Jud.** 1:23	"... hating even the garment **spotted** by the flesh."
2 Pet. 3:17	"**Ye** therefore, beloved, seeing **ye** know *these things* before, beware lest **ye** also, being led away with the error of the wicked, **fall** from **your** own stedfastness."	**Jud.** 1:24	"Now unto him that is able to keep **you** from **falling**, and to present *you* faultless before the presence of his glory with exceeding joy,"

Reference Peter	Scripture Peter	Reference Jude	Scripture Jude
2 Pet. 3:18	"But grow in grace, and in the knowledge of **our Lord and Saviour Jesus Christ**."	**Jud.** 1:25	"To the only wise **God our Saviour**, ..."
2 Pet. 3:18	"... To him be glory ..."	**Jud.** 1:25	"... be glory and majesty, dominion and power, ..."
2 Pet. 3:18	"... both now ..."	**Jud.** 1:25	"... both now ..."
2 Pet. 3:18	"... and for ever. ..."	**Jud.** 1:25	"... and ever. ..."
2 Pet. 3:18	"... Amen."	**Jud.** 1:25	"... Amen."

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Location & Persons	Part – Jud. 1:5,6,7	Counterpart – Jud. 1:8
Egypt (earth, mankind)	"out of the land of Egypt, afterward destroyed them that believed not" (**Jud.** 1:5; see **Num.** 16:32, 26:10 KJB)	"speak evil of dignities" (**Jud.** 1:8a; see Dathan, Abiram, and Korah (aka Core))
Heaven (angelic hosts)	"the angels which kept not their first estate (arch office), but left their own habitation (the place given them by God)" (**Jud.** 1:6)	"despise dominion" (**Jud.** 1:8b)
Sodom & Gomorrah (earth, mankind, angels)	"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh" (**Jud.** 1:7 KJB)	"[filthy] dreamers defile the flesh" (**Jud.** 1:8c)

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2 Peter 2:10	Jude 1:8
"chiefly them that walk after the flesh in the lust of uncleanness"	"these [filthy] dreamers defile the flesh"
"despise government"	"despise dominion"
"Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."	"speak evil of dignities."

~

2 Peter 2:11	Jude 1:9
"angels" (messengers for God)	"archangel" (highest messenger for God the Father)
"bring not railing accusation"	"not bring … railing accusation"
"against them"	"against him"
"the Lord"	"the Lord"

APPENDIX 2

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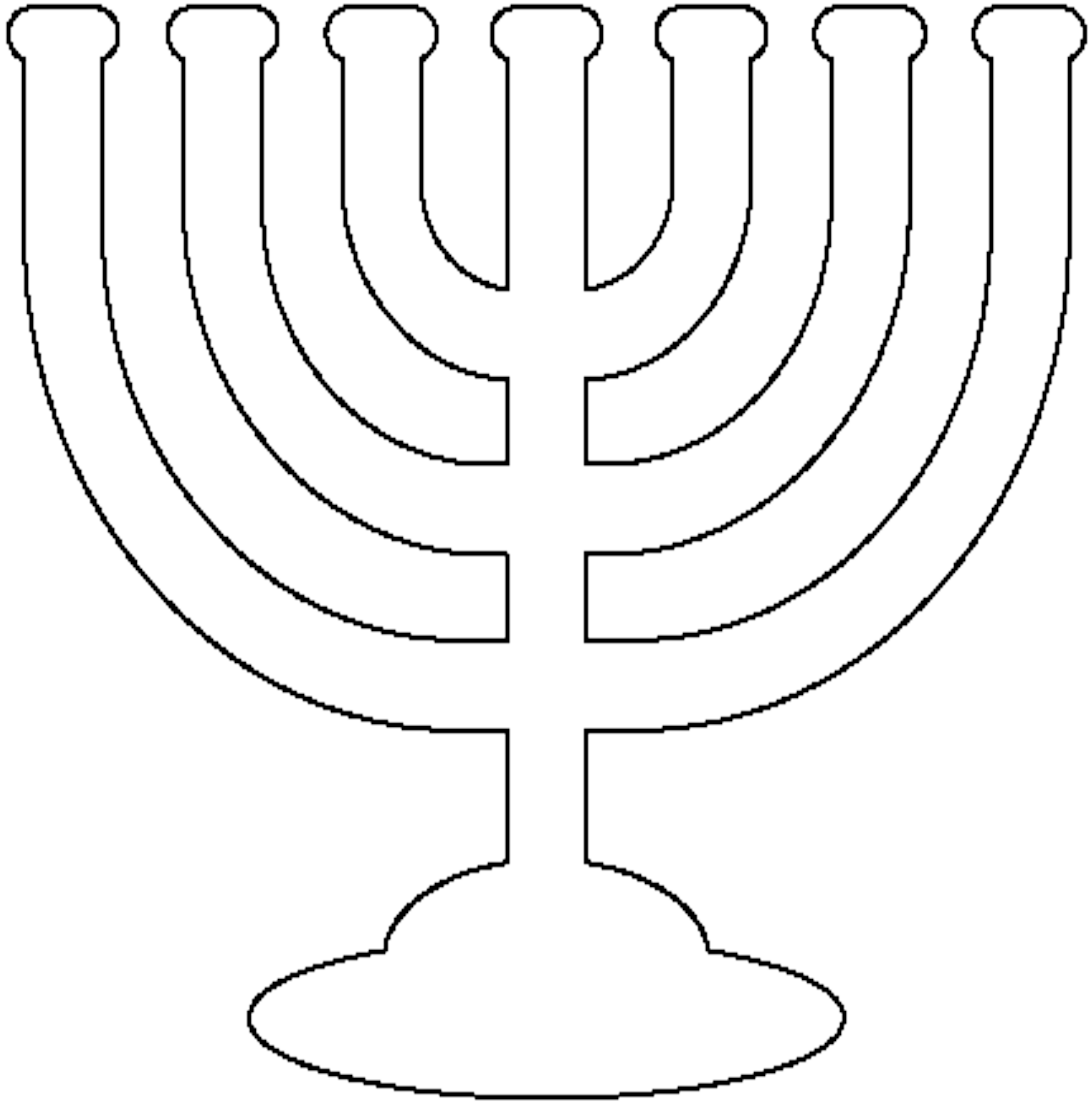
Daniel & The Revelation Compared

The First 'Book' of Daniel						
Daniel 4:1-37	**Daniel 3:1-30**	**Daniel 2:1-49**	**Daniel 1:1-21**	**Daniel 7:1-28**	**Daniel 6:1-28**	**Daniel 5:1-31**
King, Everlasting Gospel, Saved	Law, Test, Worship, 1st Amendment	Vision, Kingdoms of Earth to Heaven	Captivity To Release	Vision, Kingdoms of Earth to Heaven	Law, Test, Worship, 1st Amendment	King, Everlasting Gospel, Lost

The Revelation of Jesus Christ						
Rev. 1:1-5:14	**Rev. 6:1-8:1**	**Rev. 8:2-11:19**	**Rev. 12:1-14:20**	**Rev. 15:1-19:21**	**Rev. 20:1-15**	**Rev. 21:1-22:21**
The 7 Churches	The 7 Seals	The 7 Trumpets	The Great Controversy	The 7 Last Plagues	The 1,000 Years	The New Jerusalem



Psalms 77:13 KJB - Thy way, O God, is in the sanctuary: who is so great a God as our God?

Daniel 7:1-28 Symbols	Rev. 13:1-10 Symbols	Daniel 7 & Revelation 13 Identity
saw (vison / dream) Daniel 7:1,2,5,6,7,9,11,13,21	**saw (vison / dream)** Revelation 13:1,2,3	**Spirit of prophecy** Revelation 1:2,9,10, 6:9, 12:11, 19:10
Sea Daniel 7:2,3	**Sea** Revelation 13:1	**Many waters (peoples, nations) gathered together in one place** Genesis 1:10; Isaiah 17:12-13; Revelation 17:15
1,260 Daniel 7:25	**1,260** Revelation 13:5	**1,260 years, 42 months, 3 ½ times** Dan. 7:25, 12:7; Rev. 11:2-3, 12:6,14, 13:5; Luk. 21:24; Num. 14:34; Eze. 4:6
War Daniel 7:21	**War** Revelation 13:4,7	**The Great Controversy continued from Heaven** Daniel 9:26; Revelation 12:7-17
Saints Daniel 7:18,21,22,25,27	**Saints** Revelation 13:6,7,10	**God's 10 Commandments and faith of Jesus keeping people (church)** Romans 1:7; 1 Corinthians 1:2; Revelation 14:7,12
Books Daniel 7:10	**Book** Revelation 13:8	**Books of judgment, life** Daniel 7:10, 12:1
Angels Daniel 7:10,13,16	**Angels** Revelation 13:7	**God's heavenly ministering beings** Psalms 104:4; Hebrews 1:7,14
God (Ancient of days; Father) Daniel 7:9,13,18,22,25,27	**God** Revelation 13:6	**JEHOVAH, the Father** Isaiah 12:2, 26:4
Son of man (Jesus; Lamb) Daniel 7:13,14	**Lamb (Jesus)** Revelation 13:8	**Jesus** John 1:29,36; 1 Corinthians 5:7; Revelation 6:16, 14:10
peoples, nations, languages Daniel 7:14,23,27	**peoples, nations, languages** Revelation 13:3,4,7,8	**The world** Revelation 10:11, 14:6
worship (times and laws of God) Daniel 7:25	**worship (times and laws of God)** Revelation 13:4,8	**Sabbath, the 7th day, the Lord's day** Gen. 2:1-3; Exo. 20:8-11; Isa. 58:13, 66:23; Mar. 2:27; Rev. 1:10, 10:6, 14:7,12
Lion Daniel 7:4	**mouth of a lion** Revelation 13:2	**Babylon (MYSTERY religion)** Daniel 2:37-38, 7:3-4,17, 8:1; Isaiah 13:19, 14:4; Jeremiah 50:17; Revelation 13:1-2
Bear Daniel 7:5	**feet of a bear** Revelation 13:2	**Medo-Persia (Infallibility)** Dan. 2:39, 1:21, 5:25-31, 6:1,8, 7:5, 8:2-4,13-14,20,26, 9:25, 10:1-21, 11:1-2; Isa. 21:2
Leopard Daniel 7:6	**body of a leopard** Revelation 13:2	**Grecia (Philosophy, Immortal Soul / Spirit theology)** Daniel 2:39, 7:6, 8:5-8,21-22, 10:20, 11:2-19; Ezekiel 27:13 (Javan = Greece)
a Dreadful terrible beast Daniel 7:7-8	**a beast** Revelation 13:1,2,3,4	**Rome (Pagan & Papal) (Cruelty, Unmerciful)** Daniel 2:40; Deuteronomy 28:48-58; Daniel 7:7,17,19,23, 8:9-10, 9:26, 11:20~
7 heads-1 Lion, 1 Bear, 4 Leopard, 1 Beast Daniel 7:4-8,11,12,17,19,23	**seven heads** Revelation 13:1	**1 Head of Babylon, 1 Head of Medo-Persia, 4 Heads of Grecia, 1 Head of Rome** Daniel 7:4-8,11,12,17,19,23
ten horns Daniel 7:7-8,20,24	**ten horns** Revelation 13:1	**Divided, Church (tabernacle) & State (palace)** Daniel 2:41-45, 8:10-14,23b., 11:21-45, 12:1-3
kingdom Daniel 7:4-9,12,14,17,18,22,23,24,26,27	**kingdom** Revelation 13:1,2,7	**Any political state of this earth** Isaiah 60:12; Revelation 11:15, 17:12
a mouth speaking great things Daniel 7:8,11,20,25	**mouth speaking great blasphemies** Revelation 13:1,5,6	**Claiming God's prerogatives, & to forgive sins in God's (Jesus') place, persecution** Mark 2:7, 3:29, 9:3; Luke 5:21, 12:10; 1 Timothy 1:13
little horn (mouth & eyes of man, war) Daniel 7:8,11,20,21,24,25	**one of its heads (mouth & eyes, war)** Revelation 13:3,5,6,7	**King, kingdom** Isaiah 7:8; Daniel 7:17, 8:21
Killed Daniel 7:11,26	**Killed** Revelation 13:10	**Martyred for Jesus** Acts 22:20; Revelation 2:13, 6:11, 20:4

The Central Pillar, The Great Controversy & The Plan of Redemption in Daniel 1:1-21; Short Notes	
Two Arch-Rulers Overall	
Jesus, "the Lord ... God ..."	Satan, "... his god ..."
Two Kings	
Jehoiakim king	Nebuchadnezzar king
Two Kinds of Servants	
of God	of satan / men
Two Cities	
Jerusalem	Babylon
Two Temples / Sanctuaries	
House of God	House of his god
Two Peoples	
Israel / Judah	Babylonians / Chaldeans
Two Lands / Kingdoms	
Canaan / Israel / Judea	Babylon / Land of Shinar / Chaldea
Two Religions	
Worship of the True God, Vessels	Worship of false gods, magicians, astrologers
Two Tongues / Languages	
Canaan, symbolic of Heaven's order	Babylon / Chaldean, symbolic of hell's confusion
Two Wisdoms	
God's Wisdom	wisdom of men / serpent / occult / esoteric
Two Names	
God glorifying names Daniel, Hananiah, Mishael, Azariah	satanic glorifying names Belteshazzar, Shadrach, Meshach, Abednego
Two Ways	
God's Commandments, Righteousness by Faith, Liberty, Fear of God	Rebellion of Satan, Transgression, Sin by Doubt, Captivity, Fear of men
Two Daily's: Diets / Lifestyles	
God's Daily, Reliance Upon Every Word, Water / Pulse, Clean, Pure, Healthy	Counterfeit Daily, reliance upon satan, men, one's own wisdom and strength – alcohol, unclean meat, unhealthy
Two Conditions	
Purity, Undefiled, Holy, Sacred, Faithful	Defiled, Impure, Unholy, Profane, Unfaithful
Two Times	
Period of Probation, Testing, Trial, Proving	Probation, Testing, Proving Closed; Passed / Failed
Two Ends	
Eternal Life, Existing, Continuing to Be	Eternal Death, Ending, Ceasing to Be

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The Central Pillar, The Great Controversy & The Plan of Redemption in Daniel 1:1-21; Long Notes			
Jesus		**satan**	
Dan. 1:2,9,17 [Arch-Ruler]	"... the Lord … God ...", "... God ...", "... God ..."	**Dan** 1:2,7 [Arch-Ruler]	"... his god … his god ...", "... Belteshazzar ..."
Dan. 1:1,2,3 [a king of Judah & Jerusalem], later also Cyrus [type of Christ Jesus], **Dan.** 1:21	"... Jehoiakim king of Judah ...", "... Jehoiakim king of Judah ...", "... the king's ...", "... Cyrus ..."	**Dan.** 1:1,2,3,4,5,8,10, 13,15,18,19,20 [a king of Babylon]	"... Nebuchadnezzar king of Babylon ...", "... he … his … he … his ...", "... king ... his ...", "... king's ...", "... king ... king's ... he ... king.", "... king's ... he ...", "... lord the king ... who ... he ... king.", "... king's ...", "... king's ...", "... king ... he ... Nebuchadnezzar.", "... king ... king.", "... king ... he ... his ..."

Dan. 1:3,4,6,7,8,9,10, 11,12,13,14,15, 16,17,18,19,20,21 [servants of God]	"... certain of the children of Israel, and of the king's seed, and of the princes ...", "Children ...", "Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:", "... Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.", "Daniel … his … he … himself … he … he … himself ...", "... Daniel ...", "... Daniel … your faces … than the children which are of your sort … ye ...", "... Daniel … Daniel, Hananiah, Mishael, and Azariah, ...", "... servants, I … us ...", "... our countenances … of the children … servants.", "... them … them ...", "... their countenances … the children ...", "... their … they … them ...", "... these four children … them … Daniel ...", "... them … them ...", "... them … among them all … Daniel, Hananiah, Mishael, and Azariah … they ...", "... them … them ...", "... Daniel … Cyrus ..."	**Dan.** 1:3,4,7,8,9,10,11, 12,13,14,16,18,20 [servants of men]	"... Ashpenaz the master of his eunuchs ...", "... the Chaldeans ...", "... the prince of the eunuchs ...", "... the prince of the eunuchs ...", "... the prince of the eunuchs ...", "... the prince of the eunuchs … me endanger my head ...", "... Melzar, whom the prince of the eunuchs ...", "... thy … thee ... ", "... thee … thou … thy ...", "So he consented ...", "Thus Melzar ...", "... he ... the prince of the eunuchs ...", "... all the magicians and astrologers ..."
Dan. 1:1 [City]	"... Jerusalem … it."	**Dan.** 1:1 [City]	"... Babylon ..."
Dan. 1:2 [Temple / Sanctuary]	"... the house of God ..."	**Dan.** 1:2 [Temple / Sanctuary]	"... the house of his god ... treasure house of his god."
Dan. 1:3 [Peoples, children of God]	"... of Israel ..."	**Dan.** 1:4 [Peoples, children of Babylon]	"... the Chaldeans."
Dan. 1:1,2,6 [Land, Kingdom]	"... Judah ...", "... Judah ...", "... of Judah ..."	**Dan.** 1:2 [Land, Kingdom]	"... the land of Shinar ..."
Dan. 1:2,4,8,17 [True worship]	"... part of the vessels of the house of God … the vessels ...", "Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace ...", "... purposed in his heart that he would not defile himself ...", "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."	**Dan.** 1:2,4 [False worship]	"... all the magicians *and* astrologers that *were* in all his realm. ...", "... the Chaldeans."
Dan. 1:3 [Language of Canaan, type of Heaven.]	"... the children of Israel ..."	**Dan.** 1:4 [Babylonian language, confusion]	"... the tongue of the Chaldeans."
Dan. 1:4,17,19,20 [God's wisdom]	"Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, ...", "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.", "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.", "And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all ..."	**Dan.** 1:4,20 [men's wisdom]	"... the learning and the tongue of the Chaldeans.", "... all the magicians *and* astrologers that *were* in all his realm."

Dan. 1:6,8,9,10,11,17,19,21 [True Name glorifying God, Name of Victory, Salvation & Redemption]	"... Daniel, Hananiah, Mishael, and Azariah:", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel, Hananiah, Mishael, and Azariah ...", "... Daniel ..."	**Dan. 1:7** [False Name which glorifies Satan, of Sin, Idolatry]	"Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego."
Dan. 1:4,8,9,21 [Right Fear Of God / Pure / Righteousness / Faithfulness / Grace / Commandment Keeping / Love to God & man / Freedom [release by Cyrus; Christ]	"Children in whom *was* no blemish ...", "... Daniel purposed in his heart that he would not defile himself ...", "Now God had brought Daniel into favour and tender love with the prince of the eunuchs.", "And Daniel continued *even* unto the first year of king Cyrus."	**Dan.** 1:1,2,10 [Fear of men / Unrighteousness / Sin / Disobedience / Slavery / Bondage / Captivity]	"... besieged ...", "And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." , "And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king."
Dan. 1:8,12,14,15,16 [The True Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual];	"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.", "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.", "So he consented to them in this matter, and proved them ten days.", "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.", "Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." "Pulse" is 'of the seed'; Jesus Christ; **Gen.** 3:15; **Gal.** 3:16; **Rev.** 12:17. "Water" is the Holy Spirit, Jhn. 3:5, also Faith; **Jhn.** 6:35, & word of God, **Eph.** 5:26. Thus to live of every word that proceedeth from the mouth of God, Faith [& Love] & Obedience.	**Dan.** 1:4,5,8,10,13,15,16 [a Counterfeit Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual]	"... the learning and the tongue of the Chaldeans.", "And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.", "... defile himself with the portion of the king's meat, nor with the wine which he drank: … defile himself.", "... my lord the king, who hath appointed your meat and your drink ...", "... eat of the portion of the king's meat ...", "... eat the portion of the king's meat.", "... the portion of their meat, and the wine that they should drink ..."
Dan. 1:8 [Condition / Choice: Purity / Undefiled / Holy / Sacred / Faithful]; after	"... not defile … not defile ..."	**Dan.** 1:8 [Condition / Choice: Defilement / Impure / Unholy / Profane / Unfaithful]	"... defile … defile ..."
Dan. 1:12,13,14 [Time: Probation, Time Of Trial, Testing And Proving]	"Prove thy servants, I beseech thee, ten days ...", "Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.", "So he consented to them in this matter, and proved them ten days."	**Dan.** 1:15,16 [Time: Temptation Overcome; It Is Taken Away; Victory]	"And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.", "Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse."
Dan. 1:20 [The End, Victory, Eternal Life]	"And Daniel continued *even* unto the first year of king Cyrus." [Daniel continued into the next Kingdom ...]	**Dan.** 1:10 [End, Loss, Endangered, Eternal Death]	"... then shall ye make *me* endanger my head to the king. ..." [This Babylon came to its end ...]

The Visions of the Kingdoms of Earth Ending in the Kingdom of Heaven on Earth; Daniel 2:1-49 and Daniel 7:1-28			
Daniel 2:1-49		**Daniel 7:1-28**	
Dan. 2:1	"And in the second year ..."	**Dan.** 7:1	"In the first year of ..."
Dan. 2:1	"... the reign of Nebuchadnezzar ..."	**Dan.** 7:1	"... Belshazzar king of Babylon ..."
Dan. 2:1,19	"... Nebuchadnezzar dreamed dreams ...", "... the secret revealed unto Daniel in a night vision. ..."	**Dan.** 7:1	"... Daniel had a dream and visions ..."
Dan. 2:1,28	"... his spirit was troubled, and his sleep brake from him.", "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;"	**Dan.** 7:1,15	"... of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.", "I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me."
Dan. 2:29	"thy thoughts came *into thy mind* upon thy bed"	**Dan.** 7:2	"... I saw in my vision by night ..."
The Vision (Dan. 2 & 7)			
Dan. 2:31	"... behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible."	**Dan.** 7:2	"... I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea."
Dan. 2:32	"This image's head *was* of fine gold ..."	**Dan.** 7:4	"The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."
Dan. 2:32	"... his breast and his arms of silver, ..."	**Dan.** 7:5	"And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."
Dan. 2:32	"... his belly and his thighs of brass,"	**Dan.** 7:6	"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."
Dan. 2:33	"His legs of iron, ..."	**Dan.** 7:7	" After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it ..."
Dan. 2:33,34	"... his feet part of iron and part of clay.", "... the image upon his feet *that were* of iron and clay ..."	**Dan.** 7:7 [an historical Type, Old World]; **Rev.** 17:3,7,12, 13,14,16, 17, 18:3,9,10, 19:19 [End-Time Greater Anti-type, Whole World]	"... and it had ten horns."; [In **Dan.** 7, 3 are uprooted by the 11th which becomes the 8th; all incorporated into the final world-wide "ten" [whole; **Gen.** 18:32; **Ecc.** 12:13-14]] "... and ten horns.", "... and ten horns.", "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.", "These have one mind, and shall give their power and strength unto the beast.", "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.", "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.", "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.", "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.", "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,", "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.", "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."
Dan. 2:34,35	"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces." "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."	**Dan.** 7:14	"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."

The Interpretation (Dan. 2 & 7)			
Dan. 2:36	"... the dream ..."	**Dan.** 7:15	"... the visions of my head ..."
Dan. 2:36,45	"... we will tell the interpretation thereof ...", "... the dream *is* certain, and the interpretation thereof sure."	**Dan.** 7:16	"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."
Dan. 2:37	"... kings ..."	**Dan.** 7:17,24	"... kings ...", "... kings … kings ..."
Dan. 2:37,39, 40,41,42, 55	"... kingdom ...", "... kingdom ...", "... kingdom ...", "... kingdom ...", "... kingdom ...", "... kingdom ...", "... kingdom ...", "... kingdoms ..."	**Dan.** 7:18,22, 23,24,26, 27	"... kingdom ...", "... kingdom ...", "... kingdoms ...", "... kingdom ...", "... dominion … *it* ...", "... the kingdom and dominion, and the greatness of the kingdom … kingdom *is* an everlasting kingdom, and all dominions ..."
Dan. 2:37,38, 44,45	"... the God of heaven ...", "... he ...", "... the God of heaven ...", "... the great God ..."	**Dan.** 7:18,22, 25,27	"... the most High ...", "... the Ancient of days … of the most High ...", "... the most High ...", "... the most High … him."
Dan. 2:38	"... beasts … fowls of the heaven ..."	**Dan.** 7:17,19, 23	"... great beasts ...", "... fourth beast, which was diverse from all the others ...", "... The fourth beast ..."
Dan. 2:44	"... for ever."	**Dan.** 7:18,27	"... for ever, even for ever and ever.", "... everlasting ..."
Dan. 2:37,38, 39,40	"Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.", "And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.", "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.", "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise."	**Dan.** 7:17,19, 23	"These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.", "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;", "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."
The End of the Matter (Dan. 2 & 7)			
Dan. 2:46,47, 48,49	"... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel … Daniel ..."	**Dan.** 7:28	"... Daniel ..."

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God's Love, The Trials of God's Peoples, The Testing of Obedience to God's Law, Worship to God; & The First Amendment, in Daniel 3:1-30 and Daniel 6:1-28			
Dan. 3:1,2,3,5,7,9, 13,14,16,19, 24,26,28	"Nebuchadnezzar ...", "... Nebuchadnezzar … Nebuchadnezzar ...", "... Nebuchadnezzar … Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ..."	**Dan.** 6:1,6,9, 25,28	"... Darius ...", "... Darius ...", "... Darius ...", "... Darius ...", "... Darius ..."
Dan. 3:1,2,3,5,7,9, 10,12,13,16, 17,18,22,24, 27,28,30	"... the king … the king ...", "... the king ...", "... the king ...", "... the king ...", "... the king … O king ...", "... O king ...", "... O king ...", "... the king ...", "... the king ...", "... O king ...", "... O king ...", "... the king's ...", "... the king … the king ... O king ...", "... the king's ...", "... the king's ...", "... the king ..."	**Dan.** 6:2,3,6,7,8,9, 12,13,14,15, 16,17,18,19, 20,21,22,23, 24,25,28	"... the king ...", "... the king ...", "... the king … King ...", "... O king ...", "... O king ...", "... king ...", "... the king ... the king's ... O king ... The king ...", "... the king ...", "... the king ...", "... the king ... the king ... O king ...", "... the king ... the king ...", "... the king ...", "... the king ...", "... the king ...", "... the king ...", "... the king ...", "... the king ... O king ...", "... O king ...", "... the king ...", "... the king ...", "... the king ...", "... reign of … reign of ..."
Dan. 3:2,3,27	"... the princes ...", "... the princes ...", "... the princes ..."	**Dan.** 6:1,2,3, 4,6,7	"... princes ...", "... the princes ...", "... princes ...", "... princes ...", "... princes ...", "... the princes ..."
Dan. 3:2,3,24,27	"... the counsellors ...", "... the counsellors ...", "... his counsellors ...", "... the king's counsellors ..."	**Dan.** 6:7	"... the counsellors ..."

Dan. 3:5,6,7,10,12, 14,15,18,28	"... worship ...", "... worshippeth ...", "... worshipped ...", "... worship ...", "... nor worship ...", "... nor worship ...", "... worship … worship not ...", "... nor worship ...", "... not serve nor worship ..."	**Dan.** 6:7,10, 11,12,13	"... ask a petition of any God or man ...", "... he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.", "... praying and making supplication before his God.", "... ask a petition of any God or man ...", "... maketh his petition three times a day."
Dan. 3:8,12,13,14, 16,19,20,22,2 3,26,28,29,30	"... the Jews ...", "... certain Jews … Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego.", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego … Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ..."	**Dan.** 6:2,3,4,5,10, 11,13,14,16, 17,20,21,23, 24,26,27,28	"... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... That Daniel, which is of the children of the captivity of Judah ...", "... Daniel ...", "... Daniel … Daniel ...". "... Daniel ...", "... Daniel … Daniel, O Daniel ...", "... Daniel ...", "... Daniel … Daniel ...". "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ..."
Dan. 3:3	"... gathered together unto ..."	**Dan.** 6:6,7,11,15	"... assembled together to ...", "... have consulted together ...", "... these men assembled ...", "... these men assembled unto ..."
Dan. 3:4,7,29	"... O people, nations, and languages, ...", "... all the people, the nations, and the languages ...", "That every people, nation, and language ..."	**Dan.** 6:1,3,25	"... the whole kingdom ...", "... the whole realm.", "... all people, nations, and languages, that dwell in all the earth ..."
Dan. 3:9	"... Nebuchadnezzar, O king, live for ever."	**Dan.** 6:6,21	"King Darius, live for ever.", "O king, live for ever."
Dan. 3:5,7,10,15	"... hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick ...", "... heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick ...", "... hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick ...", "... hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick ..."	**Dan.** 6:18	"... instruments of musick ..."
Dan. 3:12	"... Shadrach, Meshach, and Abednego; these men, **O king, have not regarded thee**: they serve not thy gods, nor worship the golden image which thou hast set up."	**Dan.** 6:13	"... That Daniel, which *is* of the children of the captivity of Judah, **regardeth not thee, O king**, nor the decree that thou hast signed, but maketh his petition three times a day."
Dan. 3:6,11,15	[The 1st Amendment: "Congress shall make no law respecting an establishment of religion ..."] "And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.", "And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.", "Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?"	**Dan.** 6:7,12	[The 1st Amendment: "... or prohibiting the free exercise thereof;"] "All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.", "Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not."
Dan. 3:6	"And whoso falleth not down and **worshippeth** shall the same hour be **cast into** the midst of a burning fiery furnace."	**Dan.** 6:7	"... whosoever shall **ask a petition** of any God or man for thirty days, save of thee, O king, he shall be **cast into** the den of lions."
Dan. 3:15	"... but if ye **worship** not, ye **shall be cast** the same hour **into the** midst of a burning fiery furnace; and who *is* that **God** that shall deliver you out of my hands?"	**Dan.** 6:12	"Hast thou not signed a decree, that every man that shall **ask *a petition*** of any **God** or man within thirty days, save of thee, O king, **shall be cast into the** den of lions? ..."

Dan. 3:16	"... we *are* **not careful** to answer thee in this matter."	**Dan.** 6:10	"Now **when** Daniel **knew** that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he **kneeled** upon his knees three times a day, and **prayed**, and **gave thanks before his God, as he did aforetime**."
Dan. 3:17	"If it be *so*, our **God** whom we **serve** is able to **deliver us from** the burning fiery furnace, and **he will deliver *us*** out of thine hand, O king."	**Dan.** 6:16	"... *Now* the king spake and said unto Daniel, Thy **God** whom thou **servest** continually, **he will deliver thee**."
Dan. 3:20	"And **he commanded** the **most mighty men that *were* in his army to bind Shadrach, Meshach, *and* Abednego**, and to **cast *them* into the** burning fiery furnace."	**Dan.** 6:16	"Then **the king commanded**, and **they brought Daniel**, and **cast *him* into the** den of lions. ..."
Dan. 3:25,26,27	"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and **they have no hurt**; and the form of the fourth is like the Son of God.", "Then **Nebuchadnezzar** came near to the mouth of the burning fiery furnace, *and* **spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither***. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.", " And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, **upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them**."	**Dan.** 6:23	"Then was **the king** exceeding glad for him, and **commanded that they should take Daniel up out of the den**. So Daniel was taken up out of the den, and **no manner of hurt was found upon him**, because he believed in his God."
Dan. 3:22	"... the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego."	**Dan.** 6:24	"... those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."
Dan. 3:27,28	"... changed ...", "... changed ..."	**Dan.** 6:8,12,15,17	"... changed ...", "... altereth ...", "... changed ...", "... changed ..."
Dan. 3:29	"Therefore I make a decree ..."	**Dan.** 6:26	"I make a decree ..."
Dan. 3:29	"... That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: ..."	**Dan.** 6:26,27	"... That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.", "He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."
Dan. 3:29	"... because there is no other **God** that can **deliver** after this sort."	**Dan.** 6:26,27	"... the **God** of Daniel: for he *is* the living **God** ...", "**He delivereth and rescueth** ... **who hath delivered** Daniel from the power of the lions."
Dan. 3:30	"... promoted Shadrach, Meshach, and Abednego ..."	**Dan.** 6:28	"... Daniel prospered ..."

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The Everlasting Gospel, Two Kings, Two Ways, Probationary Time, Judgment, One Saved, One Lost; Daniel 4:1-37 and Daniel 5:1-31			
Dan. 4:1,4,18, 28,31,33, 34,37	"Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar.", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ..."	**Dan.** 5:1,2,9, 22,29,30 Ref. to his grandfather; **Dan.** 5:2,11,13, 18,19,20,21,22	" Belshazzar ...", "... Belshazzar ...", "... Belshazzar ...", "... Belshazzar ...". "... Belshazzar ...", "... Belshazzar...", "... his father Nebuchadnezzar ...", "... in the days of thy father ... the king Nebuchadnezzar thy father, the king, I say, thy father ...", "... the king my father ...", "... Nebuchadnezzar thy father ...", "... him, all ... feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.", "... his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:", "... he was driven from the sons of men ... ", "And thou his son **[grand-son]** ..."

Dan. 4:1,2,3,37	**[Saved & Testimony]** "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.", "I thought it good to shew the signs and wonders that the high God hath wrought toward me.", "How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.", "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase."	**Dan.** 5:22,23,27,30	**[Ignored Warning / Light & Is Forever Lost]** "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; ...", "But hast lifted up thyself against the Lord of heaven … hast thou not glorified:", "TEKEL; Thou art weighed in the balances, and art found wanting.", "In that night was Belshazzar the king of the Chaldeans slain."
Dan. 4:1,18,19, 22,23,24,27, 28,30,31,37	"... the king ...", "... king ...", "... The king ...", "... O king ...", "... the king ...", "... O king … the king:", "... O king ...", "... the king ...", "... The king ...", "... the king's … O king ...", "... the King ..."	**Dan.** 5:1,2,3,5, 6,7,8,9,10,11, 13,17,18,20,30	"... the king ...", "... the king ...", "... the king ...", "... the king's ... the king ...", "... the king's ...", "The king ... the king ...", "...the king's ... the king ...", "... the king ...", "... the king ... O king ...", "... the king ... the king ...", "... the king ... the king ... the king ...", "... the king ... the king ...", "O thou king ...", "... kingly ...", "... the king ..."
Dan. 4:2,32,34,37	"... the high God ...", "... the most High ...", "... the most High ...", "... **the King** of heaven ..."	**Dan.** 5:3,18,21,23,26	"... of God ...", "... the most high God ...", "... the most high God ...", "... **the Lord** of heaven … the God ...", "... God ..."
Dan. 4:5	"... I saw a dream which made me afraid, and **the thoughts** upon my bed and the visions **of my head troubled me**."	**Dan.** 5:6	"Then the king's countenance was changed, and **his thoughts troubled him** ..."
Dan. 4:5,6,7,9, 10,13,18,19	"... a dream ... the thoughts ... the visions of my head ...", "... the dream ...", "... the dream ...", "... the visions of my dream that I have seen ...", "... the visions of mine head ...", "... the visions of my head ...", "... the dream I king Nebuchadnezzar have seen ...", "... the dream ..."	**Dan.** 5:5,7,8,10,12, 15,16,17,24,25	"... wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.", "... read this writing ...", "... read the writing ...", "... by reason of the words ...", "... shewing of hard sentences ...", "... read this writing ...", "... read the writing ...", "... read the writing ...", "Then was the part of the hand sent from him; and this writing was written.", "And this is the writing that was written, ..."
Dan. 4:6	"Therefore made I a decree **to bring in all the wise *men* of Babylon** before me, that they might **make known unto me the interpretation** ..."	**Dan.** 5:7	"The king cried aloud **to bring in the astrologers, the Chaldeans, and the soothsayers**. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and **shew me the interpretation thereof** ..."
Dan. 4:6,29,30	"... Babylon ...", "... Babylon.", "... this great Babylon ..."	**Dan.** 5:7	"... Babylon ..."
Dan. 4:7	"Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers ..."	**Dan.** 5:8,15	"Then came in all the king's wise *men* ...", "And now the wise *men*, the astrologers, have been brought in before me, ..."
Dan. 4:7	"... but they did not make known unto me the interpretation thereof."	**Dan.** 5:8,15	"... but they could not read the writing, nor make known to the king the interpretation thereof.", "... that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:"
Dan. 4:8,19	"... Daniel ...", "... Daniel ..."	**Dan.** 5:12,13,17,29	"... the same Daniel … Daniel ...", "... Daniel ... Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?", "... Daniel ...", "... Daniel ..."
Dan. 4:8	"But at the last Daniel came in before me, whose name *was* Belteshazzar, ..."	**Dan.** 5:12,13	"... Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.", "Then was Daniel brought in before the king ..."

Dan. 4:8, 9,18,19	"... Belteshazzar ...", "O Belteshazzar ...", "O Belteshazzar ...", "... Belteshazzar … Belteshazzar ... Belteshazzar ..."	**Dan.** 5:12	"... Belteshazzar ..."
Dan. 4:9	"O Belteshazzar, master of the magicians ..."	**Dan.** 5:11	"... the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;"
Dan. 4:9	"... I know that the spirit of the holy gods is in thee ..."	**Dan.** 5:11,12,14	"... a man in thy kingdom, in whom *is* the spirit of the holy gods; ...", "Forasmuch as an excellent spirit ...", "I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee."
Dan. 4:13,23	"... behold, a watcher and an holy one came down from heaven; ...", "... the king saw a watcher and an holy one coming down from heaven, and saying ..."	**Dan.** 5:5,24	"... came forth fingers of a man's hand, ... the king saw the part of the hand that wrote.", "... the part of the hand sent from him ..."
Dan. 4:19	"... astonied ..."	**Dan.** 5:9	"... astonied ..."
Dan. 4:24	"This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:"	**Dan.** 5:26	"This is the interpretation of the thing: ..."
Dan. 4:30	"**The king** spake, and said, Is not this **great Babylon, that I have built** for **the house** of the kingdom by the might of my power, and for the honour of my majesty?"	**Dan.** 5:23	"... **the Lord of heaven**; and they have brought the vessels of **his house** ..."
Dan. 4:31	"... The kingdom is departed from thee."	**Dan.** 5:28	"PERES; Thy kingdom is divided ..."
Dan. 4:32	"... the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."	**Dan.** 5:28,31	"... given to the Medes and Persians.", "And Darius the Median took the kingdom ..."
Dan. 4:33	"The same hour was the thing fulfilled ..."	**Dan.** 5:5	"In the same hour came forth fingers of a man's hand ..."

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The Earthly and Heavenly Sanctuaries; Daniel 8:1-27 Parallels Daniel 11:1-45; 12:1-13, &c.			
Dan. 8:1	"In the third year ..."	**Dan.** 10:1, 11:1	"In the third year of ...", "Also I in the first year ..."
Dan. 8:1	"... of the reign of king Belshazzar ..."	**Dan.** 10:1, 11:1	"... of Cyrus king of Persia ...", "... of Darius the Mede, *even* I, stood to confirm and to strengthen him."
Dan. 8:2, 3,4,20	"Shushan *in* the palace, which *is* in the province of **Elam**; and I saw in a vision, and I was by the river of Ulai. ...", "... **behold**, there **stood** before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.", "I saw the ram pushing westward, and northward, and southward; so that no beasts might **stand** before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.", "The ram which thou sawest having *two* horns *are* the kings of Media and **Persia**."	**Dan.** 10:1, 11:2	"... Cyrus king of **Persia** ...", "**Behold**, there shall **stand** up yet three kings in **Persia**; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia."
Dan. 8:5,6,7,8,21	"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* **a notable horn** between his eyes.", "And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.", "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.", " Therefore the **he goat waxed very great** ...", "And the rough goat *is* **the king of Grecia**: and **the great horn** that is between his eyes *is* **the first king**. ..."	**Dan.** 11:3	"And **a mighty king** shall stand up, that shall **rule** with **great dominion**, and do according to his will."

Dan. 8:8,22	"... when **he** was strong, the great horn was **broken**; and for it came up four notable ones toward **the four winds of heaven**.", "Now that being **broken**, whereas four stood up for it, **four** kingdoms shall stand up out of the nation, but **not in his power**."	**Dan.** 11:4, 5-19	"And when **he** shall stand up, his kingdom shall be **broken**, and shall be divided toward **the four winds of heaven**; and not to his posterity, **nor according to his dominion which he ruled** ..." **[vss 5-19; Grecian Kings of the North (Cole-Syria) & South (Egypt)]**
Dan. 8:9,23	"And **out of one of them** came forth **a little horn**, which waxed exceeding great, toward the south, and toward the east, and **toward the pleasant *land***.", " And **in the latter time of their kingdom**, when the transgressors are come to the full, **a king of fierce countenance** … **shall stand up**."	**Dan.** 11:20	"Then shall **stand up in his estate** a raiser of taxes ***in* the glory of the kingdom**: but within few days he shall be destroyed, neither in anger, nor in battle." ["within few days" = after an amount of time] ["destroyed" = broken to pieces, divided, 'ten'; &c] ["neither in anger ... battle" = internal collapse]
Dan. 7:8,20,24, 8:9,10,23	"I considered the horns, and, behold, **there came up among them another little horn**, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.", "... **the other which came up**, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* **more stout** than his fellows.", "... **another shall rise** after them; and he shall be diverse from the first, and he shall subdue three kings.", "And **out of one of them came forth a little horn**, ...", "And it **waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them**.", "And in the latter time of their kingdom, **when the transgressors are come to the full**, **a king** ... **understanding dark sentences**, **shall stand up**."	**Dan.** 11:21 Transition from Political [Pagan Rome], to Religio-Political [Papal Rome] "little horn" "small people" "league", time of Constantine **Dan.** 11:22,23, 24,25-30	"And **in his estate shall stand up a vile person**, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.", "And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.", "And after the league *made* with him he shall work deceitfully: for **he shall come up, and shall become strong with a small people**.", "He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. ..."
Dan. 7:25, 8:11,12,13, 14,24,25,26	"And he shall speak *great* words against the most High, and shall wear out **the saints of the most High**, and think to change times and laws: and **they** shall be given into his hand until **a time and times and the dividing of time**.", "Yea, he magnified *himself* even to **the prince of the host**, and by him **the daily** *sacrifice* was **taken away**, and the place of **his sanctuary** was cast down.", "And an **host was given** *him* against **the daily** *sacrifice* by reason of **transgression**, and it cast down the truth to the ground; and it practised, and prospered.", "Then **I heard one saint speaking, and another saint said unto that certain *saint* which spake**, **How long** *shall be* the vision *concerning* **the daily** *sacrifice*, and the **transgression of desolation**, to give both **the sanctuary** and **the host** to be trodden under foot?", "And he said unto me, **Unto two thousand and three hundred days**; then shall **the sanctuary** be cleansed.", "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and **shall** destroy **the mighty** and **the holy people**.", "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against **the Prince of princes**; but he shall be broken without hand.", "And the vision **of the evening and the morning** which was told *is* true: wherefore shut thou up the vision; for it *shall be* for **many days**."	**Dan.** 11:31, 12:6,7,11,12; **Rev.** 10:6	"And **arms shall stand on his part**, and they shall pollute **the sanctuary** of **strength**, and shall **take away the daily** *sacrifice*, and they shall place **the abomination that maketh desolate**.", "And ***one* said to the man clothed in linen, which *was* upon the waters of the river**, **How long** *shall it be to* the end of these wonders?", "And **I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever** that *it shall be* for **a time, times, and an half**; and when he **shall** have accomplished to scatter the **power** of **the holy people**, all these *things* shall be finished.", "And from **the time** *that* **the daily** *sacrifice* shall be **taken away**, and **the abomination that maketh desolate** set up, *there shall be* **a thousand two hundred and ninety days**.", "Blessed *is* he that waiteth, and cometh to **the thousand three hundred and five and thirty days**." "**And sware by him that liveth for ever and ever**, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be **time no longer**:"
Dan. 8:27	"And **I Daniel** fainted, and was sick *certain* **days**; afterward I rose up, and did the king's business; and I was astonished at the vision, **but none understood *it***."	**Dan.** 12:8,9,10, 12:13	"And I heard, but **I understood not**: then said I, O my Lord, what *shall be* the end of these *things*?", "And he said, Go thy way, **Daniel**: for the words *are* closed up and sealed till the time of the end.", "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and **none of the wicked shall understand**; but the wise shall **understand**.", "But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the **days**."

The Language of the 7 Churches (Rev. 1:1-5:14 KJB) Parallel that of the New Jerusalem (Rev. 21:1-22:21 KJB); long chart			
The 7 Churches		**The New Jerusalem**	
Rev. 1:1,4,6, 3:21	"... which God [the Father] ...", "... him which is, and which was, and which is to come ...", "... his throne ...", "... God and his father ...", "... Father in his throne."	**Rev.** 21:5, 22:1,3	"... And he that sat upon the throne ...", "... throne of God [the Father] ..."
Rev. 1:1,2, 5,9 (x2)	"... Jesus Christ ..."	**Rev.** 22:16, 20,21	"... Jesus ...", "... Lord Jesus ...", "... Lord Jesus Christ ..."
Rev. 1:1	"... his angel ..."	**Rev.** 22:6,16	"... his angel ...", "... mine angel ..."
Rev. 1:1	"... servant ..."	**Rev.** 22:3,6	"... servants ..."
Rev. 1:2,9	"... testimony of Jesus Christ ..."	**Rev.** 22:16,18,20	"... I Jesus have sent mine angel to testify ...", "... For I testify ...", "... testifieth ..."
Rev. 1:3	"Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand."	**Rev.** 22:7,9	"Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.", "Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."
Rev. 1:3	"... the words of this prophecy ..."	**Rev.** 22:7,18,19	"... the sayings of the prophecy ...", "... the words of the prophecy ...", "... the words of the book of this prophecy ..."
Rev. 1:3	"... the time is at hand ..."	**Rev.** 22:10	"... the time is at hand ..."
Rev. 1:4(x2), 11,12,13,16, 20(x6), 2:1(x2), 3:1(x2), 4:5(x2), 5:1,5,6(x3)	"... seven ..."	**Rev.** 21:9 (x3)	"... seven ..."
Rev. 1:4, 4:5	"... seven Spirits [the Holy Spirit] ..."	**Rev.** 22:17	"... the Spirit [The Holy Spirit] ..."
Rev. 1:1,4	"... John ..."	**Rev.** 22:8	"... I John ..."
Rev. 1:4	"... Grace *be* unto you ..."	**Rev.** 22:21	"... The grace of our Lord Jesus Christ *be* with you all. ..."
Rev. 1:6	"... made us kings and priests ..."	**Rev.** 22:5	"... they shall reign ..."
Rev. 1:6	"... for ever and ever. ..."	**Rev.** 22:5	"... for ever and ever."
Rev. 1:6,7,18	"... Amen."	**Rev.** 22:20,21	"... Amen."
Rev. 1:7, 3:11	"Behold, he cometh with clouds ...", "... Behold, I come quickly ..."	**Rev.** 22:7,12,20	"Behold, I come quickly ...", "Behold, I come quickly ...", "Surely I come quickly ..."
Rev. 1:7	"... shall see him ..."	**Rev.** 22:4	"... shall see his face ..."
Rev. 1:7,11,20	"... the seven churches ..."	**Rev.** 22:16	"... in the churches ..."
Rev. 1:8,11	"... Alpha and Omega ..."	**Rev.** 21:6, 22:13	"... Alpha and Omega ..."
Rev. 1:8	"... the beginning and the ending ..."	**Rev.** 21:6, 22:13	"... the beginning and the end ..."
Rev. 1:9	"... your brother and companion ..."	**Rev.** 22:9	"... thy fellowservant and of thy brethren ..."
Rev. 1:11,20, 2:7,11,17, 23,29, 3:6,13,22	"... seven churches ...", "... seven churches ...", "... seven churches ...", "... the churches ...", "... the churches ...", "... the churches ...", "... the churches ...", "... the churches ...", "... the churches ...", "... the churches ..."	**Rev.** 18:23, 21:2,9,17, 22:16	"... the bride ...", "... the bride ...", "... the bride ...", "... the bride ...", "... in the churches ..."
Rev. 1:11,17	"... the first and the last ..."	**Rev.** 22:13	"... the first and the last ..."
Rev. 1:11	"... a book ..."	**Rev.** 22:7,9, 10,18,19	"... this book ...", "... the book ..."

Rev. 1:12, 13,20 (x2)	"... candlestick ..."	**Rev.** 22:5	"... candle ..."
Rev. 1:7 [end events]	"Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."	**Rev.** 22:11 [end events]	"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."
Rev. 1:1,2	"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:", "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."	**Rev.** 22:16	"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright *and* morning star."
Rev. 2:7, 11,17,26, 3:5,12,21	"To him that overcometh ...", "He that overcometh ...", "To him that overcometh ...", "And he that overcometh ...", "He that overcometh ...", "Him that overcometh ...", "To him that overcometh ..."	**Rev.** 21:7	"He that overcometh ..."
Rev. 2:7, 10,17,26, 3:5,12,21	"... will I give ...", "... I will give ...", "... will I give ...", "... will give him ...", "... will I give ...", "... I will not blot out his name ...", "... I will confess ...", "... will I make ...", "... will I write ...", "... I will write ...", "... will I grant ..."	**Rev.** 21:6	"... I will give ..."
Rev. 2:7, 11,17,26, 3:5,12,21	"... to eat of the tree of life ...", "... not be hurt of the second death ...", "... to eat of the hidden manna ...", "... a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.", "... power over the nations:", "... the morning star.", "... be clothed in white raiment ...", "... not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.", "... make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. ...", "... grant to sit with me in my throne ..."	**Rev.** 21:6,7	"... that is athirst of the fountain of the water of life freely.", "... shall inherit all things ..."
Rev. 2:7	"... tree of life ...", "... midst of the paradise of God."	**Rev.** 22:1,2	"... pure river of water of life, clear as crystal ...", "... either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations."
Rev. 2:11	"... the second death."	**Rev.** 20:6,14, 21:8	"... the second death ..."
Rev. 2:17	"... name ..."	**Rev.** 22:4	"... name ..."
Rev. 2:26	"... the nations ..."	**Rev.** 21:24,26	"... the nations ...", "... the nations ..."
Rev. 3:5	"... the book of life ..."	**Rev.** 21:27	"... the Lamb's book of life."
Rev. 3:8	"... no man can shut ..."	**Rev.** 21:25	"... shall not be shut ..."
Rev. 3:9	"... but do lie ..."	**Rev.** 21:8,27	"... all liars ...", "... or *maketh* a lie ..."
Rev. 3:12	"... the temple of my God ..."	**Rev.** 21:22	"... no temple therein: for the Lord God Almighty and the Lamb are the temple of it."
Rev. 3:12	"... the name of the city of my God, *which is* new Jerusalem ..."	**Rev.** 21:2,10	"... the holy city, new Jerusalem ...", "... that great city, the holy city, new Jerusalem ..."
Rev. 3:12	"... cometh down out of heaven from my God"	**Rev.** 21:2	"... coming down from God out of heaven ..."

Rev. 1:6, 4:9,11, 5:12,13	"... glory ...", "... glory ...", "... glory ...", "... glory ...", "... glory ..."	**Rev.** 21:11, 23,24,26	"... glory ...", "... glory ...", "... glory ...", "... glory ..."
Rev. 4:2	"... in the spirit ..."	**Rev.** 21:20	"... in the spirit ..."
Rev. 4:3	"... jasper ..."	**Rev.** 21:11,18,19	"... jasper ..."
Rev. 4:3	"... emerald ..."	**Rev.** 21:19	"... emerald ..."
Rev. 4:6	"... sea ..."	**Rev.** 21:1	"... sea ..."
Rev. 4:6	"... crystal ..."	**Rev.** 21:11, 22:1	"... crystal ...", "... crystal ..."
Rev. 4:6	"... eyes ..."	**Rev.** 21:4	"... eyes ..."
Rev. 5:5	"... the Root of David ..."	**Rev.** 22:16	"... the offspring of David ..."
Rev. 5:6,8, 12,13	"... the Lamb ..."	**Rev.** 21:9,14, 22,23,27, 22:1,3	"... the Lamb ..."
Rev. 5:8	"... vials ..."	**Rev.** 21:9	"... vials ..."
Rev. 5:10	"... we shall reign on the earth ..."	**Rev.** 22:5	"... they shall reign for ever and ever."
Rev. 5:14	"... worshipped him that liveth for ever and ever."	**Rev.** 22:8,9	"... worship ...", "... worship God ..."

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The Language of the 7 Seals (Rev. 6:1-8:1) Parallel that of the 1,000 Years (Rev. 20:1-15); long chart			
The 7 Seals (The Saints are forever sealed, and enter Heaven.)		**The 1,000 Years** (satan is sealed upon earth, for 1,000 years.)	
Rev. 6:1,3,5,7,9,12, 7:2,3,4,5,6,7,8, 8:1	"... seals ...", "...seal ...", "... seal ...", "... seal ...", "... seal ...", "... seal ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... seal ..."	**Rev.** 20:2,3	"... bound ...", "... shut him up ...", "... seal ..."
Rev. 6:1,16, 7:9,10,14,17	"... Lamb ...", "... Lamb ...", "... Lamb ...", "... Lamb ...", "... Lamb ...", "... Lamb ..."	**Rev.** 19:7,9	"... Lamb ...", "... Lamb ..."
Rev. 6:1,3,5,7,9,12, 8:1	"... opened ...", "... opened ...", "... opened ...", "... opened ...", "... opened ...", "... opened ...", "... opened ..."	**Rev.** 19:11, 20:12	"... opened ...", "... opened ...", "... opened ..."
Rev. 6:1,6,8, 7:11	"... four beasts ...", "... four beasts ...", "... four beasts ...", "... four beasts ..."	**Rev.** 19:4	"... four beasts ..."
Rev. 6:2	"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."	**Rev.** 19:11,14	"And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.", "And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean."
Rev. 6:2	"... a crown was given unto him ..."	**Rev.** 19:12	"... on his head *were* many crowns ..."
Rev. 6:2,4,5,8	"... horse ...", "... horse ...", "... horse ...", "... horse ..."	**Rev.** 19:11,19,21	"... horse ...", "... horse ...", "... horse ..."
Rev. 6:4	"And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."	**Rev.** 19:15,21	"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.", "And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh."

Rev. 6:8	"... Death, and Hell ..."	**Rev.** 20:13,14	"... death and hell ..."
Rev. 6:9	"... the testimony which they held:"	**Rev.** 19:10	"... I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."
Rev. 6:9	"... the souls of them that were slain for the word of God, and for the testimony which they held:"	**Rev.** 20:4	"... the souls of them that were beheaded for the witness of Jesus, and for the word of God ..."
Rev. 6:10, 7:2,10	"... cried with a loud voice, saying ...", "... he cried with a loud voice ...", "And cried with a loud voice, saying ..."	**Rev.** 19:17	"... cried with a loud voice, saying ..."
Rev. 6:10	"... O Lord, holy and true ..."	**Rev.** 19:11	"... called Faithful and True ..."
Rev. 6:10	"... judge ..."	**Rev.** 19:11, 20:12,13	"... judge ...", "... judged ...", "... judged ..."
Rev. 6:10	"... avenge our blood ..."	**Rev.** 18:20, 19:2	"... avenged you ...", "... avenged the blood of his servants ..."
Rev. 6:11	"... a little season ..."	**Rev.** 20:3	"... a little season ..."
Rev. 6:12	"... a great earthquake ..."	**Rev.** 16:18	"... a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great."
Rev. 6:14	"... every mountain and island were moved out of their places."	**Rev.** 16:20	"And every island fled away, and the mountains were not found."
Rev. 6:15, 16,17	"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;", "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:", "For the great day of his wrath is come; and who shall be able to stand?"	**Rev.** 19:17-21	"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;", "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.", "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.", "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.", "And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh."
Rev. 6:16,17	"... from the wrath of the Lamb ...", "... the great day of his wrath ..."	**Rev.** 19:15	"... he treadeth the winepress of the fierceness and wrath of Almighty God."
Rev. 17:3	"... servants ..."	**Rev.** 19:5	"... servants ..."
Rev. 17:3	"... sealed the servants of our God in their foreheads. ..."	**Rev.** 20:4	"... neither had received *his* mark upon their foreheads ..."
Rev. 7:4, 5,6,7,8	"... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ..."	**Rev.** 20:3, 4,5,6,7	"... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ...", "... thousand ..."

Rev. 7:4,9	"... the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.", "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;"	**Rev.** 20:8	"...Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea."
Rev. 7:4	"... an hundred *and* forty *and* four thousand of all the tribes of the children of Israel."	**Rev.** 21:12	"... names written thereon, which are *the names* of the twelve tribes of the children of Israel:"
Rev. 7:10	"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."	**Rev.** 19:1	"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:"
Rev. 7:11,12	"And all the angels stood round *about* the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,", "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen."	**Rev.** 19:4	"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia."
Rev. 7:15	"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."	**Rev.** 20:10	"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever."
Rev. 7:16,17	"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.", "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."	**Rev.** 21:4	"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."
Rev. 8:1	"And when he had opened the seventh seal, there was **silence in heaven about the space of half an hour**."	**Rev.** 21:6 **Ecc.** 3:17; **Psa.** 50:3	"And he said unto me, **It is done**. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.", "A time to rend, and a time to sew; **a time to keep silence**, and a time to speak;", "**Our God shall come**, **and shall not keep silence**: a fire shall devour before him, and it shall be very tempestuous round about him."

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The Language of the 7 Trumpets (Rev. 8:2-11:19) Parallel that of the 7 Last Plagues (Rev. 15:1-19:21); short chart					
Rev. 8:1-5 (encompassing verses), Rev. 8:6 introduces the 7 Trumpets; judgments of God that have been mingled **with mercy ;** "one third"; see also **GC (1911) 628.2**			Rev. 15:1-16:1 introduces the 7 Last Plagues; the judgments of God that are **without** mercy; **un**mingled **wrath**, See also **GC (1911) 627.3, 628.2**		
1st Trumpet	Rev. 8:7	"the earth"	**1st Plague**	Rev. 16:2	"the earth"
2nd Trumpet	Rev. 8:8-9	"the sea"	**2nd Plague**	Rev. 16:3	"the sea"
3rd Trumpet	Rev. 8:10-11	"the rivers", "the fountains of waters"	**3rd Plague**	Rev. 16:4-7	"the rivers", "the fountains of waters"
4th Trumpet	Rev. 8:12	"Sun", "Moon", "Stars"	**4th Plague**	Rev. 16:8-9	"Sun"

The 5th, 6th, & 7th Trumpets are called the 3 Woes, Rev. 8:13, 9:12, 11:14			The 1st, 2nd, 3rd, & 4th Last Plagues are <u>not</u> universal, see also GC (1911) 627.3-628.2		
5th Trumpet 1st Woe	**Rev.** 9:1-11,12	"darkened"	**5th Plague**	**Rev.** 16:10-11	"darkness"
6th Trumpet 2nd Woe	**Rev.** 9:12, 13-21, 11:1-14; also closing off the 5th, entering into the 6th is **Rev.** 10:1-11	"the great river Euphrates"	**6th Plague**	**Rev.** 16:12-16	"the great river Euphrates"
7th Trumpet 3rd Woe	**Rev.** 9:12, 10:7, 11:14,15-19; **1 Thes.** 4:15-17	"kingdoms"	**7th Plague**	**Rev.** 16:17-19:21	"kingdom", "kings of the earth"

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The Language of the 7 Trumpets (Rev. 8:2-11:19) Parallel that of the 7 Last Plagues (Rev. 15:1-19:21); long chart			
Introduction to The 7 Trumpets [mercy]		**Introduction to The 7 Last Plagues [no mercy]**	
Rev. 8:1	"And I saw ..."	**Rev.** 15:1	"And I saw ..."
Rev. 8:2	"... the seven angels ..."	**Rev.** 15:1	"... seven angels ..."
Rev. 8:3,4,5	**[Jesus]** "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.", "And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.", " And the angel took the censer, and filled it with fire of the altar, and cast it into the earth ..."	**Rev.** 15:3	**[Jesus]** "... the Lamb ..."
Rev. 8:2,6	"... seven trumpets ...", "... seven trumpets ..."	**Rev.** 15:1, 6,7; 16:1	"... seven last plagues ...", "... the seven plagues ...", "... seven golden vials full of the wrath of God ...", "... the seven plagues ...", "... the vials of the wrath of God ..."
Rev. 8:3,4	[Saints prayers are carried to Heaven by Angels, and placed into the Angels' [Jesus/Mediator] hand] "... prayers of all saints ...", "... with the prayers of the saints ..."	**Rev.** 15:2,3,4	[Prayers answered, victory of Saints, they stand directly now in the presence of God, the King of Saints in Heaven] "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.", "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.", "Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest."
Rev. 8:3,4	**[Mingled]** "... much incense, that he should offer *it* **<u>with</u>** the prayers of all saints ...", "... And the smoke of the incense, *which came* **<u>with</u>** the prayers of the saints ..."	**Rev.** 15:2	**[Mingled]** "And I saw as it were a sea of glass **<u>mingled with</u>** fire ..."
Rev. 8:2,3,4	"... before God ...", "... before the throne ...", "... before God ..."	**Rev.** 15:3,4	"... Lord God Almighty … King ...", "... before thee ..."
Rev. 8:3	"... golden ...", "... golden ..."	**Rev.** 15:6,7	"... golden ...", "... golden ..."
Rev. 8:4	"... the smoke ..."	**Rev.** 15:8	"... with smoke ..."
Rev. 8:5	"... fire ..."	**Rev.** 15:2,3	"... fire ..."
Rev. 8:5	"... and there were voices, ..."	**Rev.** 16:1,18	"And I heard a great voice out of the temple saying ...", "And there were voices, ..."

Rev. 8:5	"... and thunderings, ..."	**Rev.** 16:18	"... and thunders, ..."
Rev. 8:5	"... and lightnings, ..."	**Rev.** 16:18	"...and lightnings; ..."
Rev. 8:5	"... and an earthquake."	**Rev.** 16:18	"... and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great."
Rev. 8:5	"... cast *it* into the earth ..."	**Rev.** 16:1	"... pour out … upon the earth ..."
Rev. 8:6	"... the seven angels ..."	**Rev.** 16:1	"... the seven angels ..."
The 1st Trumpet		**The 1st Last Plague**	
Rev. 8:7	"The first angel ..."	**Rev.** 16:2	"And the first **[angel]** ..."
Rev. 8:7	"... sounded ..."	**Rev.** 16:2	"... poured ..."
Rev. 8:7	"... and there followed ..."	**Rev.** 16:2	"... and there fell ..."
Rev. 8:7	"... upon the earth ..."	**Rev.** 16:2	"... upon the earth ..."
Rev. 8:7	"... of trees ...", "... all green grass ..."	**Rev.** 16:2	"... the men ...", "... them which worshipped ..."
The 2nd Trumpet		**The 2nd Last Plague**	
Rev. 8:8	"And the second angel ..."	**Rev.** 16:3	"And the second angel ..."
Rev. 8:8	"... sounded ..."	**Rev.** 16:3	"... poured ..."
Rev. 8:8	"... into the sea ..."	**Rev.** 16:3	"... upon the sea ..."
Rev. 8:8	"... of the sea ..."	**Rev.** 16:3	"... and it **[the sea]** ..."
Rev. 8:8	"... became blood."	**Rev.** 16:3	"... became as the blood ..."
Rev. 8:8	"... had life, died; ..."	**Rev.** 16:3	"... every living soul died ..."
Rev. 8:9	"... in the sea ..."	**Rev.** 16:3	"... in the sea."
The 3rd Trumpet		**The 3rd Last Plague**	
Rev. 8:10	"And the third angel ..."	**Rev.** 16:4	"And the third angel ..."
Rev. 8:10	"... sounded ..."	**Rev.** 16:4	"... poured ..."
Rev. 8:10	"... upon the third part of the rivers ..."	**Rev.** 16:4	"... upon the rivers ..."
Rev. 8:10	"... and upon the fountains of waters;"	**Rev.** 16:4	"... and fountains of waters; ..."
Rev. 8:11	"... and the third part of the waters ...", "... of the waters ..."	**Rev.** 16:4	"... and they **[the rivers & waters]** ..."
Rev. 8:11	"... man men died ...", "... because they were made bitter."	**Rev.** 16:4	"... became blood."
The 4th Trumpet		**The 4th Last Plague**	
Rev. 8:12	"And the fourth angel ..."	**Rev.** 16:8	"And the fourth angel ..."
Rev. 8:12	"... sounded ..."	**Rev.** 16:8	"... poured ..."
Rev. 8:12	"... and the third part of the sun ..."	**Rev.** 16:8	"... the sun ..."
Rev. 8:12	"... stars ..."	**Rev.** 16:8	"... men ..."
The 5th Trumpet		**The 5th Last Plague**	
Rev. 9:2	"... a smoke out of the bottomless pit, as the smoke of a great furnace ...", "... smoke of the pit ..."	**Rev.** 15:8	"... the temple was filled with smoke from the glory of God ..."
Rev. 9:1	"And the fifth angel ..."	**Rev.** 16:10	"And the fifth angel ..."
Rev. 9:1	"... sounded ..."	**Rev.** 16:10	"... poured ..."
Rev. 9:1,2,11	"... the bottomless pit ...", "... the bottomless pit ...", "... the pit ...", "... the bottomless pit ..."	**Rev.** 16:10	"... his kingdom ..."
Rev. 9:2	"... darkened ..."	**Rev.** 16:10	"... full of darkness ..."
Rev. 9:8	"... their teeth were as *the teeth* of lions. ..."	**Rev.** 16:10	"... they gnawed their tongues for pain ..."
Rev. 9:3,5, 7,8,10	"... locusts ...", "...scorpion ...", "... locusts ...", "... horses ...", "... lions ...", "... scorpions ..."	**Rev.** 16:10	"... of the beast ..."
Rev. 9:11	"... a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon."	**Rev.** 16:11	"... the God of heaven ..." **[Opposing]**

The 6th Trumpet		The 6th Last Plague	
Rev. 9:13	"And the sixth angel ..."	**Rev.** 16:12	"And the sixth angel ..."
Rev. 9:13	"... sounded ..."	**Rev.** 16:12	"... poured ..."
Rev. 9:13	"... a voice from the four horns of the golden altar which is before God ..."	**Rev.** 15:6	"... came out of the temple ..."
Rev. 9:14	"... the great river Euphrates."	**Rev.** 16:12	"... the great river Euphrates; and the water thereof ..."
Rev. 9:16,17,18	"And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.", "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.", "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."	**Rev.** 16:14,16	"... to gather them to the battle of that great day of God Almighty.", "And he gathered them together into a place called in the Hebrew tongue Armageddon."
Rev. 9:17	"... them that sat on them, having breastplates of fire, and of jacinth, and brimstone ..."	**Rev.** 15:6	"... clothed in pure and white linen, and having their breasts girded with golden girdles. ..."
Rev. 9:17,19	"... horses ...", "... lions ...", "... serpents ..."	**Rev.** 16:13	"... like frogs ...", "... the dragon ...", "... the beast ..."
Rev. 9:17,18,19	"... out of their mouths issued ...", "... For their power is in their mouth ...", "... which issued out of their mouths."	**Rev.** 16:13	"... out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."
Rev. 9:18	"... these three ..."	**Rev.** 16:13	"... I saw three ..."
Rev. 9:20,21	"... the rest of the men ...", "... they ..."	**Rev.** 16:14	"... the kings of the earth and of the whole world, to gather them ..."
Rev. 9:20	"... these plagues ..."	**Rev.** 15:6	"... the seven plagues ..."
Rev. 9:20	"... devils ..."	**Rev.** 16:13,14	"... unclean spirits ...", "... the spirits of devils ..."
Rev. 9:20	"... nor walk:"	**Rev.** 16:15	"... lest he walk ..."
Rev. 9:21	"... their sorceries ..."	**Rev.** 16:14	"... the spirits of devils, working miracles ..."
Rev. 9:21	"... neither can see ..."	**Rev.** 16:15	"... he that watcheth ...", "... they see his shame ..."
Rev. 9:21	"... nor of their thefts."	**Rev.** 16:5	"... Behold, I come as a thief."
The 7th Trumpet		**The 7th Last Plague**	
Rev. 11:15	"And the seventh angel ..."	**Rev.** 16:17	"And the seventh angel ..."
Rev. 11:15	"... sounded ..."	**Rev.** 16:17	"... poured ..."
Rev. 11:15	"... in heaven ..."	**Rev.** 16:17	"... into the air ..."
Rev. 11:15	"... there were great voices in heaven ..."	**Rev.** 16:17	"... there came a great voice out of the temple of heaven, from the throne ..."
Rev. 11:15	"... saying ..."	**Rev.** 16:17	"... saying ..."
Rev. 11:15	"... The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever."	**Rev.** 16:17	"... It is done."

Rev. 11:16,17,18	"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,", "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.", "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."	**Rev.** 16:18	"And there were voices, ..."
Rev. 11:17,19	"... O Lord God Almighty, which art, and wast, and art to come ...", "... of God ..."	**Rev.** 16:19.21	"... before God ...", ".... God ..."
Rev. 11:18	"And the nations were angry ..."	**Rev.** 16:19	"And the great city was divided into three parts, and the cities of the nations fell ..."
Rev. 11:18	"... and thy wrath is come ..."	**Rev.** 16:19	"... and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."
Rev. 11:18	"... destroy the earth."	**Rev.** 16:20	"And every island fled away, and the mountains were not found."
Rev. 11:19	"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."	**Rev.** 16:18	"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great."
Rev. 11:19	"And the temple of God ..."	**Rev.** 15:5	"... the temple ..."
Rev. 11:19	"... was opened ..."	**Rev.** 15:5	"... was opened:"
Rev. 11:19	"... in heaven ..."	**Rev.** 15:5	"... in heaven ..."
Rev. 11:19	"... and there was seen ..."	**Rev.** 15:5	"And after that I looked, and behold ..."
Rev. 11:19	"... in his temple the ark of his testament ..."	**Rev.** 15:5	"... the temple of the tabernacle of the testimony ..."
Rev. 11:19	"... and there were lightnings ..."	**Rev.** 16:18	"... and thunders ..."
Rev. 11:19	"... and voices ..."	**Rev.** 16:18	"And there were voices ..."
Rev. 11:19	"... and thunderings ..."	**Rev.** 16:18	"... and thunders ..."
Rev. 11:19	"... and an earthquake ..."	**Rev.** 16:18	"... and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake, *and* so great."
Rev. 11:19	"... and great hail."	**Rev.** 16:21	"And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent ..."
Rev. 11:15	"... The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever."	**Rev.** 17:2,17,18	"... the kings of the earth ...", "... their kingdom ...", "... the kings of the earth ..."

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First 3 Branches of the Revelation Candlestick (basically Parallel in History, some overlapping)			**The 7 Churches (& times, may vary slightly)**	**The 7 Seals**	**The 7 Trumpets**
1st Advent (Jesus) →	History Between	2nd Advent (Jesus)	1. **Ephesus** (AD 31 – AD 100) 2. **Smyrna** (AD 100 – AD 323) 3. **Pergamos** (AD 323 – AD 508/538) 4. **Thyatira** (AD 508/538 – AD 1540's) 5. **Sardis** (AD 1540's – AD 1833/4) 6. **Philadelphia** (AD 1833/4 – AD 1844/88) 7. **Laodicea** (AD 1844/88 until End)	1st Seal – Gospel goes forward, AD 31 (Pentecost) **https://archive.org/details/cross-bow-enlightening-the-world** 6th Seal – Lisbon Earthquake, Nov. 1st, 1755 Dark Day – May, 19th, 1890 Stars Fall – Nov. 12-13th, 1833 **https://articles.adsabs.harvard.edu//full/1984JHAS...15....1C/0000001.000.html**	1st Trumpet – AD 31-70 **(power points)** **https://archive.org/details/the-seven-trumpets-of-revelation/The%20Seven%20Trumpets%20Of%20Revelation%20-%20Revelation%208vs2%20-%2011vs19%20Part%2001%20-%20Introduction%20A/** 7th Trumpet, contains the 7 Last plagues (see **Jos.** 6:1-27), **Rev.** 11:15,18 "wrath", **Rev.** 8:5, 15:1,7
The 7 Churches – **1 (Pentecost; AD 31)**,	2, 3, 4, 5, 6,	**7**			
The 7 Seals – **1 (Gospel Goes Forward in Victory, AD 31~)**,	2, 3, 4, 5, 6,	**7**			
The 7 Trumpets – **1 (Destruction Of Jerusalem, AD 31 – 70)**	2, 3, 4, 5, 6,	**7**			

In the 7th Trumpet is the 7 Last Plagues ("Gods' wrath") soon to be poured out (**Rev.** 11:18; **Jos.** 6:14-16 KJB), after which Jesus comes in the clouds (Holy Angels) of glory taking the saints upward and back home to Heaven with him (**Jhn.** 14:1-4; **1 Thes.** 4:13-18 KJB) where they enter into Judgment of (evil) Angels and unrepentant world (**1 Cor.** 6:2-3; **Dan.** 7:22c; **Rev.** 20:4 KJB) for 1,000 years, reigning with Jesus in glory, until such time as the need to return to earth to execute the Judgment (**Psa.** 149:1-9; **Rev.** 20:3-15; **Isa.** 24:22; **Zec.** 14:1-4 KJB, &c.)

The 7 Churches	The 7 Seals	The 7 Trumpets
Churches 1-3 say, "… He that hath an ear, let him hear what the Spirit saith unto the churches …", followed by, "… To him that overcometh …"	Seals 1-4 use, a "horse" of colour (white, red, black, pale) and a 'rider'	Trumpets 1-4 are not called "Woes"
Churches 4-7 say, "… he that overcometh …", followed by, "… He that hath an ear, let him hear what the Spirit saith unto the churches. …"	Seals 5-7 do not use the same imagery, but rather Sanctuary language	Trumpets 5-7 are called "Woes", and are specifically linked together (**Revelation** 8:13 KJB)
The 7 Churches address the spiritual condition in each church era/age, from beginning in the strength of God's love and faith of Jesus, followed by a slow degradation of the spiritual life, unto trusting in self but claiming to serve God. God gives reproofs and commendations, so that all may overcome their faults and sins.	The 7 Seals address the reaction to the Everlasting Gospel, in whether people accept unto complete redemption or reject unto damnation, even replacing it with 'another gospel' of their own making.	The 7 Trumpets address the natural & spiritual battles that take place in the world because of Jesus Christ, announce coming judgment, as well as a call for all people to come and worship God.

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Last 3 Branches of the Revelation Candlestick (basically Consecutive in History, from Jesus' 2nd Advent (at start of the 1,000 years) to the 3rd Advent (at close of the 1,000 years)		
2nd Advent of Jesus (at start of 1,000 years)	Between 2nd and 3rd Advents of Jesus (circa 1,000 years)	3rd Advent of Jesus (at close of 1,000 years)
The 7 Last Plagues	**1,000 Years**	**New Jerusalem, New Heavens & Earth**

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The Great Controversy (Rev. 12:1-14:20) - The Language of Jesus's Controversy Parallel that of satan's				
Michael / Jesus Controversy		**The War**	**Dragon / Satan Controversy**	
Texts	**Entity**	**Location / Office**	**Texts**	**Entity**
Rev. 12:7	Michael / Christ Who is like unto God?	Who is like unto?	**Rev.** 13:4	Beast / AntiChrist Who is like unto the Beast?
Rev. 12:7	Michael & his angels	War in Heaven	**Rev.** 12:7	Dragon & his angels
Rev. 12:11,13:8; **Gen.** 3:21, 4:4	"the Lamb"	War in the Garden of Eden on earth	**Rev.** 12:9,14,15, 20:2; **Gen.** 3:1,2,4,13,14	"that old serpent"
Rev. 12:13	"a man child"	War in Judah	**Rev.** 12:9,12	"the devil"
Rev. 12:10; **Luk.** 4:18, &c.	Power of His Christ / Anointed / Messiah	War in Canaan wilderness	**Rev.** 12:9; **Eze.** 28:14; **Luk.** 4:2,6, &c.	Power / Authority of Satan / Once Anointed Cherub
Rev. 12:10; **Rom.** 5:6; **1 Jhn.** 2:1	"Christ" Jesus / "Advocate"	War at Calvary (AD 31)	**Rev.** 12:10	"accuser"
Rev. 12:17; "... the seed ...", **Gen.** 3:15; **Gal.** 3:16; **Act.** 9:4-5, 22:7-8, 26:14-15	"remnant of her seed" body / children of obedience	War on / by the body members 1,260, 42 months, 3 ½ times (AD 538-1798)	**Rev.** 12:17; **Rev.** 12:14,15	"face of the serpent" body / children of disobedience

Jhn. 12:19; **1 Pet.** 2:21	"behold, the world is gone after him.", "Christ also suffered for us, leaving us an example, that ye should follow his steps"	World at War / Taking sides	**Rev.** 13:3; **Dan.** 11:43	"... all the world wondered after the beast.", "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps."
Exo. 3:2; **Mal.** 3:1; **Act.** 7:30,35,38	Eternal "Angel (messenger) of the LORD (Father)"	Angel (Messenger)	**Isa.** 14:12; **2 Pet.** 2:4	finite fallen "angel"
Exo. 15:3; **Isa.** 42:13; **Luk.** 14:31; **Rev.** 17:14, 19:11	"The LORD *is* a man of war: the LORD *is* his name."	Warrior	**Rev.** 13:4, 17:14, 19:19	"make war"
Jos. 5:13-15; **1 Pet.** 5:4; **Isa.** 9:6; **Dan.** 8:11,25, 9:25, 10:13,21, 11:22, 12:1; **Act.** 3:15, 5:31; **Heb.** 2:10; **Rev.** 1:5	"Captain", "Prince" (ruler), "Chief"	Prince / Chief	**Luk.** 11:15; **Dan.** 10:13,20; **Mat.** 9:34, 12:24; **Mar.** 3:22; **Jhn.** 12:31, 14:30, 16:11; **Rom.** 8:38; **Eph.** 2:2, 6:12; **Col.** 1:16, 2:15	"prince" (ruler), "chief"
Jhn. 1:1; **Act.** 10:36; **Heb.** 1:8-10	"God", "Lord"	God / god	**2 Cor.** 4:4; **Jdg.** 2:13	"god of this world", "Baal" (Lord)

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The Two Women (Rev. 12 & 17)			
The Pure, Clean, Woman (& parallels)		**The Impure, Unclean Woman (& parallels)**	
Rev. 12:1,2; also **1 Tim.** 2:9	"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:", "And she being with child cried, travailing in birth, and pained to be delivered.", "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;"	**Rev.** 17:1,2,3,4,5, 18:16	"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:", "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.", "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.", "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:", "And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.", "And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!"
Rev. 12:6,14	"... And the woman fled into the wilderness ...", "And to the woman were given two wings of a great eagle, that she might fly into the wilderness ..." (AD 538-1798)	**Rev.** 17:3	"So he carried me away in the spirit into the wilderness: and I saw a woman ..." (post AD 1798)
Rev. 12:17	"... the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."	**Rev.** 19:10	"... I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Rev. 14:8	"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."	**Rev.** 18:1,2,3	"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.", "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.", "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."
Rev. 12:1	"And there appeared a great wonder in heaven; a woman ..."	**Rev.** 12:3, 13:1, 17:3	"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.", "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.", "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads & ten horns."
Rev. 12:5	"And she brought forth a man child, who was to rule all nations with a rod of iron ..."	**Rev.** 19:15	"... he shall rule them with a rod of iron ..."
Rev. 12:6,14; also **Dan.** 7:25, 12:7; also **Luk.** 21:24	"... a thousand two hundred *and* threescore days.", " … a time, and times, and half a time ...", "... a time and times and the dividing of time ...", "... a time, times, and an half ...", "... the times of the Gentiles be fulfilled."	**Rev.** 11:2,3, 13:5	"... it is given unto the Gentiles ...", "... foot forty *and* two months ...", "... a thousand two hundred *and* threescore days ...", "... forty *and* two months."
Rev. 12:8, 21:27; also **Dan.** 12:1	"And prevailed not; neither was their place found any more in heaven.", "... but they which are written in the Lamb's book of life ...", "... every one that shall be found written in the book."	**Rev.** 13:8, 17:8, 20:11,12,15, 22:19; also **Dan.** 2:35	"... not written in the book of life of the Lamb slain from the foundation of the world.", "... whose names were not written in the book of life from the foundation of the world ...", "... and there was found no place for them.", "... the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.", "And whosoever was not found written in the book of life ...", "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.", "... that no place was found for them ..."
Rev. 12:11	"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."	**Rev.** 17:6,14, 20:4	"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ...", "... and the Lamb shall overcome them ...", "And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God ..."

Rev. 14:2	"... many waters ..."	**Rev.** 17:1	"... many waters ..."
Rev. 14:4	"... virgins ..."	**Rev.** 17:5	"... harlots ..."
Rev. 14:7	"... hour ..."	**Rev.** 17:12, 18:10,17,19	"... hour ..."
Rev. 14:7	"... his judgment is come ..."	**Rev.** 18:10	"... is thy judgment come."
Rev. 14:8	"... Babylon is fallen, is fallen, that great city ..."	**Rev.** 18:10	"... Alas, alas, that great city Babylon, that mighty city! ..."
Rev. 14:10, 16:19, 18:6	"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:", "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.", "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."	**Rev.** 14:8, 17:2,4	"... because she made all nations drink of the wine of the wrath of her fornication.", "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.", "... having a golden cup in her hand full of abominations and filthiness of her fornication:"
Rev. 14:1, 15:4, 16:9, 19:12,13,16, 22:4	"... having his Father's name written in their foreheads.", "Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy ...", "... the name of God ...", "... he had a name written, that no man knew, but he himself.", "... his name is called The Word of God.", "... a name written, KING OF KINGS, AND LORD OF LORDS.", "... his name *shall be* in their foreheads."	**Rev.** 13:1, 14:9,11, 15:2, 17:5	"... upon his heads the name of blasphemy.", "... forehead ...", "... the mark of his name ...", "... his name ...", "And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."
Rev. 14:14, 19:12	"... the Son of man, having on his head a golden crown ...", "...on his head *were* many crowns ..."	**Rev.** 9:7, 12:13, 13:1	"... on their heads *were* as it were crowns like gold ...", "... even crowns upon his heads.", "... upon his horns ten crowns ..."
Rev. 7:4	"And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel."	**Rev.** 9:16	"And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them."

The Three Angels Messages **Rev.** 14:6,7,8,9,10,11,12; also **Dan.** 11:2	"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,", "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.", "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.", "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,", "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:", "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.", "Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.", "And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia ..."	The Three fallen Angels Messages **Rev.** 16:13,14; also **Dan.** 11:3,4	"And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.", "For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.", "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.", "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."
The Fourth Angels Message [Come out and receive not the Mark of the Beast, but the Seal of the Living God, and Live Forever, a Death decree from God, from the North and East; True King of the North] **Rev.** 18:1,2,3, 15:2; also **Dan.** 11:2	"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.", "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.", "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.", "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.", "... in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia."	The Fourth fallen Angels message [Come together in Babylon the Great and receive the Mark of the Beast or die, death decree from Satan, & the Beast (body of Leopard, Grecian philosophy), from the South and West; false King of the North] **Rev.** 13:15,16,17, 17:12,13,17; also **Dan.** 11:3	"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.", "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:", "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.", "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.", "These have one mind, and shall give their power and strength unto the beast.", "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.", "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.", "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

APPENDIX 3

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Calvary / Cross Type & End-Time Anti-Type Compared

TYPE – Calvary & Cross	ANTI-TYPE – Final Events (Second Advent)
Jesus dies, and an Earthquake (1st) occurs – **Matthew** 27:51-52(a)	Great Lisbon Earthquake (AD Nov. 1st 1755) – **Revelation** 6:12
Sun was Darkened – **Luke** 23:45	Sun was Darkened (AD May 19th 1780) – **Revelation** 6:12
There was a great apostacy, a falling away from Christ Jesus from the many that originally followed – **Mark** 15:29; **Luke** 2:34, 23:39; **Matthew** 27:41; **Mark** 15:31	Stars of Heaven Fell (AD Nov. 12-13th 1833) – **Revelation** 6:13 https://archive.org/details/astronomical-content-of-north-american-plains-indian-calendars-by-von-del-chambe
Silence in Heaven – **Isaiah** 63:3; **Hebrews** 1:3	Silence In Heaven – **Psalms** 33:22, 50:3, 83:1; **Isaiah** 65:6; **Daniel** 12:1; **Luke** 13:25, 22:53; **Hebrews** 3:6, 10:23; **Revelation** 2:25, 3:10, 8:1, 10:7, 15:8, 17:12, 22:11-12
Darkness over the Land – **Matthew** 27:45; **Mark** 15:33; **Luke** 23:44	Darkness Over the Land – **Revelation** 16:10
Men Hid Themselves From Jesus, and Turned Back – **Luke** 23:48	Men Hide themselves – **Revelation** 16:15-16, 18:9-10,19
Temple Service Ceases – **Matthew** 27:51; **Mark** 15:38; **Luke** 23:45	Temple services ceased – **Revelation** 8:5, 10:7, 15:8, 16:17
Disciples go through period of trouble in that they appear to be forsaken of Heaven – **Matthew** 27:43,46; **Mark** 15:34	Disciples go through period of trouble in that they appear forsaken of Heaven – **Genesis** 32:1-32; **Jeremiah** 30:7
A Glorious Light From Heaven Encircles the Cross – **Psalms** 8:5, 21:1-13, 57:11, 72:17-20, 97:6; **Isaiah** 2:10,19,21; **Hebrews** 2:9	Glorious Light From Heaven Encircles Saints – **Philippians** 3:21
Jesus comes down, but is at first hidden away from the sight of His disciples for a time or season – **Matthew** 27:60-66; **Mark** 15:46; **Luke** 23:53-55; **John** 19:41-42	Jesus starts to come down, but is at first hidden away from the sight of His disciples for a time or season (Leaves the Most Holy Place) – **Isa.** 59:17; **Rev.** 19:16 (change garments, Priestly to Kingly)
Angels start coming down from Heaven – **Matthew** 28:2-3; **Luke** 24:4; **Mark** 16:5; **John** 12:12	Angels start coming down from heaven – **Revelation** 15:1,6-8, 16:1
There is another massive earthquake – **Matthew** 28:2	There is another Massive Final Earthquake that shakes the whole world – **Isaiah** 2:19,21, 13:13; **Joel** 3:6; **Haggai** 2:6,21; **Hebrews** 12:26
A special resurrection takes place – **Matthew** 27:52-53	A special Resurrection takes place – **Daniel** 12:2,12; **Matthew** 26:64; **Mark** 14:62; **Revelation** 1:7, 14:13
Jesus appears glorified to His disciples – **Matthew** 28:9; **Mark** 16:9,12-14; **Luke** 24:15-49; **John** 20:13-31	Jesus appears glorified to His disciples – **Matthew** 16:27, 25:31; **Mark** 8:38; **Luke** 9:26
Angels appear with Jesus in Glory – **Matthew** 28:2,5; **Mark** 16:5; **Luke** 24:4,51; **John** 20:12; **Acts** 1:9-11	Angels appear with Jesus in Glory – **2 Thessalonians** 1:7-10; **Jude** 1:14-15
A cloud – **1 Kings** 18:43-46, **Ezekiel** 1:4; **Isaiah** 19:1; **Acts** 1:9-11	A cloud – **Isaiah** 19:1; **Ezekiel** 1:4; **Matthew** 24:30, 26:64; **Mark** 13:26, 14:62; **Acts** 1:9-11; **1 Thessalonians** 4:17; **Revelation** 1:7
Jesus returns to Heaven with trophies of the specially resurrected – **Psalms** 24:1-10, 68:18; **Ephesians** 4:8	Jesus returns to Heaven with trophies of the resurrected – **Psalms** 24:1-10; **John** 14:1-4; **1 Thessalonians** 4:14

APPENDIX 4

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The Test – Will you pass the first time? (No cheating)

The Test				
Existed before in Heaven, before coming to earth	a “mystery” surrounds his Gospel	30 Year period	Had a 3 ½ Year timeframe that is spoken of in the prophecy of Scripture, that came after the 30 year period	At the end of that 3 ½ Year timeframe*, He was taken captive
the Head of a Body was killed by the State, and by very zealous people who cared not what God wanted	after a period of time would pass, the Head of the Body was to live again	part of His many titles, would include partly, “Christ ...”, “Rock ...”, “Foundation ...”, “... Root ...”, “... Branch ...”, “Prince ...”, “Son ...”, “Father ...” [having “children ...”], “King”, “Lord ...” and “God ...”	would go down to Egypt	would sit / ride atop a beast
would enter Jerusalem / Glorious Land	He would have followers of many kinds of people	would have “sheep” or flock	would be above the “waters”	would speak “dark sayings”
would do many “miracles”	taken up a war / great controversy	would come with the “spirit”	a day would come when he would be “revealed”	A question surrounds him, “Who is like unto...” him?
The “Man of …”				
Who am I? (Do not read beyond this line before answering.)				

The Answer				
Psa. 90:2, 93:2; **Mic.** 5:2; **Jhn.** 8:58	**1 Tim.** 3:16; **Rom.** 11:25; **Eph.** 6:19; **Rev.** 10:7	**Luk.** 3:23	**Dan.** 9:27; **Heb.** 2:3	**Mat.** 26:46-57; **Mar.** 14:42-53; **Luk.** 22:47-54; **Jhn.** 18:2-13
Mat. 27:26,50; **Mar.** 15:15,37; **Luk.** 23:24,25,46; **Jhn.** 19:16,30; **Act.** 2:23,36, 3:15, 4:10; **1 Cor.** 2:8; **2 Cor.** 13:4	**Mar.** 16:6; **Jhn.** 20:9; **Act.** 26:23	**Christ**: **Mat.** 1:1 **Rock**: **1 Cor.** 10:4 **Foundation**: **1 Cor.** 3:11 **Root**: **Rev.** 5:5, 22:16 **Branch**: **Jer.** 23:5, 33:15; **Zec.** 3:8, 6:12 **Prince**: **Dan.** 8:11,25, 9:25, 10:13,21, 11:22, 12:1; **Isa.** 9:6; **Act.** 3:15, 5:31; **Rev.** 1:5 **Son**: **Mat.** 16:16 **Father**: **Isa.** 9:6, 8:18; **Heb.** 2:13 **King**: **Mat.** 2:2 **Lord [LORD]**: **1 Cor.** 12:3 **God**: **Tit.** 2:13	**Hos.** 11:1; **Mat.** 2:15	**Zec.** 9:9; **Mat.** 21:5,7; **Mar.** 11:7; **Luk.** 19:35; **Jhn.** 12:15
Mat. 19:1; **Mar.** 11:11; **Jhn.** 3:22	**Mat.** 4:25, 8:18, **Jhn.** 12:9,19	**Psa.** 77:20, 80:1; **Eze.** 34:11,12,31; **Luk.** 15:6; **Jhn.** 10:3,14,27, 21:15,16,17	**Job** 9:8; **Psa.** 29:3; **Mat.** 14:25-33; **Mar.** 6:48-51; **Jhn.** 6:19-21 [**Gen.** 1:2]	**Psa.** 49:4, 78:2; **Pro.** 1:6; **Eze.** 17:2; **Mat.** 13:34; **Mar.** 4:13,34, see also "mystery[ies]" **Mat.** 13:11; **Mar.** 4:11; **Luk.** 8:10; **Rom.** 11:25, 16:25; **1 Cor.** 2:7, 4:1, 13:2, 14:2, 15:51; **Eph.** 1:9, 3:3,4,5,9, 5:32, 6:19; **Col.** 1:26,27, 2:2, 4:3; **2 Thes.** 2:7; **1 Tim.** 3:9,16; **Rev.** 1:20, 10:7, 17:5,7. See also "riddle" in **Num.** 12:8; **Jdg.** 14:12-19. See also "hard questions" in **1 Kin.** 10:1; **2 Chr.** 9:1. "...take up a parable … a taunting proverb..." **Hab.** 2:6. To speak in proverbs is to speak in symbols, **Jhn.** 16:29 "His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.", thus, as it is written, **Pro.** 25:2 "[It is] the glory of God to conceal a thing: but the honour of kings [is] to search out a matter."
Jhn. 7:31	**Exo.** 15:3; **Isa.** 42:13; **Luk.** 14:32; **Rev.** 17:14	**Rom.** 8:9; **1 Pet.** 1:11	"revelation" **1 Pet.** 1:13; "coming" **2 Thes.** 2:8	**Dan.** 12:1; **Exo.** 15:11; **1 Kin.** 8:23; **Psa.** 71:19; **Deu.** 33:26; **2 Chr.** 6:14; **Job** 36:22; **Psa.** 35:10, 86:8, 89:8, 113:5; **Jer.** 10:6-7; **Mic.** 7:18
2 Tim. 3:17				
Was the answer given, correct? Ok, keep reading …				

The "other" Answer				
Isa. 14:12; **Rev.** 12:7,8,9	**2 Thes.** 2:7; **Gal.** 1:6-9; **Rev.** 17:5	**Dan.** 7:25, 12:7,11,12; **Rev.** 11:2,3, 12:6,14, 13:5; **Luk.** 21:24	**Dan.** 7:25, 12:7,11,12; **Rev.** 11:2,3, 12:6,14, 13:5; **Luk.** 21:24	**Rev.** 13:10
Rev. 13:3,12 **Rev.** 11:7-8	**Dan.** 11:40(b.); **Rev.** 13:3,12, 17:11	Anti-Christ & False **Christs**: **1 Jhn.** 2:18,22, 4:3; **2 Jhn.** 1:7 **Rock**: **Deu.** 32:31,37 **Foundation**: **Job** 22:16; **Jer.** 51:24-26 **Root**: **Mal.** 4:1 **Branch**: **Isa.** 14:19; **Mal.** 4:1 **Prince**: **Mat.** 9:34, 12:24; **Mar.** 3:22; **Jhn.** 12:31, 14:30, 16:11; **Eph.** 2:2, 6:12; **Col.** 1:16, 2:15; **Jud.** 1:6 **Son**: **Jhn.** 17:12; **2 Thes.** 2:3 **Father**: **Jhn.** 8:44; **Eph.** 2:2, 5:6; **Col.** 3:6; **Act.** 13:10 **King**: **Rev.** 9:11 **Lord [Baal]**: **Num.** 22:41; **Rom.** 11:4 **God**: **2 Cor.** 4:4; **Eze.** 28:9	**Dan.** 11:40-42	**Rev.** 17:3
Dan. 11:41,45	**Dan.** 11:43; **Rev.** 13:3	**Jhn.** 10:26	**Rev.** 17:1,15; **Isa.** 14:14-15; **Jer.** 51:13	"dark sentences" **Dan.** 8:23; **Rev.** 17:5
Act. 8:10; **Rev.** 13:14, 16:14, 19:20; **2 Tim.** 3:8, **Job** 1:16,19	**Rev.** 13:4, 17:14, 19:19	**1 Jhn.** 4:3	"revealed" **2 Thes.** 2:3,6,8	**Rev.** 13:4
2 Thes. 2:3				
Did you see the counterfeit? One must be very careful, so as not to be fooled.				

APPENDIX 5

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Letter values, Hebrew, Greek, Latin, English

Hebrew Gematria Letter-Number Table			
Hebrew Letter	**Hebrew Name of Letter**	**Psalms Location**	**Hebrew Gematria Value**
א	Aleph	Psalms 119:1-8 KJB	1
ב	Beth	Psalms 119:9-16 KJB	2
ג	Gimel	Psalms 119:17-24 KJB	3
ד	Daleth	Psalms 119:25-32 KJB	4
ה	He	Psalms 119:33-40 KJB	5
ו	Vau	Psalms 119:41-48 KJB	6
ז	Zain	Psalms 119:49-56 KJB	7
ח	Cheth	Psalms 119:57-64 KJB	8
ט	Teth	Psalms 119:65-72 KJB	9
י	Jod	Psalms 119:73-80 KJB	10
כ	Caph	Psalms 119:81-88 KJB	20
ל	Lamed	Psalms 119:89-96 KJB	30
מ	Mem	Psalms 119:97-104 KJB	40
נ	Nun	Psalms 119:105-112 KJB	50
ס	Samech	Psalms 119:113-120 KJB	60
ע	Ain	Psalms 119:121-128 KJB	70
פ	Pe	Psalms 119:129-136 KJB	80
צ	Tzaddi	Psalms 119:137-144 KJB	90
ק	Koph	Psalms 119:145-152 KJB	100
ר	Resh	Psalms 119:153-160 KJB	200
ש	Schin	Psalms 119:161-168 KJB	300
ת	Tau	Psalms 119:169-176 KJB	400
ך	Caph (Final)	Psalms 119:81-88 KJB	500
ם	Mem (Final)	Psalms 119:97-104 KJB	600
ן	Nun (Final)	Psalms 119:105-112 KJB	700
ף	Pe (Final)	Psalms 119:129-136 KJB	800
ץ	Tzaddi (Final)	Psalms 119:137-144 KJB	900

Greek Isopsephic Letter-Number Table					
Lower Case Greek	**Upper Case Greek**	**Greek Letter Name**	**Transliteration**		**Isopsephic Value**
α	Α	Alpha	a	A	1
β	Β	Beta	b	B	2
γ	Γ	Gamma	g	G	3
δ	Δ	Delta	d	D	4
ε	Ε	Epsilon	e	E	5
F | ϛ	F | Ϛ	Digamma | Stigma	w | st	W | ST	6
ζ	Ζ	Zeta	z	Z	7
η	Η	Eta	ē	Ē	8
θ	Θ	Theta	th	TH	9
ι	Ι	Iota	i	I	10
κ	Κ	Kappa	k	K	20
λ	Λ	Lambda	l	L	30
μ	Μ	Mu	m	M	40
ν	Ν	Nu	n	N	50
ξ	Ξ	Xi	x	X	60
ο	Ο	Omicron ("O" small - micron)	o	O	70
π	Π	Pi	p	P	80
ϙ	Ϙ	Koppa	q	Q	90
ρ	Ρ	Rho	r	R	100
σ | ς (Ending)	Σ	Sigma	s	S	200
τ	Τ	Tau	t	T	300
υ	Υ	Upsilon	y	Y	400
φ	Φ	Phi	ph	PH	500
χ	Χ	Chi	ch	CH	600
ψ	Ψ	Psi	ps	PS	700
ω	Ω	Omega ("O" large – mega)	ō	Ō	800
ϡ	Ϡ	Sampi	ts	TS	900

Latin Numeric Letter-Number Table		
Latin Letter/Numeral	**Latin Name of Numeral**	**Latin Numeric Value**
I	Unus	1
V; * “U” = “V” in Latin.	Quinque	5
X	Decem	10
L	Quinquaginta	50
C	Centum	100
D	Quingenti	500
M; also “cIↃ”	Mille	1000

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English/Roman Letter-Number Table					
Lower Case (Miniscule)	**Upper Case (Capital/Uncial)**	**Value (Ordinal)**	**Value (Standard)**	**Value (Base 6)**	**Value (Other)**
a	A	1	1	6	1
b	B	2	2	12	2
c	C	3	3	18	3
d	D	4	4	24	4
e	E	5	5	30	5
f	F	6	6	36	6
g	G	7	7	42	7
h	H	8	8	48	6
i	I	9	9	54	5
j	J	10	10	60	4
k	K	11	20	66	3
l	L	12	30	72	2
m	M	13	40	78	1
n	N	14	50	84	1
o	O	15	60	90	2
p	P	16	70	96	3
q	Q	17	80	102	4
r	R	18	90	108	5
s	S	19	100	114	6
t	T	20	200	120	7
u	U	21	300	126	6
v	V	22	400	132	5
w	W	23	500	138	4
x	X	24	600	144	3
y	Y	25	700	150	2
z	Z	26	800	156	1

APPENDIX 6

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Names, Titles, Offices of Christ Jesus (KJB)

Adam	**1 Cor.** 15:45	**bright and morning star**	**Rev.** 22:16	**Cyrus**	**Isa.** 45:1	**finisher of our faith**	**Heb.** 12:2
advocate	**1 Jhn.** 2:1	**brightness of his (Father's) glory**	**Heb.** 1:3	**David**	**Jer.** 30:9; **Eze.** 37:24-25; **Hos.** 3:5	**first and the last**	**Rev.** 1:17, 2:8, 22:13
alien	**Psa.** 69:8	**brother (step by marriage) of James, Joses, and of Juda, and Simon**	**Mar.** 6:3	**daysman**	**Job** 9:33	**first begotten of the dead**	**Rev.** 1:5
Almighty	**Gen.** 17:1; **Rev.** 1:8; **Mat.** 28:18	**bundle of myrrh**	**Son.** 1:13	**Dayspring**	**Luk.** 1:78	**firstborn**	**Mat.** 1:25
Alpha And Omega	**Rev.** 1:8,11, 21:6, 22:13	**burnt offering**	**Gen.** 22:2	**day star**	**2 Pet.** 1:19	**firstborn from the dead**	**Col.** 1:18
Amen	**Rev.** 3:14	**camphire**	**Son.** 1:14	**'delight'**	**Psa.** 37:4	**firstborn of every creature**	**Col.** 1:15
Angel	**Isa.** 63:9; **Mal.** 3:1 (HOT)	**Captain of the Host of the LORD**	**Jos.** 5:14	**Deliverer**	**Rom.** 11:26	**flesh**	**Jhn.** 1:14
Angel of the LORD	**Zec.** 3:1	**captain of their salvation**	**Heb.** 2:10	**the desire of all nations**	**Hag.** 2:7	**forerunner**	**Heb.** 6:20
Anointed	**Psa.** 2:2, 45:7	**carpenter**	**Mar.** 6:3	**dew**	**Hos.** 14:5	**foundation**	**Isa.** 28:16
Apostle	**Heb.** 3:1	**carpenter's son**	**Mat.** 13:55	**diadem**	**Isa.** 62:3	**fountain**	**Zec.** 13:1
apple tree	**Son.** 2:3	**certain (palmoniy, wonderful numberer)**	**Dan.** 8:13	**door**	**Jhn.** 10:9	**Friend of publicans and sinners**	**Mat.** 11:19
archangel	**1 Thes.** 4:16; **Jud.** 1:9	**chief corner stone**	**Eph.** 2:20	**door of the sheep**	**Jhn.** 10:2,7	**gate**	**Luk.** 13:24
ark	**Psa.** 40:8; **2 Sam.** 6:6	**chief Shepherd**	**1 Pet.** 5:4	**eagle**	**Deu.** 32:11	**Gift of God**	**Jhn.** 4:10
Arm of the LORD	**Isa.** 51:9	**child**	**Isa.** 9:6; **Rev.** 12:5	**elect**	**Isa.** 42:1	**Glorious LORD**	**Isa.** 33:21
author of eternal salvation	**Heb.** 5:9	**chosen**	**Mat.** 12:18; **Luk.** 23:35	**Emmanuel**	**Mat.** 1:23	**Glory of the LORD**	**Isa.** 40:5
author and finisher of *our* faith	**Heb.** 12:2	**Christ**	**Mat.** 1:16, 2:4; **1 Jhn.** 2:22	**'enlightenment'**	**Psa.** 18:28	**God**	**Jhn.** 1:1; **Heb.** 1:8
babe	**Luk.** 2:16	**Christ of God**	**Luk.** 9:20	**ensign of the people**	**Isa.** 11:10	**gold**	**Son.** 5:11
Beautiful gate	**Act.** 3:2,10	**'comforter'**	**Psa.** 23:4	**'eternal'**	**Jhn.** 8:35	**good**	**Nah.** 1:7
beginning and the end	**Rev.** 22:13	**'consists'**	**Col.** 1:17	**eternal life**	**1 Jhn.** 1:2, 5:20	**good shepherd**	**Jhn.** 10:11,14
beginning of the creation of God	**Rev.** 3:14	**consolation of Israel**	**Luk.** 2:25	**Everlasting Father**	**Isa.** 9:6	**governor**	**Mat.** 2:6
beloved	**Eph.** 1:6	**cornerstone**	**Psa.** 118:22; **Eph.** 2:20; **1 Pet.** 2:7	**express image**	**Heb.** 1:3	**gracious**	**1 Pet.** 2:3
beloved Son	**Mat.** 17:5; **Mar.** 1:11; **Luk.** 20:13	**Counsellor**	**Isa.** 9:6	**faithful**	**Deu.** 7:9	**great high priest**	**Heb.** 4:14
Bishop	**1 Pet.** 2:25	**curse**	**Gal.** 3:13	**faithful and true witness**	**Rev.** 3:14	**great prince**	**Dan.** 12:1
blessed	**Psa.** 28:6	**Cursed**	**Gal.** 3:13	**Faithful and True**	**Rev.** 19:11	**great shepherd**	**Heb.** 13:20
Branch of the LORD	**Isa.** 4:2	**covenant ... of life and peace**	**Mal.** 2:5	**faithful witness**	**Rev.** 1:5	**green fir tree**	**Hos.** 14:8
Branch of righteousness	**Jer.** 33:15	**covenant of the people**	**Isa.** 42:6	**'father'**	**Isa.** 8:16,18; **Heb.** 2:13	**guide**	**Psa.** 48:14
bread of God	**Jhn.** 6:33	**covert**	**Isa.** 32:2	**fatted calf**	**Luk.** 15:23	**habitation**	**Psa.** 91:9
bread of life	**Jhn.** 6:35,48	**Creator**	**Ecc.** 12:1; **Jhn.** 1:1-3	**'feeder'**	**Isa.** 40:11	**harmless**	**Heb.** 7:26
bridegroom	**Mat.** 9:15	**creditor**	**Luk.** 7:41	**Fellow (Father)**	**Zec.** 13:7	**head over all things to the church**	**Eph.** 1:22, 4:15, 5:23

head of the corner	Act. 4:11; 1 Pet. 2:7	JAH	Psa. 68:4	liberty	Isa. 61:1	merciful	Exo. 34:5
heir of all things	Heb. 1:2	Jealous God	Exo. 20:5, 34:14	Life	Jhn. 14:6; Col. 3:4	messenger	Mal. 2:7
help	Psa. 33:20, 40:17	JEHOVAH	Isa. 26:4	'life sustaining'	Psa. 36:9	messenger of the covenant	Mal. 3:1
hen	Mat. 23:37; Luk. 13:34	Jehovahjireh	Gen. 22:14	Light	Jhn. 1:9	Messiah	Dan. 9:25,26
heritage	Isa. 58:14	Jehovahnissi	Exo. 17:15	light of the world	Jhn. 8:12	Messias	Jhn. 1:21
Highest	Psa. 18:13	Jehovahshalom	Jdg. 6:24	lily of the valleys	Son. 2:1	Michael	Dan. 10:13,21, 12:1; Jud. 1:9; Rev. 12:7
high priest	Heb. 2:17	Jerusalem	Son. 6:4	Lion of the tribe of Juda	Rev. 5:5	mighty God	Isa. 9:6
holy, he that is true	Rev. 3:7	JESUS	Mat. 1:21	Living God	1 Tim. 3:15	Mighty One	Isa. 60:16
holy child	Act. 4:27,30	Jesus of Nazareth	Mat. 26:71	'Living One'	Rev. 1:18	minister	Heb. 8:2
Holy, Holy, Holy	Isa. 6:3	joy	Psa. 16:11	Living Stone	1 Pet. 2:4	morning star	Rev. 22:16
Holy One	Act. 3:14; Psa. 16:10	Judah	Rev. 5:5	living water	Jhn. 4:10-11	most high	Gen. 14:18
Holy One of God	Mar. 1:24	Judge	Act. 10:42; 2 Tim. 4:8	longsuffering	Exo. 34:6	Nazarene	Mat. 2:23
Holy One of Israel	Isa. 41:14	Judge of Israel	Mic. 5:1	LORD	Zec. 3:2	offspring of David	Rev. 22:16
holy thing	Luk. 1:35	just	Deu. 32:4	Lord	2 Pet. 2:20	ointment	Son. 1:3
honeycomb	Son. 4:11	Just One	Act. 7:52	LORD OUR RIGHTEOUSNESS	Jer. 23:6	one brought up (with the Father)	Pro. 8:30
Hope	1 Tim. 1:1	King	Zec. 9:9; Mat. 21:5	lord of all	Act. 10:36	only begotten of the father	Jhn. 1:14
hope of glory	Col. 1:27	King of Israel	Jhn. 1:49	Lord of Glory	1 Cor. 2:8	only begotten son	Jhn. 3:16
Hope of Israel	Act. 28:20	KING of Kings	Rev. 17:14	Lord of lords	Rev. 17:14, 19:16	only begotten Son of God	Jhn. 3:18
horn of salvation	Luk. 1:69	KING of KINGS, AND LORD OF LORDS	Rev. 19:16	LORD's goat	Lev. 16:9	our Lord	Rom. 1:3
husband	Isa. 54:5	King of saints	Rev. 15:3	love	1 Jhn. 4:8,16	our Saviour	Tit. 2:13
I AM	Jhn. 8:58; Exo. 3:14	King of the Jews	Mat. 27:11	lovely	Son. 5:16	OUR RIGHTEOUSNESS	Jer. 23:6
I AM THAT I AM	Exo. 3:14	ladder	Gen. 28:12; Jhn. 1:51	man	Act. 17:31	'our song'	Rev. 15:3
image of God	2 Cor. 4:4	Lamb	Rev. 13:8	man child	Rev. 12:5	Power of God	1 Cor. 1:24
Immanuel	Isa. 7:14, 8:8	Lamb of God	Jhn. 1:29	man is the Lord from heaven	1 Cor. 15:48	Passover	1 Cor. 5:7
inheritance	Eze. 44:28	Lamb slain from the foundation of the world	Rev. 13:8; 5:6,12	man of sorrows	Isa. 53:3	perfect	Mat. 5:48
invisible	Heb. 11:27	lamb without blemish	1 Pet. 1:19	Master	Mat. 8:19, 23:8	plant of renown	Eze. 34:29
Israel	Hos. 11:1; Mat. 2:13-15,19-21	last Adam	1 Cor. 15:45	mediator of the new testament	Heb. 9:15	polished shaft	Isa. 49:2
it	Rev. 12:4	lawgiver	Isa. 33:22; Jam. 4:12	mediator	1 Tim. 2:5	power of God	1 Cor. 1:24
Jacob	Isa. 41:8, 44:1,5	leader and commander	Isa. 55:4	'meditation'	Psa. 63:6	Preacher	Ecc. 1:1-2

Precious corner stone	**1 Pet.** 2:6	**Rod**	**Isa.** 11:1	**Son of man**	**Dan.** 7:13; **Mat.** 8:20	**'ussher' (of the Garden)**	**Gen.** 2:5-21
priest	**Heb.** 4:14	**roe**	**Son.** 2:9	**son of Mary**	**Mar.** 6:3	**Vine**	**Jhn.** 15:1
prince of the covenant	**Dan.** 11:22	**Root of David**	**Rev.** 5:5, 22:16	**Son of the Blessed**	**Mar.** 14:61	**voice of the LORD God**	**Gen.** 3:8
prince of the host	**Dan.** 8:11	**rose of Sharon**	**Son.** 2:1	**sower**	**Mat.** 13:3	**watcher**	**Dan.** 4:13,23
prince of the kings of the earth	**Rev.** 1:5	**ruler in Israel**	**Mic.** 5:2	**spirit**	**1 Cor.** 15:45	**wall of fire**	**Zec.** 2:5
Prince of life	**Act.** 3:15	**sacrifice**	**Eph.** 5:2	**stone of stumbling**	**Isa.** 8:14	**Way**	**Jhn.** 14:6
Prince of Peace	**Isa.** 9:6	**salvation**	**Luk.** 2:30	**stone which the builders rejected**	**Mat.** 21:42	**wedding garment**	**Mat.** 22:12
Prince of princes	**Dan.** 8:25	**Samaritan**	**Luk.** 10:33	**stranger**	**Psa.** 69:8	**wellbeloved**	**Son.** 1:13; **Isa.** 5:1; **Mar.** 12:6
Prince and a Saviour	**Act.** 3:22	**same**	**Psa.** 102:7; **Heb.** 1:12, 13:8	**Strength of Israel**	**1 Sam.** 15:29	**well of living waters**	**Son.** 4:15; **Jhn.** 4:10
prophet	**Act.** 3:22	**sanctification**	**1 Cor.** 1:30	**strong LORD**	**Psa.** 89:8; **Rev.** 18:8	**Wisdom of God**	**1 Cor.** 1:24
propitiation	**Rom.** 3:25; **1 Jhn.** 2:2, 4:10	**sanctuary**	**Isa.** 8:14	**substance**	**Pro.** 8:21; **Isa.** 6:13	**Witness**	**Isa.** 55:4; **Rev.** 1:5
pure	**1 Jhn.** 3:3	**Saviour**	**Mat.** 1:21; **Luk.** 2:11; **Eph.** 5:23; **Tit.** 1:4, 3:6; **2 Pet.** 2:20	**sun**	**Psa.** 84:11	**wonderful**	**Isa.** 9:6
purifier	**Mal.** 3:3	**second man**	**1 Cor.** 15:47	**Sun of Righteousness**	**Mal.** 4:2	**Word**	**Jhn.** 1:1; **1 Jhn.** 5:7
Physician	**Mat.** 9:12	**seed**	**Gal.** 3:19; **Rev.** 12:17	**surety**	**Heb.** 7:22	**Word of God**	**Rev.** 19:13
'quickener'	**Psa.** 71:20	**seed of Abraham**	**Heb.** 2:16	**sweet**	**Ecc.** 11:7; **Son.** 5:13,16	**Word of Life**	**1 Jhn.** 1:1
Rabbi	**Jhn.** 3:2	**seed of David**	**Jhn.** 7:42; **2 Tim.** 2:8	**Tabernacle**	**Heb.** 8:2, 9:11	**worthy**	**Heb.** 3:3; **Rev.** 5:12
ram	**Gen.** 22:13	**seed (of the woman)**	**Gen.** 3:15	**teacher**	**Jhn.** 3:2	**X (one who hung upon the Cross of Calvary for us)**	**Jhn.** 19:19
ransom	**1 Tim.** 2:6	**sent**	**1 Jhn.** 4:10	**temple**	**Jhn.** 2:19; **Mar.** 14:58	**yesterday, and to day, and for ever**	**Heb.** 13:8
'reaper'	**Rev.** 14:15	**serpent in the wilderness (type)**	**Jhn.** 3:14	**testator**	**Heb.** 9:16-17	**young hart**	**Son.** 2:9,17, 8:14
redeemer	**Job** 19:25; **Isa.** 59:20, 60:16	**servant**	**Isa.** 42:1,19	**stone which was set at nought of you builders**	**Act.** 4:11	**zeal of the LORD**	**2 Kin.** 19:31; **Psa.** 69:9, 119:139
redemption	**1 Cor.** 1:30	**sharp sword**	**Isa.** 49:2	**treasure**	**Luk.** 12:33	This listing is not final, neither total, but representative as this author is knowledgeable of. There are some which are purposefully left out, such as 'Abraham' (Jesus is a father of many nations), 'Levi' (the one attached to the Father), 'Solomon' (prince of peace), as they are more typologically understood. Others are left out that some might include, such as "Ancient of Days" (**Dan.** 7:9,13,22), "True God" (**1 Jhn.** 5:20), "only true God" (**Jhn.** 17:3), but these refer to the Person / Being of the Father, and not the Son. Some in this list apply to both, or all Three.	
refiner	**Mal.** 3:3	**Shepherd and Bishop of your souls**	**1 Pet.** 2:25	**tree of life**	**Rev.** 2:7		
refuge	**Isa.** 25:4	**shield**	**Gen.** 15:1; **Psa.** 18:35	**True**	**Jhn.** 3:33		
resurrection, and the life	**Jhn.** 11:25	**Shiloh**	**Gen.** 49:10	**true bread**	**Jhn.** 6:32		
righteous	**1 Jhn.** 2:1	**sin (God hath made him to be for us)**	**2 Cor.** 5:21	**True Light**	**Jhn.** 1:9		
righteous Branch	**Jer.** 23:5	**son of David**	**Luk.** 18:39	**True Vine**	**Jhn.** 15:1		
RIGHTEOUSNESS	**Jer.** 23:6	**Son of God**	**Jhn.** 1:49; **Heb.** 4:14	**Truth**	**Jhn.** 1:14, 14:6		
ROCK	**1 Cor.** 10:4	**Son of the Highest**	**Luk.** 1:32	**'unchanging'**	**Mal.** 3:6		
rock of offence	**Isa.** 8:14	**son of Joseph (step)**	**Jhn.** 4:5, 6:42	**'up lifter'**	**Psa.** 3:3		

John 5:39 KJB - Search the scriptures; for in them ye think ye have **eternal life**: and they are they which testify of **me**.

APPENDIX 7

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The Nature of God & Heavenly Angels

QUESTION: IN THE BIBLE, HOW MANY HEAVENS ARE THERE?

There are 3 "Heavens".

(1.) The place where the fowl fly above the earth, also known as the air or atmosphere.

(A.) Genesis 1:20 KJB - And God said, Let the waters bring forth abundantly the moving creature that hath life, and **fowl *that* may fly above the earth in the open firmament of heaven**.

(B.) Jeremiah 9:10 KJB - For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; both **the fowl of the heavens** and the beast are fled; they are gone.

(2.) The place ("Heaven of heavens"; **Deu.** 10:14; **1 Kin.** 8:27; **2 Chr.** 2:6, 6:18; **Neh.** 9:6; **Psa.** 115:16; **Mat.** 24:29 KJB) where the Sun, Moon and local "stars" (**2 Kin.** 23:5 KJB; "planets", reflecting the light of the Sun) exist, the local solar system.

Genesis 1:14 KJB - And God said, Let there be **lights in the firmament of the heaven** to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:15 KJB - And let them be for **lights in the firmament of the heaven** to give light upon the earth: and it was so.

Genesis 1:16 KJB - And God made **two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also**.

Genesis 1:17 KJB - And **God set them in the firmament of the heaven** to give light upon the earth,

(3.) The place (world) where God the Father exists.

(A.) 2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to **the third heaven**.

2 Corinthians 12:4 KJB - How that he was caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

(B.) Revelation 2:7 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of **the tree of life, which is in the midst of the paradise of God**.

QUESTION: WHO MADE THE WORLD, HEAVEN (SKY) & EARTH, & ALL THAT IS ON IT?

GOD – ELOHIYM (THREE PERSONS/BEINGS THAT WORK TOGETHER IN HARMONY, AS FAMILY, AS MARRIAGE, AS TEAM, AS CHORD)

"Elohiym" (Gen. 1:1 HOT, etc) x (a lot) (true plural, 3 or greater form), **"us"** x 4 (plural pronoun), **"our"** x 3 (plural pronoun): **Gen.** 1:26, 3:22, 11:7; **Isa.** 6:8; **"we"** x 3 (plural pronoun): **Jhn.** 3:11; **"Creators"** x 1 (**Ecc.** 12:1 HOT, "בוראיך") (plural pronoun) (see also **Job** 33:4; **Isa.** 43:7; **Rom.** 11:36; **1 Cor.** 8:6; **Heb.** 1:2, 2:10; **Rev.** 4:11), **"Makers"** x 3 (**Job** 35:10 HOT, "עשׂי") & (**Psa.** 149:2 HOT, "בעשׂיו") & (**Isa.** 54:5 HOT, "עשׂיך") (plural pronoun); **"Holy Ones"** x 1 (**Pro.** 9:10 HOT, "קדשׁים") (plural pronoun); &c; **Verbs are plural in association with Elohiym**: **Gen.** 20:13, "התעו" **(wander)** connected to Elohiym is plural; **Gen.** 35:7, "נגלו" **(revealed)** connected to Elohiym is plural; **Deu.** 4:7, "קרבים" **(nigh)** connected to Elohiym is plural; **Jos.** 24:19, "קדשׁים" **(Holy)** connected to Elohiym is plural; **2 Sam.** 7:23, "הלכו" **(went)** connected to Elohiym is plural; **Psa.** 58:11, "שׁפטים" **(judge)** connected to Elohiym is plural; **Pro.** 30:3-4, "קדשׁים" **(holy)** connected to vs 4 with the "name" (of the Father), and that of "son's name". **Even the word "Adonai"** ("לאדני") **is given mostly / majority in the plural** (**Gen.** 18:30; **Exo.** 34:23; **Deu.** 10:17; **Jos.** 3:11,13; **Psa.** 45:11; 114:7; 135:5; **Mal.** 1:6 HOT).

> **(A.)** Genesis 1:1 KJB - In the beginning **God (H430 ; Elohiym, true plural, 3)** created the heaven and the earth. **("God said", "God made", "God saw")**
>
> **(B.)** Zechariah 3:2 KJB - And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?
>
> **(C.)** 1 John 5:7 KJB - For there are **three that bear record in heaven**, **the Father**, **the Word**, and **the Holy Ghost**: and **these three** are one. **("agree in one", parallel in 1 Jhn** 5:8**)**
>
> **(D.)** Ecclesiastes 4:12 KJB - And if one prevail against him, two shall withstand him; and **a threefold cord is not quickly broken**.

(1.) The Person / Being of the Father (**Mat.** 6:9; **Luk.** 11:2 KJB)**, JEHOVAH** ("the LORD", **Gen.** 19:24b; **Zec.** 3:2b KJB)**, the "Ancient of Days"** (**Dan.** 7:9,13,22 KJB)**, "the only true God"** (**Jhn.** 17:3 KJB; "τον μονον αληθινον θεον")**, "God"** (**Psa.** 45:7b.; **Heb.** 1:9b.; **Jhn.** 1:1b., "τον θεον" KJB)**, who spoke to the Son:**

> **(A.)** Revelation 4:11 KJB - Thou art worthy, O **Lord**, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created**.
>
> **(B.)** Revelation 10:6 KJB - And sware by **him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein**, that there should be time no longer:
>
> **(C).** Genesis 1:6 KJB - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

(2.) The Person / Being of the Son, Jesus JEHOVAH ((**H3444**; **H3068**) "ליהוה ישׁועתה"; **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:10; **Psa.** 119:174 HOT) **or JEHOVAH Immanuel** ((**Psa.** 46:7,11) **Psa.** 46:8,12 HOT, (**H3068**; **H5973**; **H430**), "יהוה ... עמנו ... אלהי")**, "the LORD"** (**Gen.** 19:24a.; **Zec.** 3:2a.; **Heb.** 1:10; **Psa.** 102:12,25-27; **Heb.** 13:4-8)**, "the son of man"** (**Dan.** 7:13)**, "the only begotten"** (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9) or monogenes (μονογενὴς; **Jhn.** 1:18) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18))**, "the Lord Jesus Christ, the Son of the Father"** (**2 Jhn.** 1:3; Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός)**, "the express image of his (God, The Father's) person"** (**Heb.** 1:3; χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ)**,**

being Himself also "God" (**Jhn.** 1:1c., "θεος ην ο λογος"; **Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9; **Psa.** 47:5a.; **Heb.** 1:8,9a. KJB), even **"O God"** (**Heb.** 1:9 KJB, GNT TR, "ο θεος")**, and the "son of man"** (**Dan.** 7:13 KJB)**, the "fellow"** (**Zec.** 13:7 KJB)**, who acted, "made" all things** (**Jhn.** 1:1-3; **Eph.** 3:9; **Col.** 1:16; **Heb.** 1:1-3 KJB)**, on behalf of the Father's will** (**Pro.** 8:22-36; **Jhn.** 5:30, 6:38 KJB)**, though, a father in His own right** (**Isa.** 9:6; **Heb.** 2:13; **Isa.** 8:16,18; **Jhn.** 13:33 KJB)**, and yet also the perfect Son** (**Num.** 19:2 KJB; "without spot, wherein is no blemish, and upon which never came yoke")**, the "Angel (Messenger)"** (**Mal.** 3:1b KJB) **"of the LORD (Father)"** (**Zec.** 3:1 KJB); **"Michael"** (**Dan.** 10:13,21, 12:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7 KJB), **the great "I am"** (**Jhn.** 8:58 KJB, GNT TR; ἐγὼ εἰμί), see also **Jhn.** 4:26, 6:20,35,41,48,51, 8:12,18,24,28,58, 9:5, 10:7,9,11,14, 11:25, 14:6, 15:1,5, 18:5,6,8, 13:19 KJB**:**

(A.) John 1:1 KJB - In the beginning was **the Word**, and **the Word** was with God, and **the Word was God**.

John 1:2 KJB - **The same** was in the beginning with God.

John 1:3 KJB - **All things were made by him**; and without him was not any thing made that was made.

(B.) Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ**:

(C.) Colossians 1:16 KJB - For **by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:

(D.) Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* **Son**, whom he hath appointed heir of all things, **by whom also he made the worlds**;

(E.) Genesis 1:7 KJB - And **God made** the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

(3.) The Person / Being of the Holy Ghost / Spirit, the "another Comforter" (**Jhn.** 14:16 KJB)**, the "Spirit of truth."** (**Jhn.** 14:17 KJB)**, "Comforter ... the Holy Ghost"** (**Jhn.** 14:26 KJB)**, the "LORD"** (**Zec.** 3:2c. KJB)**, and a father in His own right** (**Mat.** 1:18; **Luk.** 1:35; **1 Pet.** 1:23; **Jhn.** 1:13, 3:3-8; **1 Jhn.** 3:9, 4:7, 5:1,4,18 KJB)**, yet differing than the Father or the Son** (**Isa.** 48:16; **Jhn.** 14:26 KJB)**:**

(A.) Job 33:4 KJB - **The Spirit of God hath made me**, and **the breath of the Almighty hath given me life**.

(B.) Genesis 1:2 KJB - "... And **the Spirit of God moved upon** the face of the waters."

(C.) Genesis 1:31 KJB - And **God saw** every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

QUESTION: DID GOD (ELOHIYM) CREATE THIS WORLD IN VAIN, OR DID GOD (ELOHIYM) CREATE IT TO BE INHABITED?

Isaiah 45:18 KJB - For thus saith **the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited**: I *am* the LORD; and *there is* none else.

QUESTION: DID GOD (ELOHIYM) MAKE ANY OTHER WORLDS BESIDES THIS EARTH?

(A.) Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also **he made the worlds**;

(B.) Hebrews 11:3 KJB - Through faith we understand that **the worlds were framed by the word of God**, so that things which are seen were not made of things which do appear.

(C.) Psalms 33:14 KJB - **From the place of his habitation he looketh upon all the inhabitants of the earth**. **(See also Isa. 26:21, 57:15; Eze. 3:12; Mic. 1:3 KJB)**

(D.) John 14:2 KJB - In **my Father's house** are **many mansions**: if *it were* not *so,* I would have told you. I go to prepare **a place** for you.

John 14:3 KJB - And if I go and prepare **a place** for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John 14:4 KJB - And **whither I go ye know**, and the way ye know.

(E.) Isaiah 40:22 KJB - *It is* he that sitteth upon **the circle of the earth**, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and **spreadeth them out as a tent to dwell in**:

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER STAR SYSTEMS BESIDES OUR LOCAL SOL (SUN) SYSTEM?

(A.) Job 9:9 KJB - Which **maketh Arcturus**, **Orion**, and **Pleiades**, and **the chambers of the south**.

(B.) Job 38:31 KJB - Canst thou bind the sweet influences of **Pleiades**, or loose the bands of **Orion**?

Job 38:32 KJB - Canst thou bring forth **Mazzaroth** in his season? Or canst thou guide **Arcturus with his sons**?

(C.) Amos 5:8 KJB - *Seek him* that **maketh the seven stars** and **Orion**, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

(D.) Revelation 1:16 KJB - And he had in his right hand **seven stars**: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. **(see also Rev.** 1:20, 2:1, 3:1 KJB**, and also consider the "Pleiades" as the 'seven sisters', Isa.** 4:1 KJB**)**

QUESTION: DID GOD (ELOHIYM) CREATE ANY OTHER LIFE FORMS BESIDES THE ONES ON THIS EARTH?

(A.) Colossians 1:16 KJB - For by him were **all things created**, **that are in heaven**, and that are in earth, **visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**:

(B.) Genesis 28:12 KJB - And he dreamed, and behold a ladder set up on the earth, and **the top of it reached to heaven: and behold the angels of God ascending and descending on it**.

(C.) Mark 12:25 KJB - For when they shall rise from the dead, they neither marry, nor are given in marriage; but are **as the angels which are in heaven**.

(D.) Revelation 12:12 KJB - Therefore **rejoice, *ye* heavens, and ye that dwell in them**. Woe to the inhabiters of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

(E.) Isaiah 13:5 KJB - **They come from a far country, from the end of heaven**, *even* the LORD, and the weapons of his indignation, to destroy the whole land. **("far country", see Mat.** 21:33, 25:14; **Mar.** 12:1; **Luk.** 19:12, 20:9 KJB**)**

(F.) Hebrews 12:1 KJB - Wherefore seeing **we also are compassed about with so great a cloud of witnesses**, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before *us,* **("clouds" are symbolic of heavenly 'waters' or 'peoples', as angelic beings, Psa.** 104:3-4; **Isa.** 14:14; **Dan.** 7:13; **Mat.** 24:30, 26:64; **Mar.** 13:26, 14:62; **Luk.** 21:27; **Act.** 1:9; **1 Thes.** 4:17; **Heb.** 11:2,4,39, 12:22; **Rev.** 1:7 KJB**)**

(G.) 1 Corinthians 4:9 KJB - For I think that God hath set forth us the apostles last, as it were appointed to death: for we are **made a spectacle unto** the world, and to **angels**, and to men.

(H.) Daniel 4:13 KJB - I saw in the visions of my head upon my bed, and, behold, **a watcher and an holy one came down from heaven**; **(see also Gen.** 31:49; **Jer.** 31:28,29; **Dan.** 4:17,23 KJB**)**

(I.) Isaiah 6:8 KJB - Also I heard the voice of the Lord, saying, **Whom** shall I send, and **who will go for us**? Then said I, Here *am* I; send me.

(J.) Luke 1:19 KJB - And **the angel** answering said unto him, **I am Gabriel, that stand in the presence of God**; and am sent to speak unto thee, and to shew thee these glad tidings. **(See also Dan.** 8:16, 9:21; **Luk.** 1:26 KJB; **This author has personally nicknamed the other angel that is always with Gabriel, 'Herald')**

(K.) The **"four beasts"** (aka, '**four living creatures**') that also surround the "Throne" of God: **Eze.** 1:5,13,14,15,19, 3:13, 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:224:6,7,8,9; **Rev.** 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4. **"Beasts" (a symbol) = Kingdoms, and since they are Heavenly "Beasts:", they are representing Heavenly Kingdoms / Waters, etc. Dan.** 7:17,19; **Gen.** 49:9; **Isa.** 27:1, 46:11; **Jer.** 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; **Eze.** 17:3,7, 32:2; **Dan.** 7:7,17,19,23, 8:20,21; **Joe.** 1:6; **Mic.** 5:8; **Rev.** 13:1,2,3,7,11,12, 17:3,7,8,11,12, etc. **"Four" (a symbol) = universal (time, space or matter)**; **Gen.** 2:10; **Exo.** 20:8-11 KJB, etc. **Thus the "four beasts" represent all the unfallen worlds that circle the Throne of Eternal Deity above.**

(L.) "Cherub": **Exo.** 25:19, 37:8; **2 Sam.** 22:11; **1 Kin.** 6:24,25,26,27; **2 Chr.** 3:11,12; **Ezr.** 2:59; **Neh.** 7:61; **Psa.** 18:10; **Ezr.** 9:3, 10:2,4,7,9, 28:14,16, 41:18 KJB.

(M.) "Cherubims": **Gen.** 3:24; **Exo.** 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; **Num.** 7:89; **1 Sam.** 4:4; **2 Sam.** 6:2; **1 Kin.** 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; **2 Kin.** 19:15; **1 Chr.** 13:6, 28:18; **2 Chr.** 3:7,10,11,13,14, 5:7,8; **Psa.** 80:1, 99:1; **Isa.** 37:16; **Eze.** 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; **Heb.** 9:5 KJB.

(N.) "Seraphims": **Isa.** 6:2,6 KJB.

(O.) "Four and Twenty Elders", aka **"ancients"**: **Isa.** 24:23; **Rev.** 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4. These are not persons of mankind. They are the heavenly council that existed, representing the unfallen worlds in leadership. The earthly, was patterned after the Heavenly, see **Eze.** 8:15-17, 11:1-2 KJB. See also the type in the OT on earth, which mirrored that which existed in Heaven - **Num.** 1:50-53, 2:2-3,5,7,10,12,14,16,17,18,20,22,24,25,27,29,31,34, 3:17,23,29,35,38; **Deu.** 1:15; **1 Chr.** 27:1-15 KJB.

(P.) "Sons of God" (off world), non-mankind: Job 1:6, 2:1, 38:7; **Psa.** 89:6 KJB. Adam, mankind, was the "son of God" (**Luk.** 3:38 KJB) of this earth/world.

(Q.) "Host of Heaven" (aka "Sabaoth"): **1 Kin.** 22:19; **2 Chr.** 18:18; **Rom.** 9:29; **Jam.** 5:4 KJB, see also **Rev.** 19:4-6 KJB, "armies", "servants", "voice of a great multitude"

(R.) Revelation 5:3 KJB - And **no man in heaven**, nor in earth, neither under the earth, was able to open the book, neither to look thereon. **(G3762, ουδεις, meaning "nobody")**

(S.) Revelation 5:13 KJB - And **every creature which is in heaven**, and on the earth, and under the earth, and such as are in the sea, and **all that are in them**, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

(T.) Matthew 26:53 KJB - Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than **twelve legions of angels**?

(U.) Ephesians 3:15 KJB - Of **whom the whole family in heaven** and earth is named,

(V.) "morning stars": Job 38:7 KJB.

(W.) "thrones": Dan. 7:9; **Mat.** 19:28; **Col.** 1:16; **Rev.** 4:4, 11:16, 20:4 KJB.

(X.) "dominions": Job 25:2; **Psa.** 103:22, 114:2, 145:13; **Dan.** 4:3,34, 6:26; **Mic.** 4:8 KJB (compare: Adam was given "dominion" (in stewardship to God) over earth, **Gen.** 1:26,28; **Psa.** 8:6; compare to the "dominion" Jesus, the second man & last Adam (**1 Cor.** 15:45,47); **Psa.** 72:8; **Dan.** 7:27; **Zec.** 9:10; **1 Pet.** 4:11, 5:11; **Jud.** 1:25; **Rev.** 1:6; **Eph.** 1:20-21; **Col.** 1:16; **Jud.** 1:8 KJB).

(Y.) "principalities": Rom. 8:38; **Eph.** 1:20-21, 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1 KJB.

(Z.) "powers": Eph. 1:20-21, 3:10, 6:12; **Col.** 1:16; **Tit.** 3:1; **1 Pet.** 3:22 KJB.

(AA.) "rulers of": Eph. 6:12 KJB.

(BB.) There are also many texts which speak of God's "Kingdom" in the Heavens: the "Kingdom of Heaven", "Kingdom of God", the "hosts" there, as He is "KING", and "LORD" over them, ruling from His eternal "Throne" over them all; as it is written, "... Thy will be done in earth, **as it is in heaven**." (**Mat.** 6:10 KJB) & "... Thy will be done, **as in heaven**, so in earth." (**Luk.** 11:2 KJB).

QUESTION: DID JESUS SPEAK ABOUT UNFALLEN BEINGS ON UNFALLEN WORLDS THAT ARE NOT ON THIS FALLEN WORLD?

(A.) Matthew 18:10 KJB - Take heed that ye despise not one of these little ones; for I say unto you, That **in heaven** their **angels** do always behold the face of **my Father which is in heaven**.

> Matthew 18:11 KJB - For the Son of man is come to save that which was **lost**.
>
> Matthew 18:12 KJB - How think ye? If **a man have an hundred sheep**, and **one of them be gone astray**, **doth he not leave the ninety and nine**, and goeth into the mountains, and **seeketh that which is gone astray**?
>
> Matthew 18:13 KJB - And if so be that he find it, verily I say unto you, he **rejoiceth more of that *sheep*, than of the ninety and nine which went not astray**.

Matthew 18:14 KJB - Even so it is not the will of your **Father which is in heaven**, that one of these little ones should perish.

(B.) Luke 15:4 KJB - What **man of you, having an hundred sheep**, if **he lose one of them**, **doth not leave the ninety and nine in the wilderness**, and **go after that which is lost**, until he find it?

Luke 15:5 KJB - And when he hath found *it,* **he layeth *it* on his shoulders, rejoicing**.

Luke 15:6 KJB - And **when he cometh home**, **he calleth together *his* friends and neighbours**, saying unto them, **Rejoice with me; for I have found my sheep which was lost**. **(see Rev.** 12:12 KJB**)**

Luke 15:7 KJB - I say unto you, that likewise **joy shall be in heaven over one sinner that repenteth**, **more than over ninety and nine just persons, which need no repentance**. **(every person on this one lost world, needs repentance, but on the '99' (symbolic) unfallen worlds, where they never sinned, they do not need repentance, having never gone astray, being just persons in the heavens; 1% minority, 99% majority)**

QUESTION: ARE THERE ANY OTHER FALLEN (SINFUL) BEINGS BESIDES MANKIND, AND IF SO, WHERE ARE THEY NOW?

(A.) 2 Peter 2:4 KJB - For if God spared **not the angels that sinned**, but **cast *them* down** to hell, and delivered ***them*** into chains of darkness, to be reserved unto judgment;

(B.) Jude 1:6 KJB - And **the angels which kept not their first estate, but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(C.) Luke 10:18 KJB - And he said unto them, I beheld **Satan as lightning fall from heaven**.

(D.) Isaiah 14:12 KJB - How art **thou fallen from heaven, O Lucifer**, son of the morning! *How* art **thou** cut down to the ground, which didst weaken the nations!

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above **the stars of God**: I will sit also upon the mount of **the congregation**, in the sides of the north:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds**; I will be like the most High.

Isaiah 14:15 KJB - Yet **thou shalt be brought down** to hell, to the sides of the pit.

(E.) Ezekiel 28:12 KJB - Son of man, take up a lamentation upon **the king of Tyrus**, and say unto him, Thus saith the Lord GOD; **Thou** sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13 KJB - **Thou hast been in Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee in the day that thou wast created**.

Ezekiel 28:14 KJB - **Thou *art* the anointed cherub that covereth**; and I have set **thee** *so:* **thou** wast upon the holy mountain of God; **thou** hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 KJB - **Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee**.

Ezekiel 28:16 KJB - By **the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned**: therefore I will **cast thee as profane out of the mountain of God**: and I will destroy **thee, O covering cherub**, from the midst of the stones of fire.

Ezekiel 28:17 KJB - **Thine heart** was lifted up because of thy beauty, **thou hast corrupted thy wisdom** by reason of thy brightness: I will **cast thee to the ground**, I will lay **thee** before kings, that they may behold thee.

Ezekiel 28:18 KJB - **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick**; therefore will I bring forth a fire from the midst of **thee**, it shall devour **thee**, and I will bring **thee** to ashes **upon the earth** in the sight of all them that behold thee.

Ezekiel 28:19 KJB - All they that know **thee** among the people shall be astonished at **thee**: **thou** shalt be a terror, and never *shalt* **thou** *be* any more.

(F.) Revelation 12:7 KJB - And there was **war in heaven**: **Michael and his angels fought against the dragon; and the dragon fought and his angels**,

Revelation 12:8 KJB - And prevailed not; neither was **their place** found any more **in heaven**.

Revelation 12:9 KJB - And **the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and **his angels were cast out with him**.

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren is cast down**, which accused them before our God day and night.

Revelation 12:12 KJB - Therefore rejoice, *ye* **heavens**, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For **the devil is come down** unto you, having great wrath, because **he knoweth that he hath but a short time**.

Revelation 12:13 KJB - And when **the dragon saw that he was cast unto the earth**, he persecuted the woman which brought forth the man *child.*

Revelation 12:17 KJB - And **the dragon** was wroth with the woman, and **went to make war with** the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(G.) 1 Peter 5:8 KJB - Be sober, be vigilant; because your **adversary the devil, as a roaring lion, walketh about**, seeking whom he may devour:

(H.) Revelation 16:14 KJB - For **they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty.

(I.) Mark 5:9 KJB - And he asked him, What *is* thy name? And he answered, saying, My name *is* **Legion: for we are many**. **(see also Mar.** 5:15; **Luk.** 8:30 KJB**)**

(J.) 1 Kings 22:22 KJB - And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a **lying spirit** in the mouth of all his prophets. And he said, Thou shalt persuade *him,* and prevail also: go forth, and do so. **(See also 1 Kin.** 22:23; **2 Chr.** 18:21-22 KJB**)**

(K.) 2 Corinthians 11:14 KJB - And no marvel; for **Satan himself is transformed into an angel of light**.

QUESTION: ARE THERE ANY HEAVENLY CITIES?

(A.) Galatians 4:26 KJB - But **Jerusalem which is above** is free, which is **the mother** of us all. **(A city, like a ship, with brilliant light, colorful gems, coming down, a "Mother"-ship ...)**

(B.) Revelation 3:12 KJB - Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and **the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God**: and I *will write upon him* my new name.

(C.) Revelation 21:2 KJB - And I John saw **the holy city, new Jerusalem, coming down from God out of heaven**, prepared as a bride adorned for her husband.

> Revelation 21:10 KJB - And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem, descending out of heaven from God**,

(D.) Joel 3:16 KJB - The LORD also shall roar out of **Zion, and utter his voice from Jerusalem**; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

QUESTION: ARE THERE ANY HEAVENLY VEHICLES?

(A.) 2 Kings 2:12 KJB - And Elisha saw *it,* and he cried, My father, my father, **the chariot of Israel, and the horsemen thereof**. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

(B.) 2 Kings 13:14 KJB - Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, **the chariot of Israel, and the horsemen thereof**.

(C.) Psalms 68:17 KJB - **The chariots of God *are* twenty thousand, *even* thousands of angels**: the Lord *is* among them, *as in* Sinai, in the holy *place.*

(D.) 2 Samuel 22:11 KJB - And **he rode upon a cherub, and did fly: and he was seen upon the wings of the wind**.

(E.) Psalms 18:10 KJB - And **he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind**.

(F.) Psalms 104:3 KJB - Who layeth the beams of his chambers in the waters: who maketh **the clouds his chariot: who walketh upon the wings of the wind**:

(G.) 2 Kings 6:17 KJB - And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of **horses and chariots of fire** round about Elisha.

(H.) Isaiah 66:15 KJB - For, behold, the LORD will come **with fire, and with his chariots like a whirlwind**, to render his anger with fury, and his rebuke with flames of fire.

QUESTION: WHAT IS GOD THE FATHER LIKE; IS GOD THE FATHER AN ESSENCE PERVADING THE UNIVERSE (PANTHEISM, PANENTHEISM)?

God the Father is not a perfume. He is not an aethereal essence pervading the universe. That is pantheism, or panentheism (God is all, or in all, things), both of which are gross heresies and destroys the Gospel itself and would even place God in the sinner, including satan himself, which is a violation of **Rev.** 3:20 KJB, etc. God is omnipresent through omniscience (**Psa.** 139 KJB). What do Christians pray like?:

(A.) Matthew 6:9 KJB - After this manner therefore pray ye: **Our Father which art in heaven**, Hallowed be thy name. **(See also Luk.** 11:2 KJB**)**

(B.) Matthew 16:17 KJB - And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but **my Father which is in heaven**.

He, the Father, is a **"Person"**, even His person (**Job** 13:8; **Heb.** 1:3 KJB), of which Jesus (the Son) is the **"express image"** of. (Quoting from KJB)

God is local (**Gen.** 4:16; **Exo.** 19:17,21, 20:21, 33:14-15; **Num.** 23:15; **Deu.** 5:5; **1 Kin.** 19:11), has dwelt among mankind (**Exo.** 25:8, 29:43-45; **Lev.** 26:11-12; **1 Kin.** 6:11-13, 8:13; **2 Chr.** 6:2,18; **Psa.** 132:14; **Mic.** 1:2; **Hab.** 2:20; **Zec.** 2:10; **Rev.** 21:3), moves about (**Gen.** 17:22, 18:33; **Exo.** 19:20; **Num.** 12:5, 23:4; **Deu.** 33:2; **Jdg.** 5:4; **1 Sam.** 4:7; **Psa.** 47:5, 67:8, 68:7; **Jer.** 14:8; **Eze.** 11:23; **Mic.** 1:3; **Hab.** 3:3; **Zec.** 2:13), utilizes modes and means of travel (**2 Sam.** 22:11; **Psa.** 18:10, 104:3; **Hab.** 3:8,15; **Zec.** 9:14), and the Father & the Son have been seen in their form (**Gen.** 18:1, 35:9, 48:3; **Exo.** 24:9-11; **2 Chr.** 7:12; **Job** 42:5-6; **Isa.** 6:1; **Eze.** 1:26-27, 8:1-2,4; 43:2-3; **Dan.** 7:9-10; **Amo.** 9:1; **Rev.** 4:2-3).

Notice "His person" (**Job** 13:8; **Heb.** 1:3), "form of God" (**Php.** 2:6), "shape" (**Jhn.** 5:37), "image" (**Gen.** 1:26,27; **Heb.** 1:3), "likeness" (**Gen.** 1:26,27), "being" (**Act.** 17:28), having "parts" (**Exo.** 33:23), has a very real movable "Throne" on which He sits (**Dan.** 7:9-10; **Rev.** 4-5, &c.), has "the hair of his head like the pure wool" (**Dan.** 7:9), has a "face" (**Gen.** 32:30; **Exo.** 33:11,20; **Deu.** 5:4, 34:10; **Mat.** 18:10; **Rev.** 20:11), with "eyes" (**2 Chr.** 16:9; **Pro.** 22:12; **Rev.** 1:14, 2:18, 19:12), with "nostrils" (**2 Sam.** 22:9,16; **Psa.** 18:15), able to hear and has "ears" (**Num.** 11:18, 14:28; **1 Sam.** 8:21; **2 Sam.** 22:7; **2 Kin.** 19:28; **2 Chr.** 7:15; **Psa.** 18:6, 34:15, 130:2; **Isa.** 5:9, 37:29; **Jam.** 5:4; **1 Pet.** 3:12).

God is a Soul (Living Being with form; **Jer. 5:9**), and is a Spirit (thus having a mind (Intelligence), **Mat.** 12:28), has a "mouth" (**Num.** 12:8; **Deu.** 8:3; **Jos.** 9:4; **1 Kin.** 13:21; **Psa.** 33:6; **Pro.** 2:6; **Isa.** 1:20, 40:5, 58:14, 62:2; **Jer.** 9:12,20, 23:16; **Mic.** 4:4; **Rev.** 1:16), has a "tongue" (**Psa.** 35:28, 66:17, 71:24, 119:172; the Son praises the Father; **Isa.** 30:27), has "lips" (**Job** 11:5, 23:12; **Psa.** 89:34; **Isa.** 30:27), has "teeth" (**Gen.** 49:12) and expresses emotions (**Grieved** (**Gen.** 6:6; **Jdg.** 10:16; **Psa.** 78:40, 95:10; **Eze.** 16:43; **Heb.** 3:10); **Jealous / love** (**Exo.** 34:14; **Deu.** 4:24, 32:21; **Psa.** 78:58, 79:5; **Isa.** 42:13; **Eze.** 38:19; **Zep.** 3:8; **Zec.** 8:2; **1 Cor.** 10:22); **Anger** (**Num.** 12:9; **Deu.** 32:22; **Jdg.** 10:7; **2 Sam.** 22:8; **Job** 19:11; **Psa.** 2:5, 7:11, 21:9, 90:11; **Isa.** 28:21, 30:30, 66:15; **Jer.** 30:24; **Lam.** 2:3, 3:43; **Eze.** 5:13, 38:18; **Hos.** 12:14; **Nah.** 1:6); **Hates evil** (**Psa.** 5:5-6, 11:5; **Jer.** 44:4; **Rev.** 2:6,15); **takes vengeance / justice** (**Deu.** 32:34-35,41-43; **Psa.** 94:1; **Isa.** 1:24, 34:8, 66:6; **Jer.** 46:10; **Amo.** 2:13; **Nah.** 1:2; **Heb.** 10:30)), with organs of speech and breath (**Num.** 12:8; **Psa.** 18:8; **Isa.** 30:27-28; **Rev.** 1:15), speaks with a language that is understood (**Exo.** 3:4, 19:19, 20:19,22; **Lev.** 1:1; **Num.** 7:89, 12:4, 22:9; **Deu.** 4:12,33,36, 5:24-26; **1 Kin.** 19:12-13; **Psa.** 68:33; **Jer.** 25:30; **Eze.** 43:6; **Joe.** 2:11, 3:16; **Amo.** 1:2; **Act.** 7:31; **Heb.** 12:19,26), laughs and 'sleeps' (**Psa.** 2:4, 59:8, 78:65), sings (**Zep.** 3:17), rejoices (**Deu.** 28:63, 30:9).

Keep in mind that the Father creates by His spoken word, not as like mankind does through 'procreation' by unification of genetic material from the male and female. The LDS ideology errs here.

God has "shoulders" (**Deu.** 33:12), wears garments (**Job** 29:14), "whose garment was white as snow" (**Dan.** 7:9), wears a crown/s (**Isa.** 62:3; **Rev.** 19:12), and sometimes the Son dresses as priest (**Dan.** 10:5-9; **Rev.** 1:13-16), and sometimes the Son dresses as King (**Rev.** 17:14, 19:16), and sometimes the Son dresses as Warrior (**Exo.** 15:3, 17:16; **Jos.** 5:13-15; **Isa.** 66:16; **Jer.** 14:9, 21:5; **Zec.** 14:3).

God has "arms" (**Isa.** 51:9, 53:1; **Jhn.** 12:38), has a "right hand" (**Rev.** 5:1; **Act.** 7:55-56), so has "hands" (**Gen.** 49:24; **Exo.** 33:22; **Deu.** 33:27; **Psa.** 21:8, 74:11, 89:13, 118:16; **Isa.** 52:10; **Hab.** 3:4), having "fingers" (**Exo.** 8:19, 31:18; **Deu.** 9:10; **Psa.** 8:3; **Luk.** 11:20), utilizes weapons (**Deu.** 32:23; **Job** 19:12; **Psa.** 7:12-13, 21:12, 64:7; **Isa.** 34:5; **Jer.** 50:25; **Lam.** 2:4, 3:12-13; **Hab.** 3:9), able to be looked upon, "to look upon like a jasper and a sardine stone" (**Rev.** 4:2), having His own "nature" (**Gal.** 4:8), having also "back parts" (**Exo.** 33:21-23, speaking of the Son, but remember the Son is in the "express image" of the Father; **Jer.** 18:17), has a "heart" (**Gen.** 6:6), and "loins" ((**H4975**; waist to upper thighs, see **1 Kin.** 18:46), **Eze.** 1:27), able to sit on posterior (**Dan.** 7:9; **Col.** 3:1; **Heb.** 1:3, 10:12; **Rev.** 4:2) and even a "divine nature" (**2 Pet.** 1:4), having "feet" (**Rev.** 1:15); see also "under his feet" (**Exo.** 24:10, speaking of the Son, as the Son is in the "express image" of the Father; **Psa.** 18:9), and so walks (**Gen.** 3:8; **Psa.** 104:3).

The angels are also called 'spirits' and "persons" ("fellows"; **Heb.** 1:9), "young man" (**Mar.** 16:5; **Dan.** 9:21; &c.), and yet have real celestial (2nd Heavenly) "bodies" with unfallen angelic "flesh" (**1 Cor.** 15:35-58; **Jud.** 1:7, **Gen.** 17-19, &c) of an unfallen heavenly "nature" (**Heb.** 2:16), whereas those of mankind have bodies terrestrial (dust of the earth).

The Son is also a "person" (**Heb.** 1:3; **2 Cor.** 2:10; **Mat.** 27:24; **Deu.** 27:25; &c.).

So is the Holy Ghost (**Jhn.** 14:16; &c.)**, but His nature is a mystery, unspoken of in scripture, and where scripture does not speak, silence is golden.**

Those of Mankind are also called 'spirits' (**1 Pet.** 3:19; **Heb.** 12:23) **and yet are real tangible beings, with bodies (made of dust).**

Texts for consideration: **Php.** 2:6; **Dan.** 3:25; **Gen.** 18:4, 19:2; **Exo.** 24:10-11; **Psa.** 18:9; **Jhn.** 5:37; **Exo.** 33:23,20,22; **Dan.** 7:9-10,13; **Eze.** 1:1,8,26-28; **Act.** 7:55-56; **Psa.** 24:1-10; **Jhn.** 20:17; **1 Pet.** 3:22; **Mat.** 18:10; **Rev.** 1:13-20, 2:1, 4:1-11, 5:1-14; **Heb.** 1:13; **Col.** 1:3-6; **Num.** 12:8; **Isa.** 45:23, 48:3; **Rev.** 3:16; **Psa.** 89:34, 104:33, 146:2; **Act.** 17:28; **Gen.** 1:26-27; **Col.** 1:15; &c.

QUESTION: WHAT ARE ANGELS LIKE, PHYSICAL OR AETHERAL (GHOSTLY, GASEOUS, NON-CORPOREAL (NO-BODY)) BEINGS?

The heavenly beings (good or evil) have "celestial bodies" (**1 Cor.** 15:40 KJB), being an "heavenly" (**1 Cor.** 15:48,49; **Heb.** 11:16 KJB), for God has given to each kind (angel and man), "a body as it hath pleased him" (**1 Cor.** 15:38 KJB), for "(a)ll flesh is not the same flesh" (**1 Cor.** 15:39 KJB), and there are "celestial bodies, and bodies terrestrial" (**1 Cor.** 15:40 KJB), which is why **Jude** says that the beings of heaven have "strange (foreign, alien to this world / earth) flesh" (**Jud.** 1:7 KJB, "σαρκος ετεραϛ"). The heavenly beings have physical, tangible bodies of heavenly (2nd) nature (**Heb.** 2:16 KJB), and the bodies of the followers of God in the resurrection, or translation, will be glorified like their glorious bodies, even as Jesus has a glorious body after His resurrection (**Mat.** 22:30; **Mar.** 12:25; **Luk.** 20:35-36; **Rom.** 5:6; **1 Cor.** 15:47-49; **Eph.** 5:30; **Php.** 3:21; **Job** 19:25-27 KJB).

The "stone" (**Mat.** 28:2; **Mar.** 16:3,4; **Luk.** 24:2; **Jhn.** 20:1 KJB) upon the tomb had to be rolled back by Gabriel, to let Jesus free. Jesus did not phase through it. He got up and walked out of the opening (**Mat.** 28:1-7; **Mar.** 16:1-8; **Luk.** 24;1-9; **Jhn.** 20:1-13 KJB). Additionally, in Jesus' death there was an earthquake (**Mat.** 27:51 KJB) which "opened" (**Mat.** 27:52 KJB) many of the tombs of the martyred saints around Jerusalem, so that those martyred saints therein, could come "out" (**Mat.** 27:53 KJB) in their resurrection when Jesus was resurrected (**1 Cor.** 15:20,23 KJB). They did not phase through them either.

The disciples were able to hold onto Jesus' glorified flesh, when they held Him by the feet (**Mat.** 28:9; **Jhn.** 20:17 KJB), and He drew near to two on the road to Emmaus, and walked & talked with them (**Mar.** 16:12; **Luk.** 24:15 KJB), and entered their house, sat down and broke bread with them (**Luk.** 24:30,35 KJB). Jesus verily "vanished out of their sight" (**Luk.** 24:32 KJB), but please notice, it does not say he *poofed* into nothing. To "vanish out of ... sight" is simply to be "invisible", not incorporeal, as a mythological and paganistic 'shade'. They got up and left to go back to Jerusalem, and Jesus was with them the whole time, unseen. Jesus did not phase through a wall, nor a locked door, that first evening (**Luk.** 24:13-49; **Jhn.** 20:19 KJB), nor over a week later (**Jhn.** 20:26 KJB). He simply entered with them (**Luk.** 24:32-36), and was "invisible" until He revealed Himself, even as He had been with the two earlier on the road to Emmaus and they did not recognize Him, until He showed Himself to them at their house.

Jesus asks them to "handle" (**Luk.** 24:38; **Eph.** 5:30 KJB) Him, having "flesh and bones", "hands and feet" (**Luk.** 24:39,40 KJB), and He eats with the disciples (**Luk.** 24:41-43 KJB). Jesus even asks Thomas to put his finger and hand into the very wounds that Jesus still had (**Jhn.** 20:27 KJB). He also shewed Himself at the sea of Tiberias (**Jhn.** 21:1-25 KJB), and also Jesus later ascends (**Mar.** 16:19; **Luk.** 24:51; **Jhn.** 20:17; **Act.** 1:2-11; **Eph.** 4:8-10; **Rev.** 12:5; **Psa.** 24:1-10 KJB) into Heaven with the "same" (**Act.** 1:11 KJB) glorified body, even the "form" (**Dan.** 3:25; **Php.** 2:6, etc. & **Exo.** 33:23 KJB) thereof. This same body, and all its descriptive parts, is seen in Heaven in **Rev.** 1:13-16, 2:1,18 KJB, having the glory He had before coming in humanity (**Jhn.** 17:5 KJB). He went to "prepare a place" (**Jhn.** 14:2,3 KJB), a very real place, for those who believe unto the end. **Possession simply deals with 'mind upon mind' (Rom. 6:16 KJB), submitting to another's will.**

That Heavenly city, having precious foundations, whose builder and make is God (**Heb.** 11:10 KJB), is real and will come down from Heaven above, and is filled with all manner of beauty and creation, "cherubim and seraphim, "elders", "creatures", stones, gold, pearls, eternal gates. The Redeemed will have "crowns", "palms", "harps" and "white raiment", being able to drink from the "river of water of life", and to eat from "the tree of life" in the middle of the garden of the Heavenly Eden. There is the true Temple and true Ark of God, and His Ten Commandments. The Father Himself (and Son) rules from a very real "throne", and a description of Him may be seen in **Dan.** 7:9; **Mat.** 10:18; **Rev.** 4 KJB.

Satan has attempted to etherealize and vaporize the reward of God, and Heaven, into non-things; gaseous clouds of non-entity, incorporeal vanity, and he has highly succeeded in this, but only because God's people reject knowledge sent from God (**Hos.** 4:6 KJB).

This world's fallen people are the 'aliens' (foreign ones, nomads, wanderers, "strangers and pilgrims on the earth") out of all the unfallen worlds, as this world contains the only fallen ones. The devil, satan, has reversed the thought, and many simply buy into it. The unfallen worlds are the natural, and earth, the unnatural.

The angels, like the Cherubim and Seraphim, the shining ones, are "**ministering** spirits" (**Heb.** 1:14 KJB), called a "flaming fire" (**Psa.** 104:4 KJB), and "**ministers** a flame of fire" (**Heb.** 1:7 KJB), and their "countenances" are "like lightning", as "burning coals of fire", and "burning lamps", and wearing "white raiment" which are very "bright". Even satan can transform himself into an "angel of light" (**2 Cor.** 11:14 KJB). Does this mean that angels have no substance, no body and are merely wispy aether? Not at all. How does a being "minister"? With their "hands":

> Acts 20:34 KJB - Yea, ye yourselves know, that **these hands have ministered** unto my necessities, and to them that were with me.

The bodies they have, are "celestial" (**1 Cor.** 15:40 KJB), and those which are good, are led by the Spirit, and are thus "spiritual bodies" (**1 Cor.** 15:44 KJB; **not** 'spirit-bodies', a contradiction in terms; **Luk.** 24:39 KJB), being in subjection to God, and are not subject to death (yet the wicked angels will be soon). Even Christians are to be "ministering spirits" (**Heb.** 12:23 KJB) also.

The Angels of Heaven (from Gen. to Rev., while some things are symbolic ('many eyes', glittering light; Mat. 6:22 KJB), context determines) are always depicted as having the:

"similitude of the sons of men" (**Dan.** 10:16)	**"the likeness of a man"** (**Dan.** 10:16)	**"like the appearance of a man"** (**Dan.** 10:18)	looking like **"men"** (**Gen.** 18:2)
having that like the **"hands of a man"** (**Eze.** 1:8, 10:21)	a **"hand"** (**Eze.** 2:9; **Dan.** 10:10)	**"fingers of a man's hand"** (**Dan.** 5:5)	**"bear thee up in (their) hands"** (**Psa.** 91:12) or **"hands they shall bear thee up"** (**Mat.** 4:6)
"touched" (**Dan.** 8:18, 9:21)	**"the face of a man"** (**Eze.** 1:10, 10:14, 41:19)	**"fell … on their faces"** (**Rev.** 7:11)	**"countenance was like lightning"** (**Mat.** 28:3)
"their appearance (was) like burning coals of fire, (and) like the appearance of lamps" (**Eze.** 1:13)	**"young man"** (**Mar.** 16:5)	and man-kind are **"made ... a little lower than the angels"** (**Psa.** 8:5)	**"bodies"** (**Eze.** 1:11,23; **1 Cor.** 15:40)
"feet" (and legs) (**Gen.** 18:4, 19:2; **Exo.** 24:10; **2 Sam.** 22:10; **Psa.** 18:9; **Isa.** 6:2; **Lam.** 3:34; **Eze.** 1:7; **Dan.** 10:6; **Hab.** 3:5; **Zec.** 14:4; **Rev.** 1:5, 2:18, 10:1, 19:10, 22:8)	and have **"wings"** (**Exo.** 25:20, 37:9; **2 Sam.** 22:11; **1 Kin.** 6:27, 8:6-7; **1 Chr.** 28:18; **2 Chr.** 3:11,13, 5:7-8; **Psa.** 18:10, 104:3; **Isa.** 6:2; **Eze.** 1:6,8-9,11,23-25, 3:13, 10:8,12,16,19,21, 11:22; **Rev.** 4:8)	**"eyes"** (**Deu.** 11:12, 13:18; **2 Chr.** 16:9; **Job** 34:21; **Psa.** 11:4; **Eze.** 1:18, 10:12; **Dan.** 10:6; **Heb.** 4:13; **Rev.** 1:14, 2:18, 4:6,8, 5:6, 19:12)	**"trumpet(s)"** (**Exo.** 19:13,16,19, 20:18; **Psa.** 47:5, 150:3; **Zec.** 9:14; **Mat.** 24:31; **1 Cor.** 15:52; **Heb.** 12:19; **Rev.** 8:2,6,13, 9:14 (consider also in the context of Jesus' voice; **1 Thes.** 4:16; **Rev.** 1:10, 4:1))
"breasts" (ie, upper chest/torso) (**Rev.** 15:6)	**"voices"** (**Rev.** 4:5, 8:5, 10:3-4, 11:15,19, 16:18)	**"the voice of many angels round about the throne"** (**Rev.** 5:11)	**"sang together"** (**Job** 38:7)
"shouted for joy" (**Job** 38:7)	that **"talked"** (**Zec.** 5:5)	able to **"Hail"** (**Luk.** 1:28)	**"sole of their feet"** (**Eze.** 1:7)
"fly swiftly" (**Dan.** 9:21)	and being able to carry a **"sword"** (**Gen.** 3:24; **Num.** 22:31; **Jos.** 5:13; **1 Chr.** 21:16)	or having **"a slaughter weapon in his hand"** (**Eze.** 9:2)	able to **"smote"** (**2 Kin.** 19:35)
and **"cut off"** (**2 Chr.** 32:21)	and **"fought"** (**Rev.** 12:7)	make **"war"** (**Rev.** 12:7, see also **2 Kin.** 6:16-17)	**"encampeth round about them that fear him, and delivereth them"** (**Psa.** 34:7)
"an hedge" (**Job** 1:10)	they are strong, **"that excel in strength"** (**Psa.** 103:20),	**"strengthening"** (**Luk.** 22:43)	able to do, **"that do his commandments"** (**Psa.** 103:20)
listening, **"hearkening unto the voice of his word"** (**Psa.** 103:20)	or carrying a **"writer's ink horn by his side"** (**Eze.** 9:2)	have **"food"** (**Psa.** 78:25)	can be **"entertained"** (**Heb.** 13:2)
and **"harps"** (**Rev.** 5:8)	**"live coal"** (**Isa.** 6:6)	**"tongs"** (**Isa.** 6:6)	**"vials"** (**Rev.** 5:8, 15:7, 16:1, 17:1, 21:9)
"golden censer" (**Rev.** 8:3)	**"golden reed"** (**Rev.** 21:5)	wearing **"golden girdles"** (**Rev.** 15:6)	having **"incense"** (**Rev.** 8:3)
"sickle" (**Rev.** 14:14-19)	**"do always behold the face of my Father which is in heaven"** (**Mat.** 18:10)	devils and Satan **"speaketh a lie"** (**Jhn.** 8:44)	**"tongues (languages) … of angels"** (**1 Cor.** 13:31)
Paul having heard **"unspeakable words"** (**2 Cor.** 12:4)	**"sat"** (**Jdg.** 6:11; **Mat.** 28:2)	and are found **"sitting"** (**Jhn.** 20:12)	being able to **"stand"** (**1 Chr.** 21:16; **Luk.** 1:19; **Rev.** 10:5)
and **"stood"** (**Eze.** 9:2; **Act.** 1:10)	and **"all the angels stood round about the throne"** (**Rev.** 7:11)	seen **"standing"** (**Num.** 22:31)	able to **"touched"** (**1 Kin.** 19:5,7)
held **"the staff that (was) in his hand"** (**Jdg.** 6:21)	**"ministers"** (**Psa.** 103:21),	**"minister(ed)"** (**Mat.** 4:11; **Heb.** 1:14, 8:2)	found **"ministering"** (**Psa.** 104:4; **Heb.** 1:7)
"clothed with linen" (**Eze.** 9:2,3,11, 10:2,6,7; **Dan.** 10:5)	**"stood by them in white apparel"** (**Act.** 1:10)	**"clothed in a long white garment"** (**Mar.** 16:5)	**"clothed in white raiment"** (**Rev.** 4:4)
"in white sitting" (**Jhn.** 20:12)	the **"four and twenty elders"** having **"on their heads crowns of gold"** (**Rev.** 4:4)	**"clothed in pure and white linen, and having their breasts girded with golden girdles"** (**Rev.** 15:6)	and they **"worship"** (**Exo.** 34:14; **Mat.** 4:10; **Luk.** 4:8; **Jhn.** 4:24; **Heb.** 1:6; **Rev.** 4:10, 19:10)
and even a **"book"** (scroll) (**Exo.** 32:32-33; **Psa.** 69:28, 139:16; **Eze.** 2:9; **Dan.** 12:1; **Mal.** 3:16; **Php.** 4:3; **Rev.** 3:5, 5:1-5, 7-9, 10:2,8-10, 13:8, 17:8, 20:12,15, 21:27)	and are able to **"speak"** (**"said"**) (**Eze.** 2:1; **Act.** 5:19-20) (devils / angels throughout, examples; **Gen.** 18 & 19; **Mat.** 4:1-11, 8:29; **Mar.** 3:11; **Luk.** 4:1-13)	being able to both bow, kneel and fall before the LORD, **"fell before the Throne on their faces, and worhsipped God"** (**Rev.** 7:11)	and even pray and cry aloud with their mouths, **"HOLY, HOLY, HOLY"** (**Isa.** 6:3; **Rev.** 4:8)
"present themselves before the Lord" (**Job** 1:6, 2:1)	being able to **"Bless the LORD"** (**Psa.** 103:20-22)	**"praise"** (Psa. 148:2)	&c., &c.

God created the Angels as glorious beings, and they do have bodies, as Paul would say, "Celestial bodies", for "God giveth it a body as it hath pleased Him", just as Jesus now eternally has a "Glorious Body" (**Php.** 3:21 KJB).

Lucifer / (now satan) was the very "anointed cherub that covereth" (**Eze.** 28:14 KJB) and stood directly by the very Throne of God in Heaven (just as the imitation ones, being patterned after the heavenly ones on either side of the Mercy Seat of the Ark of the Covenant on earth) and God had dressed him (Lucifer) in precious stones and metals, **"every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created"** (**Eze.** 28:13 KJB) and Lucifer had once "walked up and down in the midst of the stones of fire" in the "Eden the garden of God", upon "the holy mountain of God", being "Mount Zion" of Heaven, which "cannot be removed, *but* abideth forever".

Satan will be brought to “ashes” (**Eze.** 28:18; **Mal.** 4:3 KJB, see also the sanctuary; **Psa.** 73:17, 77:13 KJB) and “All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.” (**Eze.** 28:19 KJB) and “The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.” (**Eze.** 27:36 KJB)

Quoting James Springer White, “Personality of God”:

“PERSONALITY OF GOD

MAN was made in the image of God. “And God said, Let us make man in our image, after our likeness.” “So God created man in his own image, in the image of God created he him.” Genesis 1:26, 27. See also chap. 9:6; 1 Corinthians 11:7. Those who deny the personality of God, say that “image” here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God’s moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God’s moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. As proof that God is a person, read his own words to Moses: “And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen.” Exodus 33:21-23. See also chap. 24:9-11. Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Numbers 12:5-8 remove the difficulty. “And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, *even apparently*.”

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, *even apparently*.

Says the prophet Daniel, “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.” Chap. 7:9. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory and a kingdom.” Verses 13, 14.

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle’s declaration that the Son was in the express image of his Father’s person. “God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the *express image of his person*.” Hebrews 1:1-3.

We here add the testimony of Christ. “And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” John 5:37. See also Philippians 2:6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms. OBJECTION. — “God is a Spirit.” John 4:24.

ANSWER. — Angels are also spirits [Psalm 104:4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot’s hand. They were spirit beings. So is God a Spirit being.

OBJ. — God is everywhere. Proof. Psalm 139:1-8. He is as much in every place as in any one place.

ANS. — 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. “O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it.”

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.” God is in heaven. This we are taught in the Lord’s prayer. “Our Father which art in heaven.” Matthew 6:9; Luke 11:2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord’s prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere.

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he “went up by a whirlwind into heaven.” 2 Kings 2:11. And of Enoch it is said that he “walked with God, and was not, for God took him.” Genesis 5:24.

Jesus is said to be on the right hand of the Majesty on high.” Hebrews 1:3. “So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God.” Mark 16:19. But if heaven be everywhere, and God everywhere, then Christ’s ascension up to heaven, at the Father’s right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ’s second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. “He is not here,” said the angel, “for he is risen as he said.” Matthew 28:6.

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him.” Verse 9.

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke 24:39-43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. J. W.

IMMATERIALITY

THIS is but another name for nonentity. It is the negative of all things and beings — of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard — it can neither extend nor contract. In short, it can exert no influence whatever — it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self — his all!

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist — and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image.

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God — their life — their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

> We choose all substance — what remains
> The mystical sectarian gains;
> All that each claims, each shall possess,
> Nor grudge each other's happiness.
> An immaterial God they choose,
> For such a God we have no use;
> An immaterial heaven and hell,
> In such a heaven we cannot dwell.
> We claim the earth, the air, and sky,
> And all the starry worlds on high;
> Gold, silver, ore, and precious stones,
> And bodies made of flesh and bones.
> Such is our hope, our heaven, our all,
> When once redeemed from Adam's fall;
> All things are ours, and we shall be,
> The Lord's to all eternity." - https://m.egwwritings.org/en/book/1471.2

ONE HEAVENLY THOUGHT: Look up into the Heavens at night, and do you see more "darkness" than "light", or more "light" than "darkness"? Look closely between each point of light, and more light will be seen, and between those, more light yet still. Though mankind does not see all at once, by knowledge bolstered by faith, humanity is actually surrounded by light.

"It is shocking how many weak and twisted concepts of heaven people have accepted. Most folks think of it as some far off ethereal place—and that is about all the average man knows about heaven. He believes it is "up there" somewhere. Yes, it is "up there," and we can agree with him that far ..." - Heaven Is It For Real?, page 8 by Joe Crews

[A.] 1 Corinthians 2:9 KJB - But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

> 1 Corinthians 2:10 KJB - **<u>But God hath revealed *them* unto us by his Spirit</u>**: for the Spirit searcheth all things, yea, the deep things of God.

[B.] 2 Peter 1:21 KJB - For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[C.] 2 Timothy 3:16 KJB - **<u>All scripture *is* given by inspiration of God</u>**, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

> 2 Timothy 3:17 KJB - That the man of God may be perfect, throughly furnished unto all good works.

QUESTION: WHAT IS ANOTHER NAME FOR THE 3RD HEAVEN?

[A.] Ezekiel 28:13 KJB - Thou hast been in **Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

[B.] Luke 23:43 KJB - And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in **paradise**.

[C.] 2 Corinthians 12:2 KJB - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to **the third heaven**.

> 2 Corinthians 12:4 KJB - How that he was caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter.

[D.] Revelation 2:7 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of **the tree of life, which is in the midst of the paradise of God**.

QUESTION: IS THE 3RD HEAVEN ONLY CLOUDS AND WISPY AETHER, WITH FLITTING GHOSTIAL SHADES OF THE DEAD AS MANY IMAGINE?

[A.] Jeremiah 17:12 KJB - **A glorious high throne** from the beginning *is* **the place of our sanctuary**.

[B.] Isaiah 6:1 KJB - In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple**.

> Isaiah 6:2 KJB - **Above it stood the seraphims: each one had six wings**; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
>
> Isaiah 6:3 KJB - And one cried unto another, and said, **Holy, holy, holy, *is* the LORD of hosts**: the whole earth *is* full of his glory.
>
> Isaiah 6:4 KJB - And **the posts of the door moved at the voice of him that cried, and the house was filled with smoke**.
>
> Isaiah 6:5 KJB - Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for **mine eyes have seen the King, the LORD of hosts**.
>
> Isaiah 6:6 KJB - Then flew one of the seraphims unto me, having **a live coal** in his hand, *which* he had **taken with the tongs** from off **the altar**:
>
> Isaiah 6:7 KJB - And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

[C.] Revelation 11:19 KJB - And **the temple of God was opened in heaven**, and **there was seen in his temple the ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

[D.] Revelation 15:5 KJB - And after that I looked, and, behold, **the temple of the tabernacle of the testimony in heaven was opened**:

[E.] Hebrews 8:1 KJB - Now of the things which we have spoken *this* is the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens**;

Hebrews 8:2 KJB - **A minister of the sanctuary, and of the true tabernacle, which the Lord pitched**, and not man.

[F.] Revelation 21:10 KJB - And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem**, descending out of heaven from God,

Revelation 21:11 KJB - **Having the glory of God: and her light *was* like unto a stone most precious**, even like a jasper stone, clear as crystal;

Revelation 21:12 KJB - And **had a wall great and high, *and* had twelve gates**, and at the gates **twelve angels**, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

Revelation 21:13 KJB - On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Revelation 21:14 KJB - And **the wall of the city had twelve foundations**, and in them the names of the twelve apostles of the Lamb.

Revelation 21:15 KJB - And he that talked with me had **a golden reed** to measure the city, and the gates thereof, and the wall thereof.

Revelation 21:16 KJB - And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Revelation 21:17 KJB - And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

Revelation 21:18 KJB - And **the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass**.

Revelation 21:19 KJB - And **the foundations of the wall of the city *were* garnished with all manner of precious stones**. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Revelation 21:20 KJB - The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Revelation 21:21 KJB - And **the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass**.

Revelation 21:22 KJB - And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Revelation 21:23 KJB - And **the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof**.

Revelation 21:24 KJB - And **the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it**.

Revelation 21:25 KJB - And the gates of it shall not be shut at all by day: for there shall be no night there.

Revelation 21:26 KJB - And they shall bring the glory and honour of the nations into it.

Revelation 21:27 KJB - And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

QUESTION: WHEN WILL THE SAINTS ENTER INTO THE 3RD HEAVEN, HOW LONG WILL THEY BE THERE, AND WHAT WILL THEY DO THERE?

[A.] Acts 3:20 KJB - And **he shall send Jesus Christ**, which before was preached unto you:

Acts 3:21 KJB - **Whom the heaven must receive until the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began.

[B.] Acts 1:11 KJB - Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven**.

[C.] Jeremiah 31:15 KJB - Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

Jeremiah 31:16 KJB - Thus saith the LORD; **Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy**.

Jeremiah 31:17 KJB - And **there is hope in thine end, saith the LORD, that thy children shall come again to their own border**.

[D.] 1 Thessalonians 4:13 KJB - But **I would not have you to be ignorant, brethren, concerning them which are asleep**, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, **even so them also which sleep in Jesus will God bring with him**. **("bring", back to 3rd Heaven)**

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that **we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep**. **("prevent" (G5348, φθασωμεν), is a verb transitive [Latin proevenio, supra.] 1. To go before; to precede. "I prevented the dawning of the morning, and cried." Psalms 119:148.; 2. To precede, as something unexpected or unsought. "The days of my affliction prevented me. Job 30:27."; 2 Samuel 22:6. 3. To go before; to precede; to favor by anticipation or by hindering distress or evil. "The God of my mercy shall prevent me." Psalms 59:10. (Webster's 1828 dictionary - https://webstersdictionary1828.com/Dictionary/prevent)**

1 Thessalonians 4:16 KJB - For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**:

1 Thessalonians 4:17 KJB - **Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord**.

1 Thessalonians 4:18 KJB - Wherefore comfort one another with these words.

[E.] John 14:2 KJB - **In my Father's house are many mansions**: if *it were* not *so,* I would have told you. I go to prepare a place for you.

John 14:3 KJB - And if I go and prepare **a place** for you, **I will come again, and receive you unto myself; that where I am, *there* ye may be also**.

[F.] Job 14:10 KJB - But **man dieth, and wasteth away**: yea, **man giveth up the ghost**, and **where *is* he?**

Job 14:11 KJB - *As* the waters **fail** from the sea, and the flood **decayeth and drieth up**:

Job 14:12 KJB - **So man lieth down, and riseth not: till the heavens *be* no more**, **they shall not awake, nor be raised out of their sleep**. **(see "heaven": Mat. 24:35; Mar. 13:31; Luk. 21:33; 2 Pet. 3:10; Isa. 34:4; Rev. 6:14 KJB)**

Job 14:13 KJB - O that thou wouldest **hide me in the grave**, that thou wouldest **keep me secret, until thy wrath be past**, that thou wouldest **appoint me a set time, and remember me**! **(see "wrath" = 7 last plagues; Rev. 15:1, 16:1,19 KJB)**

Job 14:14 KJB - **If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come**. **(see 1 Cor. 15:50-58; Luk. 14:14 KJB)**

Job 14:15 KJB - Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. **(see "call": 1 Thes. 4:16; Psa. 50:4; Isa. 25:8-9 KJB)**

[G.] Daniel 7:22 KJB - Until the Ancient of days came, and **judgment was given to the saints of the most High**; and the time came that the saints possessed the kingdom.

[H.] Revelation 20:4 KJB - And **I saw thrones, and they sat upon them**, and **judgment was given unto them**: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years**.

[I.] 1 Corinthians 6:2 KJB - Do ye not know that **the saints shall judge the world**? and if **the world shall be judged by you**, are ye unworthy to judge the smallest matters?

1 Corinthians 6:3 KJB - Know ye not that **we shall judge angels**? how much more things that pertain to this life?

[J.] Psalms 149:1 KJB - Praise ye the LORD. **Sing unto the LORD a new song**, *and* **his praise in the congregation of saints**.

Psalms 149:2 KJB - Let **Israel rejoice in him** that made him**: let the children of Zion be joyful in their King**.

Psalms 149:3 KJB - Let them **praise his name** in the dance: let them **sing praises unto him with the timbrel and harp**.

Psalms 149:4 KJB - For the LORD taketh pleasure in his people: **he will beautify the meek with salvation**.

Psalms 149:5 KJB - Let **the saints be joyful in glory**: let them **sing aloud** upon their beds.

Psalms 149:6 KJB - *Let* the **high *praises* of God *be* in their mouth**, and **a twoedged sword in their hand**; **(sword = God's word, Eph. 6:17; Heb. 4:12 KJB, by which to judge)**

Psalms 149:7 KJB - **To execute vengeance upon the heathen, *and* punishments upon the people**;

Psalms 149:8 KJB - To bind their kings with chains, and their nobles with fetters of iron;

Psalms 149:9 KJB - **To execute upon them the judgment written**: **this honour have all his saints**. Praise ye the LORD.

[K.] Revelation 14:2 KJB - And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and **I heard the voice of harpers harping with their harps**:

[L.] Revelation 15:2 KJB - And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, **having the harps of God**.

QUESTION: WHAT WILL THE SAINTS BE LIKE IN GLORY?

[A.] Philippians 3:21 KJB - Who shall **change our vile body, that it may be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.

[B.] 1 Corinthians 15:49 KJB - And as we have borne the image of the earthy, **we shall also bear the image of the heavenly**.

1 Corinthians 15:50 KJB - Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption **inherit incorruption**.

1 Corinthians 15:51 KJB - Behold, I shew you a mystery; We shall not all sleep, but **we shall all be changed**,

1 Corinthians 15:52 KJB - In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible, and we shall be changed**.

1 Corinthians 15:53 KJB - For **this corruptible must put on incorruption, and this mortal *must* put on immortality**.

1 Corinthians 15:54 KJB - So when **this corruptible shall have put on incorruption, and this mortal shall have put on immortality**, then shall be brought to pass the saying that is written, **Death is swallowed up in victory**.

1 Corinthians 15:55 KJB - O death, where *is* thy sting? O grave, where *is* thy victory?

[C.] Luke 9:29 KJB - And as he prayed, **the fashion of his countenance was altered, and his raiment *was* white *and* glistering**.

Luke 9:30 KJB - And, behold, there talked with him **two men, which were Moses and Elias**:

Luke 9:31 KJB - **Who appeared in glory**, and spake of his decease which he should accomplish at Jerusalem.

[D.] Luke 24:39 KJB - **Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have**.

Luke 24:40 KJB - And when he had thus spoken, **he shewed them *his* hands and *his* feet**.

[E.] Matthew 27:52 KJB - And the graves were opened; and **many bodies of the saints which slept arose**,

Matthew 27:53 KJB - And **came out of the graves after his resurrection, and went into the holy city, and appeared unto many**.

[F.] 1 Corinthians 13:12 KJB - For now **we see** through a glass, darkly; but **then face to face**: now I know in part; but **then shall I know even as also I am known**.

[G.] Revelation 7:9 KJB - After this I beheld, and, lo, **a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands**;

Revelation 7:10 KJB - And **cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb**.

Revelation 7:11 KJB - And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and **worshipped God**,

Revelation 7:12 KJB - **Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen**.

[H.] 1 John 3:2 KJB - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear, we shall be like him; for we shall see him as he is**. **(See Psa. 104:2 KJB, for God is clothed with "light", as Adam was in the beginning, and we shall be again.)**

[I.] 1 Peter 1:4 KJB - **To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you**,

[J.] 2 Timothy 4:8 KJB - **Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing**.

[K.] James 1:12 KJB - Blessed *is* the man that endureth temptation: for when he is tried, **he shall receive the crown of life, which the Lord hath promised to them that love him**.

[L.] Revelation 2:10 KJB - Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and **I will give thee a crown of life**. **(see also Rev. 3:11 KJB)**

QUESTION: ARE THERE ANY PERSONS OF MANKIND IN HEAVEN RIGHT NOW?

Yes, but they were either "translated" alive (not dead, see study on what happens in death) and glorified, or resurrected (made alive) and glorified and taken up or ascended.

[1.] Enoch (translated alive & glorified; **Gen.** 5:24; **Heb.** 11:5 KJB),

[2.] Moses (resurrected & glorified; **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB),

[3.] Elijah (translated & glorified; **2 Kin.** 2:1-12 KJB),

[4.] 'firstfruits' around Jerusalem (resurrected & glorified; **Mat.** 27:50-53, 28:1-4; **Isa.** 26:19; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15); compare **Psa.** 68:18 to **Eph.** 4:8-10; Compare **Lev.** 23:9-14; 15-22 (Firstfruits) to **1 Cor.** 15:21-23. See also **Psa.** 24:1-10 (Triumphal Entry into New Jerusalem), with **Psa.** 98:1-3; **Col.** 2:15. Also **Act.** 1 KJB),

[5] Jesus Himself (resurrected, glorified & ascended; **Mat.** 28:6; **Mar.** 16:6; **Luk.** 24:6; **Rev.** 12:5 KJB, &c.).

That's it, for now, until Jesus returns and resurrects the sleeping saints, and translates alive the living **(1 Thes.** 4:13-18; **Jhn.** 14:2-3 KJB**)**.

Isaiah 26:19 KJB - **Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dus**t: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

QUESTION: IS THE APOSTLE PETER GOING TO BE IN CHARGE OF THE GATES OF THE HOLY CITY, NEW JERUSALEM?

Revelation 21:12 KJB - And had a wall great and high, *and* had **twelve gates, and at the gates twelve angels**, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: **(see also Psa.** 24:7,9 KJB**)**

QUESTION: WHAT IS THE NEW HEAVEN AND EARTH GOING TO BE LIKE?

[A.] Revelation 21:3 KJB - And I heard a great voice out of heaven saying, Behold, **the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God**.

[B.] Psalms 16:11 KJB - Thou wilt shew me the path of life: **in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore**.

[C.] Revelation 21:4 KJB - And **God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

[D.] Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity**.

[E.] Isaiah 65:16 KJB - That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because **the former troubles are forgotten, and because they are hid from mine eyes**.

Isaiah 65:17 KJB - For, **behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind**.

Isaiah 65:18 KJB - But **be ye glad and rejoice for ever *in that* which I create**: for, behold, **I create Jerusalem a rejoicing, and her people a joy**.

Isaiah 65:19 KJB - And **I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying**.

Isaiah 65:20 KJB - **There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed**.

Isaiah 65:21 KJB - And **they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them**.

Isaiah 65:22 KJB - They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and **mine elect shall long enjoy the work of their hands**.

Isaiah 65:23 KJB - They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

Isaiah 65:24 KJB - And **it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear**.

Isaiah 65:25 KJB - **The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain**, saith the LORD.

[F.] Isaiah 66:22 KJB - For as **the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain**.

Isaiah 66:23 KJB - And **it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me**, saith the LORD.

[G.] Revelation 7:15 KJB - **Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them**.

Revelation 7:16 KJB - **They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat**.

Revelation 7:17 KJB - **For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes**.

[H.] Isaiah 35:5 KJB - Then **the eyes of the blind shall be opened**, and **the ears of the deaf shall be unstopped**.

> Isaiah 35:6 KJB - Then shall **the lame *man* leap as an hart**, and **the tongue of the dumb sing**: for in the wilderness shall **waters break out**, and **streams** in the desert.
>
> Isaiah 35:7 KJB - And the parched ground shall become **a pool**, and the thirsty land **springs of water**: in the habitation of dragons, where each lay, ***shall be* grass with reeds and rushes**.
>
> Isaiah 35:8 KJB - And **an highway shall be there, and a way, and it shall be called The way of holiness**; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein.*
>
> Isaiah 35:9 KJB - No lion shall be there, **nor *any* ravenous beast shall go up thereon**, it shall not be found there; but **the redeemed shall walk *there***:
>
> Isaiah 35:10 KJB - And the ransomed of the LORD shall return, and **come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away**.

[I.] Isaiah 40:31 KJB - But they that wait upon the LORD shall **renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint**.

[J.] Isaiah 11:6 KJB - **The wolf also shall dwell with the lamb**, and **the leopard shall lie down with the kid**; and **the calf and the young lion and the fatling together; and a little child shall lead them**.

> Isaiah 11:7 KJB - And **the cow and the bear shall feed**; **their young ones shall lie down together**: and **the lion shall eat straw like the ox**.
>
> Isaiah 11:8 KJB - And **the sucking child shall play on the hole of the asp**, and **the weaned child shall put his hand on the cockatrice' den**.
>
> Isaiah 11:9 KJB - **They shall not hurt nor destroy in all my holy mountain**: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
>
> Isaiah 11:10 KJB - And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and **his rest shall be glorious**.

[K.] Isaiah 35:1 KJB - The wilderness and the solitary place shall be **glad** for them; and the desert shall **rejoice, and blossom as the rose**.

> Isaiah 35:2 KJB - **It shall blossom abundantly**, and **rejoice even with joy and singing**: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, **they shall see the glory of the LORD, *and* the excellency of our God**.

[L.] Isaiah 60:18 KJB - **Violence shall no more be heard in thy land**, wasting nor destruction within thy borders; but **thou shalt call thy walls Salvation, and thy gates Praise**.

> Isaiah 60:19 KJB - The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but **the LORD shall be unto thee an everlasting light, and thy God thy glory**.

Isaiah 60:20 KJB - Thy sun shall no more go down; neither shall thy moon withdraw itself: for **the LORD shall be thine everlasting light, and the days of thy mourning shall be ended**.

Isaiah 60:21 KJB - Thy **people also *shall be* all righteous**: **they shall inherit the land for ever**, the branch of my planting, the work of my hands, **that I may be glorified**.

[M.] Zechariah 8:5 KJB - And **the streets of the city shall be full of boys and girls playing in the streets thereof**.

[N.] Malachi 4:2 KJB - But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and **ye shall go forth, and grow up as calves of the stall**.

[O.] Revelation 22:1 KJB - And he shewed me **a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**.

[P.] Ezekiel 47:12 KJB - And **by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months**, because **their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine**. **(see Rev.** 22:2 KJB; "**the leaves of the tree were for the healing of the nations."; God's word is on pages, or "leaves", Jer.** 36:23 KJB**)**

[Q.] Matthew 8:11 KJB - And I say unto you, **That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven**.

[R.] Zephaniah 3:17 KJB - **The LORD thy God** in the midst of thee *is* mighty; he will save, **he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing**.

[S.] Psalms 37:3 KJB - Trust in the LORD, and do good; *so* **shalt thou dwell in the land, and verily thou shalt be fed**.

Psalms 37:4 KJB - Delight thyself also in the LORD; and **he shall give thee the desires of thine heart**.

[T.] Revelation 22:1 KJB - And he shewed me **a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**.

Revelation 22:2 KJB - **In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations**.

Revelation 22:3 KJB - And **there shall be no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Revelation 22:4 KJB - And **they shall see his face**; and **his name *shall be* in their foreheads**.

Revelation 22:5 KJB - And **there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever**.

[U.] Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among **us shall dwell with the devouring fire**? who among **us shall dwell with everlasting burnings**?

> Isaiah 33:15 KJB - **He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil**;
>
> Isaiah 33:16 KJB - **He shall dwell on high**: his place of defence *shall be* the munitions of rocks: **bread shall be given him; his waters *shall be* sure**.
>
> Isaiah 33:17 KJB - **Thine eyes shall see the king in his beauty**: they shall behold the land that is very far off.
>
> Isaiah 33:20 KJB - **Look upon Zion, the city** of our solemnities: **thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken**.
>
> Isaiah 33:21 KJB - But there **the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby**.
>
> Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity**.

[V.] Ezekiel 47:1 KJB - Afterward he brought me again unto the door of the house; and, behold, **waters issued out from under the threshold of the house eastward**: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

> Ezekiel 47:2 KJB - Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.
>
> Ezekiel 47:3 KJB - And when the man that had the line in his hand went forth eastward, **he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles**.
>
> Ezekiel 47:4 KJB - **Again he measured a thousand, and brought me through the waters; the waters *were* to the knees**. **Again he measured a thousand, and brought me through; the waters *were* to the loins**.
>
> Ezekiel 47:5 KJB - **Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over**.

QUESTION: WHAT WILL NOT BE IN THE NEW HEAVEN & EARTH?

[A.] Revelation 21:8 KJB - But **the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars**, shall have their part in the lake which burneth with fire and brimstone: which is **the second death**.

[B.] Revelation 21:27 KJB - And **there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie**: but they which are written in the Lamb's book of life. **(See also Rev.** 22:15**, for wicked outside the city, which will be destroyed in the fire, Rev.** 20:7-10,13-15 KJB**.)**

[C.] Ezekiel 20:38 KJB - And **I will purge out from among you the rebels, and them that transgress against me**: I will bring them forth out of the country where they sojourn, and **they shall not enter into the land of Israel**: and ye shall know that I *am* the LORD.

[D.] Isaiah 33:21 KJB - But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; **wherein shall go no galley with oars, neither shall gallant ship pass thereby**. (There will be no salty desert of 'ocean' (**Isa.** 33:21 KJB; left over from Noah's day), or desert of sands, or desert of ice, or of bogs or swamps, or overgrown and unkempt jungles, or jagged pits, or broken spires of mountains, but there will be great springs & rivers of waters all over with gentle hills and green grass; **Isa.** 33:14-24; **Eze.** 47:1-6 KJB**)**.

[E.] Revelation 22:3 KJB - And **there shall be no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

[F.] Isaiah 33:19 KJB - **Thou shalt not see a fierce people**, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

[G.] Isaiah 33:24 KJB - And **the inhabitant shall not say, I am sick**: the people that dwell therein *shall be* forgiven *their* iniquity.

[H.] Revelation 21:4 KJB - And God shall wipe away all tears from their eyes; and **there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

[I.] Ezekiel 26:21 KJB - I will make thee a terror, and **thou *shalt be* no *more***: though thou be sought for, **yet shalt thou never be found again**, saith the Lord GOD.

> Ezekiel 27:36 KJB - The merchants among the people shall hiss at thee; thou shalt be a terror, and **never *shalt be* any more**. **(wicked cities, like Tyrus, Babylon, &c.)**

[K.] Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never *shalt* thou *be* any more**. **(no more satan, devils)**

QUESTION: WHY WERE LUCIFER AND THE ANGELS THAT WERE WITH HIM REMOVED FROM HEAVEN?

(A.) 2 Peter 2:4 KJB - For if God spared **not the angels that sinned**, but **cast *them* down** to hell, and delivered ***them*** into chains of darkness, to be reserved unto judgment;

(B.) Jude 1:6 KJB - And **the angels which kept not their first estate, but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(C.) Luke 10:18 KJB - And he said unto them, I beheld **Satan as lightning fall from heaven**.

(D.) Isaiah 14:12 KJB - How art **thou fallen from heaven, O Lucifer**, son of the morning! *How* art **thou** cut down to the ground, which didst weaken the nations!

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above **the stars of God**: I will sit also upon the mount of **the congregation**, in the sides of the north:

Isaiah 14:14 KJB - **I will ascend above the heights of the clouds**; I will be like the most High.

Isaiah 14:15 KJB - Yet **thou shalt be brought down** to hell, to the sides of the pit.

(E.) Ezekiel 28:12 KJB - Son of man, take up a lamentation upon **the king of Tyrus**, and say unto him, Thus saith the Lord GOD; **Thou** sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13 KJB - **Thou hast been in Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee in the day that thou wast created**.

Ezekiel 28:14 KJB - **Thou *art* the anointed cherub that covereth**; and I have set **thee** *so:* **thou** wast upon the holy mountain of God; **thou** hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 KJB - **Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee**.

Ezekiel 28:16 KJB - By **the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned**: therefore I will **cast thee as profane out of the mountain of God**: and I will destroy **thee, O covering cherub**, from the midst of the stones of fire.

Ezekiel 28:17 KJB - **Thine heart** was lifted up because of thy beauty, **thou hast corrupted thy wisdom** by reason of thy brightness: I will **cast thee to the ground**, I will lay **thee** before kings, that they may behold thee.

Ezekiel 28:18 KJB - **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick**; therefore will I bring forth a fire from the midst of **thee**, it shall devour **thee**, and I will bring **thee** to ashes **upon the earth** in the sight of all them that behold thee.

Ezekiel 28:19 KJB - All they that know **thee** among the people shall be astonished at **thee**: **thou** shalt be a terror, and never *shalt* **thou** *be* any more.

(F.) Revelation 12:7 KJB - And there was **war in heaven**: **Michael and his angels fought against the dragon; and the dragon fought and his angels**,

Revelation 12:8 KJB - And prevailed not; neither was **their place** found any more **in heaven**.

Revelation 12:9 KJB - And **the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and **his angels were cast out with him**.

Revelation 12:10 KJB - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren is cast down**, which accused them before our God day and night.

Revelation 12:12 KJB - Therefore rejoice, *ye* **heavens**, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For **the devil is come down** unto you, having great wrath, because **he knoweth that he hath but a short time**.

Revelation 12:13 KJB - And when **the dragon saw that he was cast unto the earth**, he persecuted the woman which brought forth the man *child.*

Revelation 12:17 KJB - And **the dragon** was wroth with the woman, and **went to make war with** the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

QUESTION: HOW CAN I ENTER HEAVEN (3RD), AND ENJOY EVERLASTING LIFE IN THE NEW HEAVEN AND EARTH THAT GOD IS GOING TO CREATE AFTER?

[A.] Romans 3:23 KJB - For all have sinned, and come short of the glory of God; **(I AM A SINNER!, I HAVE HURT GOD BY MY UNLOVING THOUGHTS, ACTIONS & CHOICES! I HAVE BROKEN HIS LAW OF TEN COMMANDMENTS (Exo. 20:1-17; 1 Jhn. 3:4; Jam. 2:9-11 KJB))**

[B.] Romans 6:23 KJB - For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord. **(I DESERVE TO DIE, FOR TREASON AGAINST THE GOD OF LOVE!)**

[C.] Romans 5:8 KJB - But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. **(GOD LOVES ME STILL AND WANTS ME BACK!)**

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[D.] Romans 10:9 KJB - That **if thou shalt confess with thy mouth the Lord Jesus**, **and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved**.

Romans 10:10 KJB - For with the heart man **believeth** unto righteousness; and **with the mouth confession is made** unto salvation.

Romans 10:11 KJB - For the scripture saith, **Whosoever believeth on him shall not be ashamed**.

Romans 10:12 KJB - For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Romans 10:13 KJB - For **whosoever shall call upon the name of the Lord shall be saved**. **(LORD JESUS SAVE ME FROM MY SINS & SATAN, SIN & SELFISHNESS!)**

[E.] Romans 5:1 KJB - Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: **(I AM FREE OF GUILT FOR PAST SINS! I MUST LIVE RIGHTLY BY GOD'S GRACE THROUGH FAITH!)**

Romans 3:25 KJB - Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness **for the remission of sins that are past**, through the forbearance of God;

Ephesians 2:8 KJB - For **by grace are ye saved through faith**; and that not of yourselves: *it is* the gift of God:

Ephesians 2:9 KJB - Not of works, lest any man should boast.

Ephesians 2:10 KJB - For we are his workmanship, created in Christ Jesus **unto** good works, which God hath before ordained that **we should walk in them**.

[F.] Romans 8:1 KJB - *There is* therefore now no condemnation to them which are in Christ Jesus, who **walk not after the flesh, but after the Spirit**.

Acts 5:32 KJB - And we are his witnesses of these things; and *so is* also **the Holy Ghost, whom God hath given to them that obey him**.

Hebrews 5:9 KJB - And being made perfect, he became **the author of eternal salvation unto all them that obey him**;

[G.] Romans 8:38 KJB - For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Romans 8:39 KJB - Nor height, nor depth, nor any **other** creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[H.] Revelation 22:17 KJB - And **the Spirit and the bride say, Come**. And let him that heareth say, Come. And let him that is athirst come. And **whosoever will**, let him **take the water of life freely**.

[I.] Revelation 3:18 KJB - **I counsel thee to buy of me gold tried in the fire**, that thou mayest be rich; **and white raiment**, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; **and anoint thine eyes with eyesalve**, that thou mayest see. **(Ellen** (shining light to see) **Gould** (Gold) **White** (White purity righteousness)**)**

Revelation 3:19 KJB - As many as I love, I rebuke and chasten: **be zealous therefore, and repent**.

Revelation 3:20 KJB - Behold, I stand at the door, and knock: if any man **hear my voice, and open the door**, I will come in to him, and will sup with him, and he with me.

Revelation 3:21 KJB - To him that **overcometh** will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 3:22 KJB - **He that hath an ear, let him hear what the Spirit saith unto the churches**.

[J.] Matthew 7:21 KJB - Not every one that saith unto me, Lord, Lord, **shall enter** into the kingdom of heaven; but **he that doeth the will of my Father which is in heaven**.

Matthew 7:22 KJB - Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Matthew 7:23 KJB - And then will I profess unto them, I never knew you: **depart from** me, ye that **work iniquity**.

[K.] Revelation 22:14 KJB - **Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city**.

[L.] Matthew 19:17 KJB - And he said unto him, Why callest thou me good? *there is* none good but one, *that is,* God: but **if thou wilt enter into life, keep the commandments**.

[M.] John 1:12 KJB - But **as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name**:

[N.] 1 John 1:7 KJB - But if we **walk in the light, as he is in the light**, we have fellowship one with another, and the blood of Jesus Christ his Son **cleanseth us from all sin**.

[O.] Revelation 14:4 KJB - These are they which were not defiled with women; for they are virgins. These are **they which follow the Lamb whithersoever he goeth**. These were **redeemed** from among men, *being* the firstfruits unto God and to the Lamb.

[P.] 1 John 2:6 KJB - He that saith he abideth in him ought himself also so **to walk, even as he walked**.

[Q.] 1 Peter 2:21 KJB - For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps**:

[R.] Revelation 14:12 KJB - **Here is the patience of the saints**: here *are* they that **keep the commandments of God**, and **the faith of Jesus**. **(Not merely "in" Jesus.)**

ADDENDUM:

QUESTION: IS SATAN STILL TRYING TO GET BACK INTO HEAVEN? ARE WICKED MEN TRYING TO CLIMB UP SOME OTHER WAY THAN THE WAY – JESUS CHRIST? WILL IT WORK?

In science falsely so called (**1 Tim.** 6:20 KJB), another 'tower' exists, in which rebellious mankind seeks another way into Heaven, heeding satan with his desire to spread sin into all the universe. God will not allow it. Mankind cannot leave this world's outer boundary, nor take anything out of its outer boundary (while living - **1 Tim.** 6:7 KJB; or in death - **Job** 1:21; **Ecc.** 5:15 KJB), for it is under strict quarantine, surrounded by a cloud of heavenly beings (as at Mt. Sinai, a wall of fire), & the only ones allowed in or out, are the heavenly nurses (ministering angels), & Great Physician (Jesus), & representative (Holy Spirit).

Mankind was never given permission to control, nor have dominion over, anything in the heavens (**Gen.** 1:26,28), as they belong to God.

Psalms 115:16 KJB - **The heaven, *even* the heavens, *are* the LORD'S**: but **the earth hath he given to the children of men**.

The devil was called "god of this world" (**2 Cor.** 4:4 KJB), earth (as Adam was before in stewardship to God, **Psa.** 82:1,6; **Jhn.** 10:34 KJB) & so is not a "god" over any other heavenly body, including the Sun, moon or stars (local planets reflecting light of the Sun), or anything beyond those.

Even when satan, for a time before Calvary (**Rev.** 12:10; **Rom.** 5:6 KJB), having usurped (**Isa.** 14:13; **Psa.** 94:20; **Rev.** 2:13 KJB) Adam's rule, had access to the gates (**Psa.** 24:7,9; **Rev.** 21:12-15,21,25, 22:14 KJB) of Heaven, being representative of this world (**Job** 1:6-12, 2:1-7; **1 Kin.** 22:19-22; **2 Chr.** 18:18-21 KJB); he never had control over other heavenly bodies. He has access to high altitude (**LEO** (Low Earth Orbit), or **UEA** (Upper Earth Atmosphere); **Eph.** 6:12 KJB; & especially high level in govt.), being the "prince of the power of the air" (**Eph.** 2:2 KJB), yet cannot leave this world. Sin is contained to earth (see **Lev.** 13 KJB; 7 days from camp, **Rev.** 3:12, 21:2; **Gal.** 4:26 KJB). Other heavenly worlds & the beings thereon, are unfallen (**Mat.** 18:11-14; **Luk.** 15:4-7; **Heb.** 1:2, 11:3 KJB, see also 4 (universal) living creatures / beasts (nations), & 24 elders (leaders of unfallen worlds), circling throne of Eternal Deity in **Eze.** 1 & 10; **Rev.** 4, 7, 14, 15, 19 KJB).

There is only **one** way into Heaven, from this terrestrial sphere (**Isa.** 40:22 KJB, 'circle' in 3 dimensions - a **sphere**, which is a circle seen from every angle by God) now, is by vision (**Rev.** 1:10 KJB), or by Jesus' return (**Jhn.** 14:1-4 KJB). Any space program (which has some truth, some error) is simply another 'tower', another ladder other than the Jacob's Ladder - Jesus. They cannot ever succeed.

N.A.S.A. - Not Always Scientifically Accurate;
N.A.S.A. - Never A Straight Answer;
N.A.S.A. - Numerous Anomalies Scams Abound;
N.A.S.A. - National Academy of Space Actors;
N.A.S.A. - Not Anything, Simply Aether;
N.A.S.A. - Neither Aerospace, Sadly, Astro-NOTS!;
N.A.S.A. - Never Accept Serpent Assertions.

(see **[1] Massimo Mazzucco** - American Moon (photography expert), **[2] Bill Kaysing** (ex Rocket-Dyne technical writer & service engineer), **[3] James Collier** (Was it only a paper moon? (journalist); **[4] Bart Sibrel** (A funny thing happened on the way to the moon & Astronauts Gone Wild); **[5] Ralph Rene** (NASA Mooned America); **[6] Marcus Allen** (Aulis & Nexus magazine); **[7] David Percy** (What happened on the Moon); **[8] Mary Bennett**; **[9] Jim (James) Fetzer**; **[10] Jarrah White (Moon Faker, Mars Faker)**; **[11] Richard Hall & fellows**; (richplanet.net); **[12] NASA itself** (Van Allen Radiation Belts, Destruction of Technology, Loss of Telemetry Data; green screen, sound in space, &c.).

Believe God's word over our eyes & ears (**2 Pet.** 1:15-21 KJB), in what satan sought to present to us through the medium of tele-vision (**Mat.** 4:8-10; **Luk.** 4:5-8 KJB). Through satan's deceptions, the whole world that does not have the love of the truth (**2 Thes.** 2:10 KJB), are deceived (**Rev.** 12:9, 13:14, 18:23, 19:20, 20:10; **2 Tim.** 3:13 KJB, &c.), just as it was in the beginning, for Eve truly believed she had entered a higher 'sphere' (world) of experience, when all the while, it was a delusion.

The **only** way in which a man may be truly "lifted up" (**Jhn.** 3:14, 8:28, 12:32 KJB) to Heaven, is not by force of might and strength of arm, willpower and satanic ingenuity, but it is only through Calvary, and dying upon the Cross appointed by God. It is **never** achieved by exalting (propelling) one's self upward that one gains Heaven and surpassing of earth's furthest boundaries, but it is by lowering one self, and humbling one's self to the dust, and dying unto the death of the Cross that we are then taken by God and exalted to Heaven. Jesus gave the example (**Php.** 2:5-11 KJB).

APPENDIX 8

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The Nature of Jesus Christ as a Man

Jhn. 3:6 "That which is born of the flesh is flesh; …"	**Jhn. 3:6 "… and that which is born of the Spirit is spirit."**
FLESH (εν σαρκι) OF JESUS (sinful) (condemned)	**SPIRIT (MIND / HEART) OF JESUS (sinless) (justified)**
He came in the likeness (Romans 8:3) ("likeness", see Philippians 2:7; Romans 6:5) **of sinful flesh** (Romans 8:3) and "**condemned sin in the flesh**", as **He committed no sin** (1 John 3:4; Romans 7:7; James 2:8-12)**.**	**Jesus was born of the "Holy Ghost"** (Matthew 1:18; Luke 1:35)
For verily **he took not on him the nature of angels**; but **he took on him the seed of Abraham**. (Hebrews 2:16) [Heavenly angelic flesh nature (1 Cor. 15:38-41; Jud. 1:7; Mat. 25:31) is unfallen, "holy"]	"... This is my beloved Son, **in whom I am well pleased**." (Matthew 3:17, 17:5; Mark 1:11; 2 Peter 1:17)
"Concerning his Son **Jesus Christ** our Lord, which was **made of the seed of David according to the flesh**;" (Romans 1:3)	"... **I do always those things that please him**. (John 8:29) [see **Isaiah 58:13; sabbath keeping is pleasing to the Father**]
"**son of David**, the **son of Abraham**" (Matthew 1:1-18) [Flesh Lineage from fallen Abraham, and born of Mary, fallen woman; Matthew 1:16]	"Jesus answered, I have not a devil; but **I honour my Father**, and ye do dishonour me." (John 8:49)
"**[son of] Adam**" (Luke 3:23-38) [Flesh Lineage from fallen Adam]	"... **I have kept my Father's commandments**, and abide in his love." (John 15:10)
"But when the fulness of the time was come, God sent forth his **Son, made of a woman**, **made under the law**," (Galatians 4:4)	"**The LORD is well pleased for his righteousness' sake**; **he will magnify the law, and make it honourable**." (Isaiah 42:21)
"Forasmuch then as **Christ hath suffered for us in the flesh**, arm yourselves likewise with the same mind: for **he that hath suffered in the flesh** hath ceased from sin;" (1 Peter 4:1)	"Behold my servant, whom I have chosen; my beloved, **in whom my soul is well pleased**: I will put my spirit upon him, and he shall shew judgment to the Gentiles." (Matthew 12:18)
"Wherefore **in all things it behoved him to be made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Hebrews 2:17)	"That saith of Cyrus, He is my shepherd, and **shall perform all my pleasure**: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isaiah 44:28)
"And **the Word was made flesh** and dwelt among us ..." (John 1:14)	**Jesus was that "holy thing"** (Luke 1:35)
"God **manifest in the flesh**" (1 Timothy 3:16)	**"lamb shall be without blemish**" (Exodus 12:5)
"... **of the fruit of his [David's] loins, according to the flesh** ..." (Acts 2:30)	**an "holy child"** (Acts 4:27,30)
"**in all things** it behoved him **to be made like unto [his] brethren**" (Hebrews 2:17)	**"For he knew that for envy they had delivered him."** (Matthew 27:18)
"... to **every seed his own body** ..." (1 Corinthians 15:38)	**"Why, what evil hath he done?"** (Matthew 27:23)
"... **having crucified the flesh** ..." (Galatians 5:24)	**"The said Pilate "I find no fault in this man."** (Luke 23:4)
"... **nailing it to His cross**." (Colossians 2:4)	**"in him is no sin."** (1 John 3:5)
"Wherefore **when he cometh into the world**, he saith, Sacrifice and offering thou wouldest not, but **a body hast thou prepared me**: (Hebrews 10:5)	**"[who is] holy, harmless, undefiled, separate from sinners"** (Hebrews 7:26)
"**as the children are partakers of flesh and blood**, **he also himself likewise took part of the same**" (Hebrews 2:14)	**"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."** (John 9:31)
"was **in all points tempted like as [we** …" (Hebrews 4:15)	**"I find in him no fault [at all]."** (John 18:38)
"In **the body of His flesh through death** …" (Colossians 1:22)	**"I find no fault in him."** (John 19:6)
"... being **put to death in the flesh** ..." (1 Peter 3:18)	**"who knew no sin"** (2 Corinthians 5:21)
"... new and living way, which He hath consecrated for us, **through the veil, that is to say, His flesh**;" (Hebrews 10:20)	**"this man hath done nothing amiss."** (Luke 23:41)
"Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required." (Psalms 40:6)	**"what evil hath he done? I have found no cause of death in him"** (Luke 23:22)

David acknowledges his flesh heritage in the Psalms 51 "Behold, I was **shapen in iniquity**; and **in sin did my mother conceive me**." (Psalms 51:5) [Jesus is called the "son of David", the "son of Abraham"]	**"Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:"** (Luke 23:14)
"... **by the body of Christ** ..." (Romans 7:4) [we are dead]	**"the innocent blood"** (Matthew 27:4)
"... **members of His body, and of His flesh, and of His bones**." (Ephesians 5:30)	**"Have thou nothing to do with that just man"** (Matthew 27:19)
"And **they that are Christ's have crucified the flesh with the affections and lusts**." (Galatians 5:24)	**"I am innocent of the blood of this just person"** (Matthew 27:24)
"... **in the days of His flesh** ..." (Hebrews 5:7)	**"I have kept my Father's commandments"** (John 15:10)
"Wherefore henceforth know we no man after the flesh: yea, though **we have known Christ after the flesh**, yet now henceforth know we him no more." (2 Corinthians 5:16)	**"lo, nothing worthy of death is done unto him."** (Luke 23:15)
"**Whose are the fathers**, and **of whom as concerning the flesh Christ came**, who is over all, God blessed for ever. Amen." (Romans 9:5)	**"But found none: yea, though many false witnesses came, yet found they none."** (Matthew 26:60)
"made himself of no reputation, and **took upon him the form of a servant**, and was **made in the likeness of men**" (Philippians 2:7)	**"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."** (Luke 23:47)
"... Knowing this, that **our old man is crucified with [him], that the body of sin might be destroyed**, that henceforth we should not serve sin." (Romans 6:6)	**"I find no fault in him."** (John 19:4)
"**Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24)	**"the obedience of one"** (Romans 5:19)
"Hereby know ye **the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God**:" (1 John 4:2)	**"without sin."** (Hebrews 4:15)
"And **every spirit that confesseth not that Jesus Christ is come in the flesh is not of God**: and **this is that [spirit] of antichrist**, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:3)	**"Who did no sin, neither was guile found in his mouth:"** (1 Peter 2:22)
"For **many deceivers** are entered into the world, **who confess not that Jesus Christ is come in the flesh**. **This is a deceiver and an antichrist**." (2 John 1:7)	**"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God."** (Hebrews 9:4)
...there are many "... **not discerning the Lord's body**." (1 Corinthians 11:29)	"For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous**." (Romans 5:19)
"... **my flesh** shall rest in hope ..." (Acts 2:26)	"**I delight to do thy will, O my God: yea, thy law is within my heart**." (Psalms 40:8)
"... his soul [being/person] was not left in the grave, neither **his flesh** did see corruption ..." (Acts 2:31)	"… A **son honoureth his father**, and a servant his master …" (Malachi 1:6)
"Who shall change **our vile body**, that it may be fashioned like unto his glorious body, according to the working whereby **he is able even to subdue all things unto himself**." (Philippians 3:21)	Jesus was in the same likeness of sinful flesh as we, yet living without sin, never having sinned, never once transgressed the Holy Law of God; Jesus showed that with God there is no excuse for sin and thus "… **condemned sin** in the flesh." (Romans 8:3)
"By the which will we are **sanctified through the offering of the body of Jesus Christ once [for all]**." (Hebrews 10:10)	Because Christ Jesus was victorious in the **same fallen "flesh"**, so too can we, by the Holy Spirit, and **"overcome" "even as" He "overcame"** (Revelation 3:21)
"... **our hands have handled, of the Word of life**." (1 John 1:1)	"And every man that hath this hope in him purifieth himself, **even as he is pure**." (1 John 3:3)
"For I know that **in me (that is, in my flesh,) dwelleth no good thing**: for to will is present with me; but how to perform that which is good I find not. (Romans 7:18)	**To be born with sinful flesh is not to be born a transgressor/sinner**. To transgress God's Law (**1 Jhn.** 3:4; **Rom.** 7:7; **Jam.** 2:8-12) is to be a sinner, not born with sinful flesh. The flesh (sinful) Jesus came with is important to the Everlasting Gospel (**Gen.** 3:15; **Rev.** 14:6-7, &c), and how He saves us from sin (**Mat.** 1:21; not in it). There is a system of religion (spirit of Antichrist) on earth which teaches that Jesus could not sin ("Impeccability"), and that He was born in unfallen flesh of Mary ("Immaculate Conception") because it teaches that to be born with fallen flesh is to automatically be a 'sinner' ("Original Sin"), and it has many daughters that teach the same in its essentials, though they may differ in the details. This is "antichrist" (vicarius christi).
"Having **abolished in his flesh the enmity**, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;" (Ephesians 2:15)	
"**In the body of his flesh through death**, to present you holy and unblameable and unreproveable in his sight:" (Colossians 1:22)	

APPENDIX 9

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The Cross Throughout the Bible, Sanctuary, Typology & Prophecy

Jesus, the "lamb of God" (**Gen.** 22:8; **Jhn.** 1:29,36; **Rev.** 5:6 KJB) or "Passover" (**1 Cor.** 5:7 KJB) died, even as the one True Sacrifice (**Heb.** 10:10 KJB), of which all of the shadow / typical / ensamples pointed to (**Col.** 2:17; **Heb.** 8:5, 10:1 KJB). While that is the most important thing to consider above all, it is not the only thing to consider, since the Holy Spirit, even the "another Comforter" (**Jhn.** 14:16 KJB), "the Spirit of Truth" (**Jam.** 4:17 KJB), would lead us into all truth (**Jhn.** 15:26, 16:13 KJB). In that same mode of thought, a question has been asked by some:

> What was the shape of the instrument by which Jesus was Crucified by the Romans?, in other words, was it in the shape of the T[au], t[ee], the 'x', 'y', or was it merely a single upright stake, pole, pallisade, or something else entirely?

While the question is truly secondary to the original and greater reality of Jesus death, and the plan of redemption itself, and what it means to God, the Heavenlies and Christians, there is no reason to consider that question to be invalid, or unworthy of consideration, nor ultimately unimportant. If it is to be considered truly and most prayerfully, then what implications, or even direct lessons, can be learned from the answer to the question, out of, or from, the word of God (KJB), for everything written in there is given for a purpose, even for the learning and instruction of the Christian:

> 2 Timothy 3:16 KJB - All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

God's word speaks the truth (**Psa.** 12:6; **Pro.** 8:7, 22:21; **Isa.** 8:20, 28:10,13, 45:19; **Jhn.** 17:17; **Tit.** 1:2; **Heb.** 6:18; **1 Pet.** 2:22, 4:11 KJB). Yet, it is not enough to simply turn to the scriptures (KJB) and point to one example, or verse, and then turn from those pages as if that were the total sum of the answer. Those who desire the truth must of necessity "search the scriptures" (**Jhn.** 5:39 KJB), and be like the Bereans, which were "more noble than those in Thessalonica" (**Act.** 17:11 KJB) and follow the Bible's own prescription, or rules, in how to obtain a correct answer. It is written that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (**Isa.** 28:10,13 KJB), and be found in the "mouth of two or three witnesses" so that every word "be established" (**2 Cor.** 13: KJB). In this manner, when a thing is found in one place, it must be compared in another (**1 Cor.** 2:13 KJB) and so be found to not contradict, but rather be in harmony with all known facts. The spirits of the prophets are "subject to the prophets" (**1 Cor.** 14:32 KJB), which are all subject to the Law of God, even the Ten Commandments (**Num.** 22:18; **Deu.** 4:2; **Ecc.** 12:13,14 KJB).

With these things in mind, let everyone put away previously held preconceived ideas, and simply take up the word of God, prayerfully, and ask God for the truth of the matter, and if seeking Him, and His Will, and Truth, He will give it freely unto all simply for the asking (**Luk.** 11:1-13; **Jam.** 1:5 KJB).

All may know for certain that the scriptures point everyone to Christ Jesus, as it is written (**Luk.** 24:27; **Jhn.** 1:45, 5:39; **Act.** 3:18, 28:23 KJB):

> John 5:39 KJB - Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Luke 24:27 KJB - And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 1:45 KJB - Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Acts 28:23 KJB - And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

Acts 3:18 KJB - But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Read **Acts** 3:18 KJB again, carefully, and notice that it speaks that "all of his **[God's]** prophets" foretold that "Christ should suffer". This means that anyone ought to be able to go to the Old Testament to see if it speaks of this suffering, and manner by which Jesus would die to answer the question. Afterwards, a consideration of the New Testament texts, which are built upon the foundation of the Old Testament texts, to see the confirmation.

01. The TREE, (Stock (pole) & Branches (cross beam)), for in Nature, God's Creation, all Trees have branches, and from this Natural, we understand the Spiritual (**1 Cor.** 15:46 KJB).

In the OT, it is written:

Deuteronomy 21:22 KJB - And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

Deuteronomy 21:23 KJB - His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

The Hebrew word for "tree" in **Deu.** 21:22,23 KJB, is [Hebrew: **H6086**] "עֵץ" [transliterated] "ëtz", meaning "[1] tree, wood, timber, stock, plank, stalk, stick, gallows; [A] tree, trees; [B] wood, pieces of wood, gallows, firewood, cedar-wood, woody flax" [Strong's Concordance] which comes from the root word [Hebrew: **H6095**] "עצה", [transliterated] "`atsah", meaning "shut". The KJB translates Strong's **H6086** in the following manner, taken from E-Sword KJC [King James Concordance], "wood - 107, tree - 88, trees - 79, timber - 23, stick - 9, gallows - 8, sticks - 5, carpenters - 3, staff - 3, stock - 2, stocks - 2, carpenter - 1, helve - 1, pine - 1, planks - 1, stalks - 1".

The "tree", as a whole itself, is made up of "sticks" [Hebrew: **H6086**, same as the word "tree" in **Deu.** 21:22,23 KJB], see **Num.** 15:32,33 KJB:

Numbers 15:32 KJB - And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

Numbers 15:33 KJB - And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

These "sticks", or the various parts of the whole "Tree", in Scripture, are known as the "root(s)", "Stock(s)" [aka: Stump, Shoot, Shaft, Stalk(s), Stem], "Branch(es)" [aka: Bough(s), Rod(s), barked, beam(s)], "leaf(ves)", "knop(s)" [aka: bud(s, ded), also "lintel"], "flower(s)" [aka: blossom], "fruit(s)", "firstfruit(s)", "seed(s)". Any "tree" can only bring forth after its "kind" (**Gen.** 1:11,12; **Mat.** 7:17-19, 12:33; **Luk.** 6:43 KJB).

Paul the Apostle, in the New Testament quotes **Deu.** 21:22,23 KJB, in regards to the "tree" that Jesus was hung upon, when he writes:

> Galatians 3:13 KJB - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Peter does the same, as recorded by **Luke**, in reference:

> Acts 5:30 KJB - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
>
> Acts 10:39 KJB - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
>
> 1 Peter 2:24 KJB - Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Additional examples, of others in the Old Testament "hanged on a tree" are found in **Gen.** 40:19; **Jos.** 8:29; **Est.** 2:23 KJB.

Now, since it is written, in many places in scripture, that any "tree", including the instrument of the "tree", as Paul writes and cites, upon which Jesus was hung, is not simply made up of a single thing, but has various identifiable parts, which also includes, the "branches" which come off of the "stump" (trunk), for all trees have branches. For the instrument upon which Jesus was hung, this is known commonly as the 'transverse' or 'transom' – the 'patibulum', which Jesus carried (**Jhn.** 19:17 KJB; also later, Simon of Cyrene, **Mat.** 27:32; **Mar.** 15:21; **Luk.** 23:26 KJB).

Jesus hands were "stretched out", on this "tree", even to the "right hand" and to the "left":

> Psalms 88:9 KJB - Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.
>
> Romans 10:21 KJB - But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.
>
> Matthew 27:38 KJB - Then were there two thieves crucified with him, one on the right hand, and another on the left.
>
> Psalms 22:12 KJB - Many bulls have compassed me: strong *bulls* of Bashan have beset me round.
>
> Psalms 22:13 KJB - They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.
>
> Psalms 22:14 KJB - I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
>
> Psalms 22:15 KJB - My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
>
> Psalms 22:16 KJB - For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
>
> Psalms 22:17 KJB - I may tell all my bones: they look *and* stare upon me.
>
> Psalms 22:18 KJB - They part my garments among them, and cast lots upon my vesture.

Matthew 27:37 KJB - And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

For Jesus "hands" were "pierced" by the "nails" (plural, not singular). One nail in the right hand, the other in the left in the 'branch' of the 'tree', while the accusation, His title, written above:

John 20:25 KJB - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his **hands** the print of the **nails**, and put my finger into the print of the **nails**, and thrust my hand into his side, I will not believe.

Jesus opened his arms wide, as "far as the east is from the west" in His love, to deliver and save:

Psalms 103:10 KJB - He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

Psalms 10:3:11 KJB - For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

Psalms 103:12 KJB - As far as the east is from the west, *so* far hath he removed our transgressions from us.

For the scriptures declare that He would deliver by His "mighty hand" and "out stretched arm".

02. The VINE and TRELLIS, (VINE (pole) & BRANCHES (BOUGHS) & TRELLIS (cross beam)), for in Nature, God's Creation, all GRAPE VINES have branches. and there are TRELLISES. From these natural things, the spiritual follows (**1 Cor.** 15:46 KJB).

John 15:1 KJB - I am the true vine, and my Father is the husbandman.

John 15:4 KJB - Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

John 15:5 KJB - I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Genesis 40:10 KJB - And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

Psalms 80:8 KJB - "Thou hast brought a vine out of Egypt: ..., and planted it."

Psalms 80:9 KJB - Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

Psalms 80:10 KJB - The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

Psalms 80:11 KJB - She sent out her boughs unto the sea, and her branches unto the river.

Psalms 80:12 KJB - Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

Psalms 80:13 KJB - The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Psalms 80:14 KJB - Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

Psalms 80:15 KJB - And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

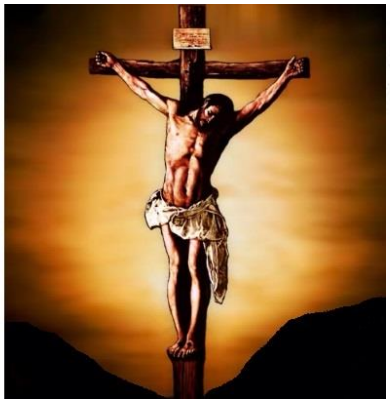
Ezekiel 15:2 KJB - Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

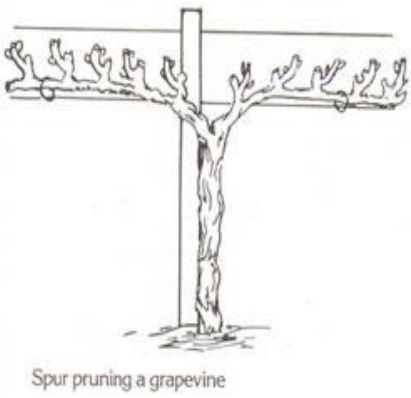
Ezekiel 15:6 KJB - Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

Ezekiel 19:10 KJB - Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

Nahum 2:2 KJB - For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

Vines & Branches (**Gen.** 40:10; **Jdg.** 9:12,13, **Psa.** 80:8-16, **Isa.** 16:8; **Eze.** 15:2,6, 17:6,7,8, 19:10; **Joe.** 1:7; **Nah.** 2:2; **Jhn.** 15:1,4,5 KJB). Since Jesus is "the vine", He climbs up the wood, and is supported, stretching out His tendrils (arms) along the trellises; toward the east, and the west.





Spur pruning a grapevine

03. The SANCTUARY & SIX ITEMS, for God's WAY (**Jhn.** 14:6) is "in the Sanctuary" (**Psa.** 77:13 KJB).

TYPE – TABERNACLE	LOCATION	ANTI-TYPE – JESUS (Death)	ANTI-TYPE JESUS (LIFE)	SALVATION – REDEMPTION	CHRISTIAN LIFE
(Brasen) Altar of Burnt Offering (Sacrifice) Exo. 27:2	**Courtyard Near Gate (East Side)** Exo. 27:1-8	**Pierced in Feet by Nail** Psa. 22:16	**Sacrifice of Himself; Lamb of God** Heb. 9:26; Jhn. 1:29,36	**Justification** Isa. 45:25; Rom. 5:9	**Saved by God's Grace through Faith (Faith & Repentance, Sacrificial)** 1 Cor. 5:7; Eph. 2:8-10; Tit. 3:4-8
Laver of Brass (Blood / Water) Exo. 30:18	**Courtyard Between Brasen Altar and Holy Place (Tabernacle)** Exo. 40:7,30	**Pierced in Side by Spear (Blood/Water)** Jhn. 19:34	**Water of Life Living Waters** Jer. 17:13; Jhn. 4:14, 6:35; 1 Jhn. 5:6; Rev. 21:6	**Justification** 1 Cor. 6:11	**Dead To Self, Alive unto God by Jesus (Baptism, Death, Burial, Resurrection)** Rom. 6:1-6
Golden Table of Shewbread Exo. 25:23-30	**Holy Place, North Side** Exo. 26:35; Isa. 14:13	**Pierced in Left Hand by Nail** Psa. 22:16	**I AM the Bread from heaven** Jhn. 6:32-33,35,41,50-51,58	**Sanctification** Jhn. 17:17; Eph. 5:26	**Live by Every Word of God (to the Law & Testimony)** Isa. 8:20; Mat. 4:4; Luk. 4:4; Deu. 8:3
Golden 7 Branch Candlestick Exo. 25:31-40	**Holy Place, South Side** Exo. 25:37, 26:35; Num. 8:2; Rev. 1:4, 4:5	**Pierced in Right hand by Nail** Psa. 22:16	**I AM the Light of the world** Jhn. 8:12, 9:5, 12:46	**Sanctification** Psa. 119:105; Jhn. 17:17; Act. 26:18	**Let Your Light So Shine (Witness)** Mat. 5:14-16
Golden Altar of Incense Exo. 40:5	**Holy Place, West Side** Exo. 28:43, 40:5	**Pierced in the Heart, dying of a broken Heart for us because of sin** Jhn. 19:37; Rev. 1:7	**Jesus, the answer to all our prayers** Dan. 9:16-19, 24-27; Mal. 1:11	**Sanctification** Psa. 51:10; 1 Thes. 5:23; 1 Tim. 4:5	**Pray Always** Psa. 141:2; Luk. 1:10, 21:36; 1 Thes. 5:17,19; Rev. 8:3-4
Golden Ark of Covenant Exo. 25:10-22	**Most Holy Place, West Side** Exo. 26:33-34	**Pierced in the Head by Crown of Thorns** Mat. 27:29; Mar. 15;17; Jhn. 19:2,5	**I AM the Way, the Truth and the Life** Jhn. 14:6, 15:10	**Glorification** Deu. 4:2; Jer. 30:19; 2 Thes. 3:1	**Delight to do God's Will, Law within My Heart (Ark)** Psa. 40:8; Luk. 22:42

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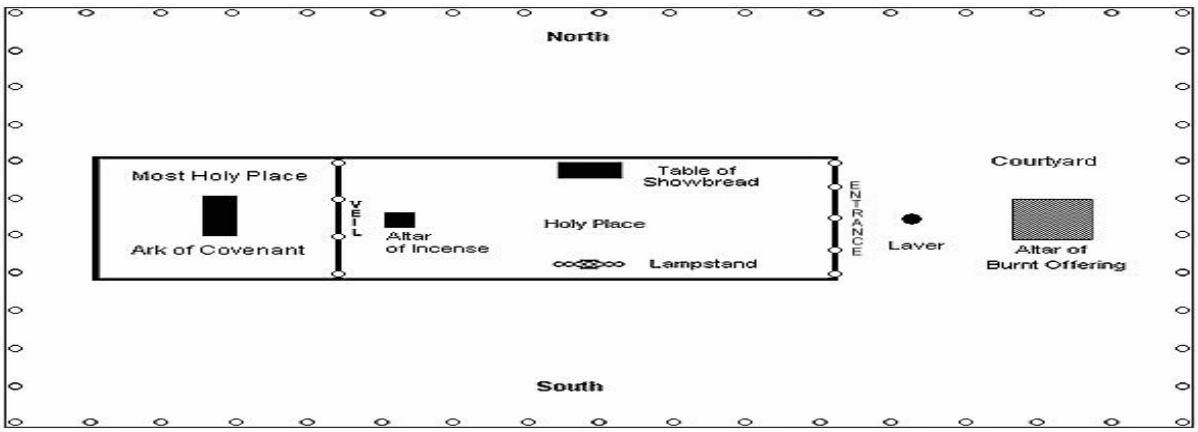

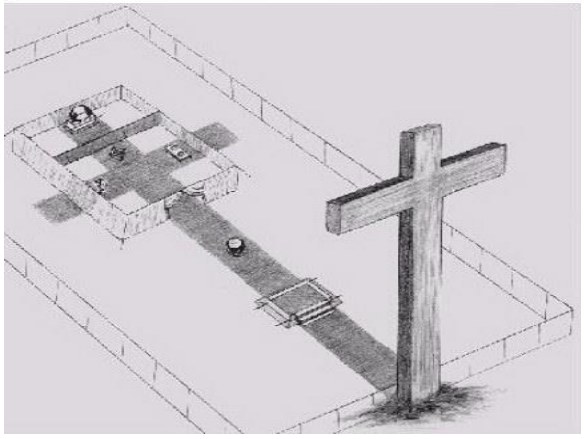

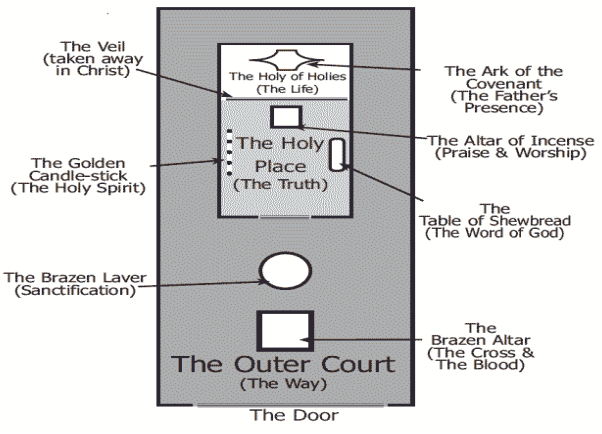
The Veil (taken away in Christ)
The Holy of Holies (The Life)
The Ark of the Covenant (The Father's Presence)
The Altar of Incense (Praise & Worship)
The Golden Candle-stick (The Holy Spirit)
The Holy Place (The Truth)
The Table of Shewbread (The Word of God)
The Brazen Laver (Sanctification)
The Brazen Altar (The Cross & The Blood)
The Outer Court (The Way)
The Door

These are in the Pattern of the Cross itself. In each place, Christ Jesus received a wound.

[1] Altar of Burnt Offering – Jesus was pierced in the Feet, by a nail.
[2] Laver of Blood Water – Jesus was pierced in His Side, by a spear, out then came blood and water.
[3] Table of Shew Bread – Jesus was pierced in the Right Hand, by a nail.
[4] 7 Branch Golden Candlestick – Jesus was pierced in the Left Hand, by a nail.
[5] Altar of Incense – Jesus died of a Broken Heart, wounded by the sin/s of mankind.
[6] Ark of the Covenant – Jesus was pierced in the Head, by the Crown of Thorns He wore.

04. The prophecies of **Isaiah** 28:16,17 KJB.

> Isaiah 28:16 KJB - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.
>
> Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

See Christ Jesus in vs 16 & 17! (compare to **Rom.** 9:33; **1 Cor.** 3:11; **Eph.** 2:20; **1 Pet.** 2:8 KJB)

"Judgment also will I lay to the line." What is a line? It is a measuring tool upon the horizontal, as far as the east is from the west; eternal in either direction, relationship of man to man, straight:

* * *

"and righteousness to the plummet:" What is a plummet? It is a measuring tool upon the vertical, binding Heaven and earth together (**Gen.** 1:1 KJB, vav, aleph, tav); from highest to lowest, relationship of man to God, straight:

*
*
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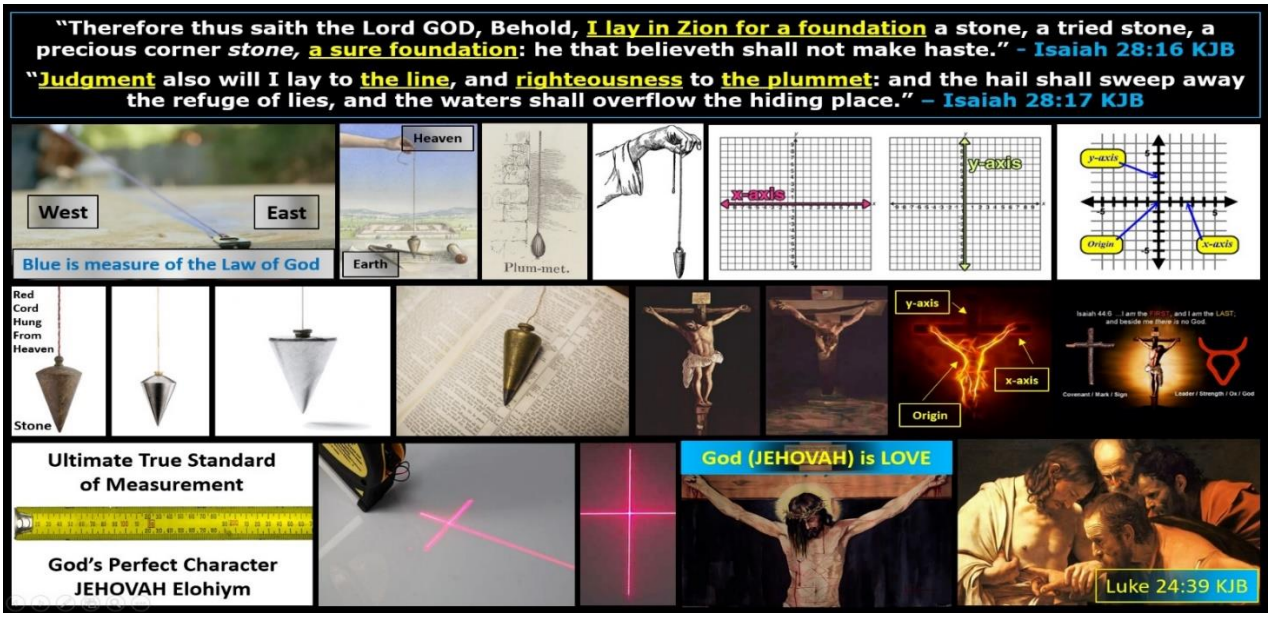

"Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." - Isaiah 28:16 KJB
"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." – Isaiah 28:17 KJB
West
East
Blue is measure of the Law of God
Heaven
Earth
Plum-met.
x-axis
y-axis
y-axis
Origin
x-axis
Red Cord Hung From Heaven
Stone
y-axis
x-axis
Origin
Ultimate True Standard of Measurement
God's Perfect Character JEHOVAH Elohiym
God (JEHOVAH) is LOVE
Luke 24:39 KJB

The Justice and Righteousness of God, the very Love of God, meet there, forever demonstrated before all the universe – the truest standard of measurement, the perfect 'meter' – God love, God is love.
05. Moses and Joshua, Aaron and Hur; **Exo.** 17:9-13 KJB.

Exodus 17:9 KJB - And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Exodus 17:10 KJB - So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exodus 17:11 KJB - And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exodus 17:12 KJB - But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exodus 17:13 KJB - And Joshua discomfited Amalek and his people with the edge of the sword.

Moses, goes atop a hill, where all may see him (**Exo.** 17:9 KJB).

Jesus was taken to the hill of the Skull (dead head / mind), "Calvary" (**Luk.** 23:33 KJB), Golgotha (**Mar.** 15:22; **Jhn.** 19:17 KJB), where all may see him (**Isa.** 45:22; **Jhn.** 12:32 KJB).

Moses, has two persons beside him, one on the Right, the other on the Left (**Exo.** 17:12 KJB).

Jesus, was crucified (at "the third hour"; approx. 9 AM, time of the morning sacrifice / prayer; **Exo.** 29:39; **Num.** 28:4 KJB) between two persons, one of the right hand, the other on the left (**Mat.** 27:38; **Mar.** 15:27; **Luk.** 23:33; **Jhn.** 19:18 KJB).

Moses, was victorious for his people, so long as his hands remained outstretched and steady, supported by Aaron & Hur, until the going down of the sun (**Exo.** 17:12 KJB).

Jesus, whose arms and hands were each outstretched, with a "nail" ("as a nail in a sure place"; **Isa.** 22:23,25 KJB) in each hand, whose "bones were out of joint", even "as far as the east is from the west", that they could not move, were steady, yes even till the going down of the sun (the "ninth hour"; approx. 3 PM, time of the evening sacrifice / prayer; **Exo.** 29:39; **Num.** 28:4) on the preparation day, just before the 7th Day Sabbath of the Lord God and feast sabbath began together (roughly 3 hours later); his victory assured, memorialized forever. Both Joshuas obtained the victory over the enemies of God, delivering the people with "mighty hand" and "outstretched arm".

06. Samson; **Judges** 16:1-31 KJB.

Just as Samson, representing Jesus as deliverer, was born specially, by promise from God, to a woman which could not bare, and he was to be filled with the Holy Ghost, and to be dedicated to the Lord from birth to death, and to be deliverer of the people (**Jdg.** 13 KJB).

> Jesus, a holy child, was born of the virgin Mary, by Holy Ghost, to be dedicated to the Lord forever (**Luk.** 1:35; **Act.** 4:27,30 KJB), and to be the Saviour and deliverer of all people, who would accept the sacrifice (**Mat.** 1:21; **Act.** 13:23; **Rom.** 11:26 KJB).

Just as Samson, representing Jesus as deliverer, was nearly taken many times by his enemies, but could not be captured until he was betrayed by a woman (harlot) he loved, for silver (**Jdg.** 16:5,18 KJB; even as the type of Christ, Joseph was sold / betrayed by Juda for silver; **Gen.** 37:27,28 KJB), into the hands of his enemies as a slave, even though he had "shewed **[her]** all his heart" (**Jdg.** 16:18 KJB).

> Jesus also could not be taken, until his appropriate time (**Dan.** 9:24-27 KJB, in the Year AD 31, in the First Month, Abib / Nisan, on the 14th Day of the Month, being the 6th Day of the week (aka 'Friday', the preparation day; **Exo.** 16:5 KJB), crucified at the 3rd hour (**Mar.** 15:25 KJB, the time of the morning sacrifice, **Exo.** 29:39; **Num.** 28:4 KJB), dying at the 9th hour (roughly 3 PM; evening sacrifice, prayer), to enter into the 7th Day the Sabbath rest of Creation / Redemption) betrayed by a woman (the harlot Church, physical Israel, even at the hands of Judas), for silver (**Zec.** 11:12,13; **Mat.** 26:15, 27:3 KJB), into the hands of the enemy, for the price of a slave (**Mat.** 27:9 KJB), and he showed all His loving Heart (**Psa.** 98:1-3; **Son.** 2:4; **2 Cor.** 4:6; **1 Jhn.** 4:8,16 KJB).

Just as Samson, representing Jesus as deliverer, carried "the bar" of the "gate" (the place of judgment), even the great weight, across his "shoulders", up to the top of a "hill" (**Jdg.** 16:3 KJB).

> Jesus also carried the cross (**Jhn.** 19:17 KJB), after a manner (Simon of Cyrene, being an example for us, to take up that Cross and bear it for Jesus; **Mat.** 16:24; **Mar.** 8:34; **Luk.** 9:23 KJB), up to the hill of Golgotha (**Mat.** 27:33; **Mar.** 15:22; **Jhn.** 19:17 KJB), the place of the Skull, bearing the weight of the not merely the cross, but the sins of the whole world (**Isa.** 63:9 KJB), the government and judgment should be upon his shoulders (**Isa.** 9:6, 22:22 KJB).

Just as Samson, representing Jesus as deliverer, was blinded (**Jdg.** 16:21 KJB), that he could not see, and was ill-treated and mocked of his enemies (**Jdg.** 16:25 KJB), the LORD being departing from him (**Jdg.** 16:20 KJB).

> Jesus also was blind-folded (**Luk.** 22:64 KJB), that he could not see, and was ill-treated and mocked of his enemies (**Job** 12:4; **Mat.** 27:29,31; **Mar.** 15:20; **Luk.** 23:11,36 KJB), apparently forsaken of God (**Psa.** 22:1; **Mat.** 27:46; **Mar.** 15:34 KJB).

Just as Samson, representing Jesus as deliverer, then in the last moments of his life, was taken out, placed between two pillars (**Jdg.** 16:25 KJB) and leaned upon them with his hands outstretched, to the right and to the left (**Jdg.** 16:29 KJB), east and west, praying (**Jdg.** 16:28 KJB), and dying with the enemies (**Jdg.** 16:30 KJB), destroyed the Temple (**Jdg.** 16:30 KJB), slaying his enemies more in his death, than in his life.

> Jesus, also then was placed between two persons, one of the right hand, the other on the left (**Mat.** 27:38; **Mar.** 15:27; **Luk.** 23:33; **Jhn.** 19:18 KJB). Jesus said that He would destroy the Temple (**Jhn.** 2:19 KJB), by which he slays in / by his death the enmity between God and mankind (**Gen.** 3:15; **Eph.** 2:16 KJB), forever magnifying the Law of God, making it honourable (**Isa.** 42:21 KJB), demonstrating its eternality. His hands and arms outstretched, with a "nail" ("as a nail in a sure place"; **Isa.** 22:23,25 KJB) in each hand, whose "bones were out of joint", even "as far as the east is from the west" to save and deliver, even unto a gainsaying people.

07. Absalom And Christ Jesus and the Tree (with a few other mentions); **2 Sam.** 18:9-18 KJB

2 Samuel 18:9 KJB - And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

2 Samuel 18:10 KJB - And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

2 Samuel 18:11 KJB - And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

2 Samuel 18:12 KJB - And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

2 Samuel 18:13 KJB - Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

2 Samuel 18:14 KJB - Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

2 Samuel 18:15 KJB - And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

2 Samuel 18:16 KJB - And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

2 Samuel 18:17 KJB - And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

2 Samuel 18:18 KJB - Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

In the Typology of **2 Sam.** 18:9-18 KJB, Absalom (the son of David; **2 Sam.** 13:1 KJB), whose name means the "Father's peace", was, because of sin, and rebellion against the King, hung upon a tree (**2 Sam.** 18:9,10,14 KJB; by his hair on his head, his shame (**1 Cor.** 11:14 KJB) and his glory (**2 Sam.** 14:25-26; **1 Cor.** 11:15 KJB)), and was suspended between Heaven and Earth, and struck with three piercings (**2 Sam.** 18:14 KJB), or as the NWT (JW / WTS) says, "three spikes", as large nails. Then in his death, though he was the rich son of a King, was buried as wicked outside of Jerusalem among the trees (**2 Sam.** 18:17 KJB), though a pillar, for a memorial, was left standing in the King's dale, called "Absalom's place" (garden; **2 Sam.** 18:18 KJB), or the 'place of the Father's peace'. It is interesting to note that Joseph (type of Christ - positive) was betrayed for 20 pieces of silver (**Gen.** 37:28 KJB), and Joab would have given 10 shekels of silver to have a "certain man" kill Absalom (type of Christ (made him to be sin for us) - negative; **2 Sam.** 18:11 KJB), which makes 30 pieces of silver (2/3rd's positive, 1/3rd negative, even as Satan took '1/3' (**Rev.** 12:4 KJB), and lies 1/3 (lie, **Gen.** 3:4 KJB, truth (**Gen.** 3:5 KJB, eyes opened (**Gen.** 3:7 KJB), knowing good and evil (**Gen.** 3:22 KJB)))), the exact price that Jesus was betrayed for (**Mat.** 26:15, 27:3,9 KJB), as prophesied by Zechariah (**Zec.** 11:12-13 KJB). Absalom rode upon a mule, to proclaim himself King, but ended up dying (**2 Sam.** 18:9 KJB).

Christ Jesus is also "the Son of David" (**Mat.** 1:1, 9:27, 12:23, 15:22, 20:30,31, 21:9, 22:42; **Mar.** 10:47,48, 12:35; **Luk.** 1:32, 3:31, 18:38,39; **Rom.** 1:3 KJB), who is the Father's Peace (**Rom.** 5:1 KJB) sent down from above, and it was "... he [God the Father] hath made him [Jesus] to be sin for us ...", **2 Cor.** 5:21, because of our sin and rebellion against our Father in Heaven (**Rom.** 3:23, 5:8,10,12; **Col.** 1:21 KJB), the King of Heaven (**Num.** 23:21; **Psa.** 10:16, 24:8,10, 29:10, 47:2, 84:3, 89:18, 95:3, 98:6; **Isa.** 33:22; **1 Tim.** 6:15 KJB). Jesus, too, was "hanged on a tree" (**Act.** 5:30, 10:39, 13:29; **Gal.** 3:13; **1 Pet.** 2:24, see also **1 Cor.** 2:2; **Gal.** 2:20, 6:14; **Php.** 2:8 KJB), and there we saw and beheld His glory (**Jhn.** 1:14; **2 Cor.** 4:6 KJB), being suspended between Heaven and Earth (see also **Gen.** 1:1, aleph, tav ("את", or Alpha and Omega of Hebrew) & vav, aleph, tav (Nail, and Alpha & Omega of Hebrew)), the words (untranslated into English) that is suspended between the words "the heaven" ("השמים", ha shamayim) and "the Earth" ("הארץ", ha erets), and struck with three piercings (one nail in the left hand, one nail in the right hand, and one nail in the feet combined). Then in His death, though among the rich, buried and counted as the worst of sinners (for us), outside of Jerusalem among the trees (garden) (**Isa.** 53:9; **Mat.** 27:57-60; **Mar.** 15:43-46; **Luk.** 23:50-53; **Jhn.** 19:38-42; **2 Cor.** 5:21 KJB). Jesus rode upon a donkey, as King of Israel, yet ended up dying (**Mat.** 21:1-11; **Mar.** 11:1-11; **Luk.** 19:28-40; **Jhn.** 12:12-19 KJB), as prophesied by Zechariah (**Zec.** 9:9 KJB).

> Isaiah 53:9 KJB - And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

All trees, by definition, have branches, and this is seen in the sanctuary itself, the 7 lamp (6 branches; 1 central stock) Candlestick, of Tree of Light and Life, thereof (**Psa.** 77:13 KJB). While the central root "stock" would be a pole-beam as the WTS / JW proclaim, there would also be the cross-beam, the 'Patiblum', which would be the "branches" coming off the root stock, and thus the "cross" (sticks; **Num.** 15:32-33 KJB) is a "tree" as Peter, Paul & others called it (**Gen.** 2:9,17, 40:19; **Exo.** 15:25; **Deu.** 21:22-23; **Jos.** 8:29; **Est.** 2:23; **Mat.** 7:17-19, 12:33; **Luk.** 6:43; **Act.** 5:30, 10:39, 13:29; **1 Cor.** 2:2; **Gal.** 2:20, 3:13, 6:14; **Php.** 2:8; **1 Pet.** 2:24 KJB)

Even in the Footnotes of the NWT, they allow for the word "tree":

> "... **[Acts 5:30 NWT]** The God of our forefathers raised up Jesus, whom you killed, hanging him on a stake.*[o] ..."; "... ***Or "tree."** ..." - https://www.jw.org/en/library/bible/study-bible/books/acts/5/#v44005030

> "... **[Acts 10:39 NWT]** And we are witnesses of all the things he did both in the country of the Jews and in Jerusalem; but they did away with him by hanging him on a stake. [v] ..."; "[v] ... See study note on Ac 5:30.", which says, "... ***Or "tree."** ..." - https://www.jw.org/en/library/bible/study-bible/books/acts/10/#v44010039

"... **[Acts 13:29 NWT]** And when they had accomplished all the things written about him, they took him down from the stake* and laid him in a tomb.*[e] ..."; "... **Or "the tree."**—See study note on Ac 5:30. ..." - https://www.jw.org/en/library/bible/study-bible/books/acts/13/#v44013029

"... **[Galatians 3:13 NWT]** Christ purchased us,[o] releasing us[p] from the curse of the Law by becoming a curse instead of us,[q] because it is written: "Accursed is every man hung upon a stake."[r] ...", "... See study note on Ac 5:30 ...", which says, "... ***Or "tree."** ..." - https://www.jw.org/en/library/bible/study-bible/books/galatians/3/#v48003013

"... **[1 Peter 2:24 NWT]** He himself bore our sins u in his own body on the stake,*[v] so that we might die to* sins and live to righteousness. And "by his wounds you were healed."[w] ..."; "... ***Or "tree."** ..." - https://www.jw.org/en/library/bible/study-bible/books/1-peter/2/#v60002024

Other mentions:

"... **[Joshua 8:29 NWT]** He hung the king of A′i on a stake* until the evening, and as the sun was about to set, Joshua gave the order to take his dead body down from the stake.[v] Then they pitched it at the entrance of the city gate and raised up a great pile of stones over him, which is there to this day. ..."; "... ***Or "tree."** ..." - https://www.jw.org/en/library/bible/study-bible/books/joshua/8/#v6008029

"... **[2 Samuel 18:9,10,14 NWT]** 9 Ab′sa·lom eventually found himself facing the servants of David. Ab′sa·lom was riding on a mule, and the mule went under the thick **branches of a large tree**, and his head got entangled in **the big tree**, so that he was suspended in midair* while the mule he had been riding kept going.

10 Then someone saw it and told Jo′ab:[l] "Look! **I have seen Ab′sa·lom hanging in a big tree**."

14 To this Jo′ab said: "I am not going to waste any more time with you!" So he took **three spikes*** in his hand and drove them through **the heart of Ab′sa·lom** while **he was still alive in the midst of the big tree**. ..." - https://www.jw.org/en/library/bible/study-bible/books/2-samuel/18/#v10018009
- https://www.jw.org/en/library/bible/study-bible/books/2-samuel/18/#v10018010
- https://www.jw.org/en/library/bible/study-bible/books/2-samuel/18/#v10018014

There were "nails" (plural, not singular, as in all (modern) the WTS / JW images) for Jesus' hands.

John 20:25 KJB - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the **nails**, and put my finger into the print of the **nails**, and thrust my hand into his side, I will not believe.

John 20:25 GNT TR - ελεγον ουν αυτω οι αλλοι μαθηται εωρακαμεν τον κυριον ο δε ειπεν αυτοις εαν μη ιδω εν ταις χερσιν αυτου τον τυπον των **ηλων** και βαλω τον δακτυλον μου εις τον τυπον των **ηλων** και βαλω την χειρα μου εις την πλευραν αυτου ου μη πιστευσω

G2247 - ηλων (x2) - N-GPM - Noun, Genative, Plural, Masculine.

The (modern) image(s) of the WTS / JW is / are wrong (singular 'nail' in His hands) - (scroll down, usually on page "52" in paper edition of "What does the Bible really Teach?") - https://www.jw.org/en/library/books/bible-teach/the-ransom-jesus-sacrifice/

Or incorrect WTS / JW image here ("What does the Bible really Teach?", page 52) - https://assetsnffrgf-a.akamaihd.net/assets/m/1102005135/univ/art/1102005135_univ_cnt_1_md.jpg

"He was mounted on a mule, and, as the mule passed under the branches of a large oak tree, his hair caught fast in the tree. He hung between heaven and earth while the mule under him kept going." (2 Sam 18:9)
"Christ on the Cross", by Carl Heinrich Bloch

~

08. What of the Serpent upon a Pole in **Num.** 21:8,9 KJB, as Jesus references in **Jhn**. 3, 8 & 12 KJB (**Num.** 21:4-9; **2 Kin.** 18:4; **Isa.** 6:1; **Jhn.** 3:9-15, 8:21-30, 12:27-35 KJB)?

Did the "pole" have any cross piece or branching according to the Bible? Yes.

> Numbers 21:8 KJB - And the LORD said unto Moses, Make thee **a fiery serpent, and set it upon a pole**: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.
>
> Numbers 21:9 KJB - And Moses made **a serpent of brass, and put it upon a pole**, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

In **Num.** 21:8,9 KJB the Hebrew word for "pole" is from Strong's **H5251**, "נס", "nês", and is also used for a "sail" on a mast of a ship, which is not merely a pole, but a pole with small cross beam to hold the sails, and top sail, and crow's nests, which is seated between (Heaven and Earth or Seas) in which a man (as Christ Jesus) rests, etc. -

> Isaiah 33:23 KJB - Thy tacklings are loosed; they could not well strengthen their **mast**, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.
>
> Ezekiel 27:7 KJB - Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy **sail**; blue and purple from the isles of Elishah was that which covered thee.

The Hebrew word **H5251**, "נס", "nês" is also used in a "banner" (a standard), which was an upright pole, with a crosspiece for the ensign, which ensign was usually made out of animal skin (flesh, and represented the death of Jesus as the sacrifice, and God's banner of Love, **Son.** 2:4 KJB):

> Song of Solomon 2:4 KJB - He brought me to the banqueting house, and **his banner over me *was* love**.

The Serpent also represents Christ Jesus, as He bare our sins upon the "tree", for God the Father, had made Him to be sin for us, being the LORD's Goat (sin offering):

2 Corinthians 5:21 KJB - For he hath made **him *to be* sin for us**, who knew no sin; that we might be made the righteousness of God in him.

1 Peter 2:24 KJB - **Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Leviticus 16:8 KJB - And Aaron shall cast lots upon the two goats; **one lot for the LORD**, and the other lot for the scapegoat.

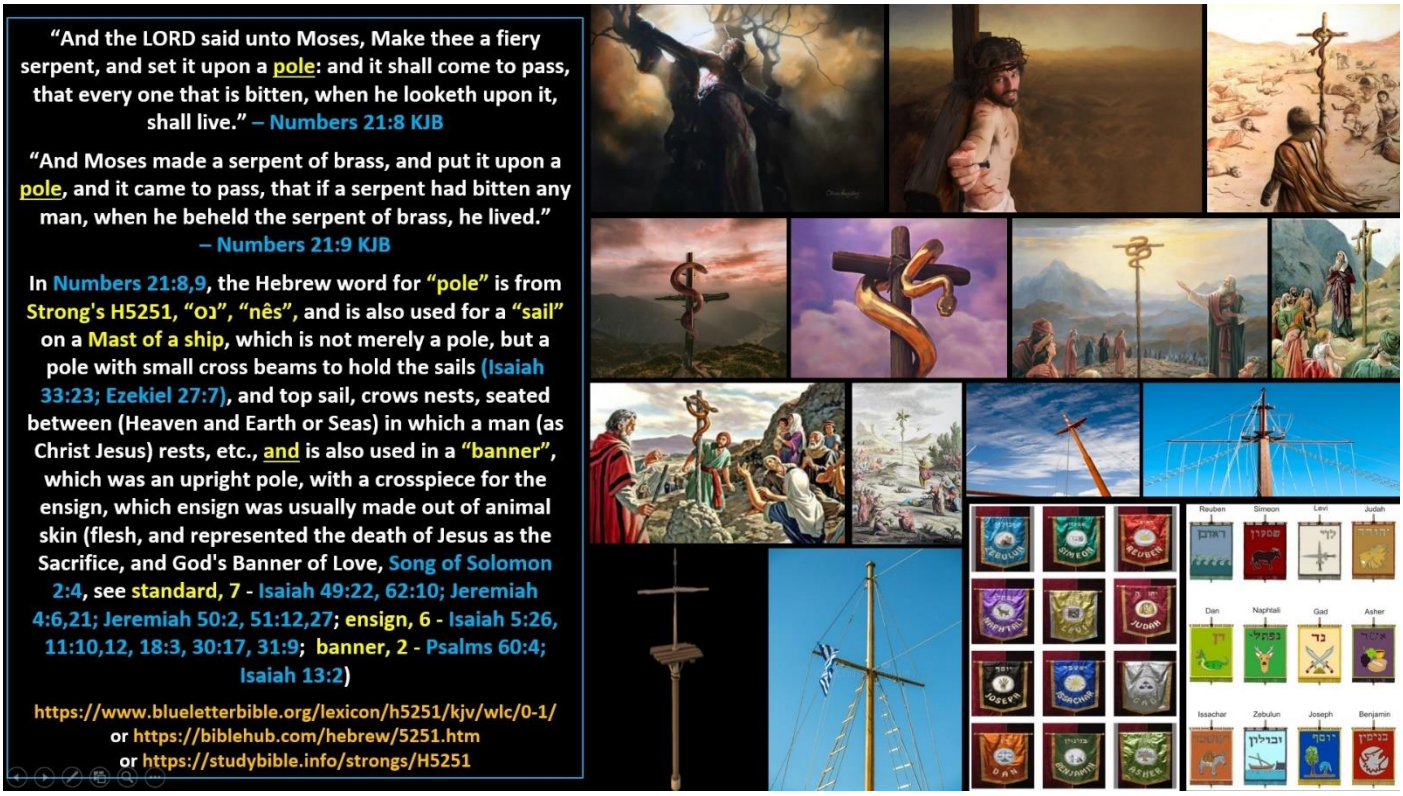
Leviticus 16:9 KJB - And Aaron shall bring **the goat upon which the LORD'S lot fell, and offer him *for* a sin offering**.

Leviticus 16:15 KJB - Then shall he **kill the goat of the sin offering, that *is* for the people**, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Leviticus 16:27 KJB - And the bullock *for* the sin offering, and **the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place***, shall *one* **carry forth without the camp**; and they shall burn in the fire their skins, and their flesh, and their dung.

Later, in the history of the peoples of Jacob / Israel (after the flesh), the bronze serpent was destroyed, because the people had made an idol out of it, and worshipped it, rather than worshipping the ever-Living God who had saved them by His word through it:

2 Kings 18:4 KJB - He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.


"And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." – Numbers 21:8 KJB
"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." – Numbers 21:9 KJB
In Numbers 21:8,9, the Hebrew word for "pole" is from Strong's H5251, "נס", "nês", and is also used for a "sail" on a Mast of a ship, which is not merely a pole, but a pole with small cross beams to hold the sails (Isaiah 33:23; Ezekiel 27:7), and top sail, crows nests, seated between (Heaven and Earth or Seas) in which a man (as Christ Jesus) rests, etc., and is also used in a "banner", which was an upright pole, with a crosspiece for the ensign, which ensign was usually made out of animal skin (flesh, and represented the death of Jesus as the Sacrifice, and God's Banner of Love, Song of Solomon 2:4, see standard, 7 - Isaiah 49:22, 62:10; Jeremiah 4:6,21; Jeremiah 50:2, 51:12,27; ensign, 6 - Isaiah 5:26, 11:10,12, 18:3, 30:17, 31:9; banner, 2 - Psalms 60:4; Isaiah 13:2)
https://www.blueletterbible.org/lexicon/h5251/kjv/wlc/0-1/
or https://biblehub.com/hebrew/5251.htm
or https://studybible.info/strongs/H5251

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However, according to WTS / JW (Watchtower & Tract Society; Jehovah's Witnesses) theology, Jesus died on a 'torture stake' (a pole. "I"), and not a "Cross" ("t"), when they say:

"... The Imperial Bible-Dictionary says that the word stauros′ "properly signified a stake, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling a piece of ground." The dictionary continues: "Even amongst the Romans the crux (Latin, from which our cross is derived) appears to have been originally an upright pole." Thus, it is not surprising that The Catholic Encyclopedia states: "Certain it is, at any rate, that the cross originally consisted of a simple vertical pole, sharpened at its upper end." ..." - https://www.jw.org/en/library/magazines/wp20110301/Did-Jesus-Really-Die-on-a-Cross/#?insight[search_id]=ccc12e06-90be-4627-aa19-a837fc8cc5f5&insight[search_result_index]=3

[Question to any WTS / JW reading:] Given those citations from the WTS, how do they explain their deliberate misuse of those citations, and editing of the citations?

Evidence, which the WTS purposefully ignored, and altered, ending a sentence with a period, when it should have been either a 'comma' or a set of 'ellipses' because the remainder of the sentence changes the entire thing, such as the 'prominent part', meaning there was more than one part, more than the "pole" / "stake", and that there was the "cross piece", or "patibulum". More than this, the Imperial Bible Dictionary of Patrick Fairbairn (a 'trinitarian' by the way, who believed in the Eternal Deity and Always & Perpetual Existence of Jesus Christ), does **not** choose a single upright stake as the instrument by which Jesus died at Calvary, but rather agrees generally with one of the latter of the three: "T", "X", "t" forms:

The Imperial Bible Dictionary, Historical, Biographical, Geographical, and Doctrinal: Including the Natural History, Antiquities, Manners, Customs, and Religious Rites And Ceremonies Mentioned In The Scriptures, And An Account Of The Several Books Of The Old And New Testaments. Edited By The Rev. Patrick Fairbairn, D.D., Author Of "Typology Of Scripture," "Commentary On Ezekiel," Etc. Illustrated By Numerous Engravers, Volume I, London: Blackie And Son, Paternoster Row; And Glasgow And Edinburgh. MDCCCLXVL., pages 376, 377

"... CROSS, CRUCIFY. The Greek word for cross, σταυρός, properly signified a stake, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling a piece of ground. But **a modification was introduced as the dominion and usages of Rome extended themselves through Greek-speaking countries**. Even amongst the Romans the crux (from which our cross is derived) appears to have been originally **an upright pole**, and this always remained **the more prominent part**. **But from the time that it began to be used as an instrument of punishment, a transverse piece of wood was commonly added**: not, however, always even then. For it would seem that there were more kinds of death than the one by the cross; this being sometimes accomplished by transfixing the criminal with a pole, which was run through his back and spine, and came out at his mouth (adactum per medium hominem, qui per os emergat, stipitem, Seneca, Ep. xiv.) In another place (Consol. ad Marciam, xx.), **Seneca mentions three different forms**: "I see," says he, "three crosses, not indeed of one sort, but fashioned in different ways; one sort suspending by the head persons bent toward the earth, others transfixing them through their secret parts, **others extending their arms on a patibulum**." There can be **no doubt, however, that the latter sort was the more common, and that about the period of the gospel age crucifixion was usually accomplished by suspending the criminal on a cross piece of wood**.

But this does not of itself determine the precise form of the cross; for crosses of three different shapes were known to have been in use. One, and that probably the most ancient, was in the form of the letter T, which as commonly written consisted simply of a perpendicular line with another laid across the top, making two right angles, **T**. In the earlier Christian writers this letter is often referred to as a symbol of the cross, and, on account of such a resemblance, Lucian, in his usual style, prefers a charge against the letter (Judio. Voc. xii.) The letter **X** represents another sort, which has received the name of St. Andrew, from a tradition that on a cross of this description the apostle of that **[Page 376-377]** name suffered martyrdom.

But **the commonest form, it is understood, was that in which the upright piece of wood was crossed by another near the top, but not precisely at it, the upright pole running above the other**, thus **t** -- and so making four, not merely two right angles. **It was on a cross of this form, according to the general voice of tradition, that our Lord suffered**; but there is nothing in the narratives of the evangelists which determines this to have been the form employed, rather than either of the other two. **It is, however, the one most commonly met with in the paintings and sculptures that have survived from the earlier ages**. ..." - https://archive.org/details/imperialbibledi00fairgoog/page/376/mode/1up?view=theater&q=%22an+upright+pole%22

The Roman Catholic Encyclopedia Online actually says:

"... The penalty of **the cross goes back probably to the arbor infelix, or unhappy tree**, spoken of by Cicero (Pro, Rabir., iii sqq.) and by Livy, apropos of the condemnation of Horatius after the murder of his sister. According to Hüschke (Die Multa, 190) the magistrates known as duoviri perduellionis pronounced this penalty (cf. Liv., I, 266), styled also infelix lignem (Senec., Ep. ci; Plin., XVI, xxvi; XXIV, ix; Macrob., II, xvi). **This primitive form of crucifixion on trees was long in use**, as Justus Lipsius notes ("De cruce", I, ii, 5; Tert., "Apol.", VIII, xvi; and "Martyrol. Paphnut." 25 Sept.). **Such a tree was known as a cross (crux)**. On an ancient vase we see Prometheus bound to a beam which serves the purpose of a cross. A somewhat different form is seen on an ancient cist at Præneste (Palestrina), upon which Andromeda is represented nude, and bound by the feet to an instrument of punishment like a military yoke — i.e. two parallel, perpendicular stakes, surmounted by **a transverse bar**. Certain it is, at any rate, that the cross originally consisted of a simple vertical pole, sharpened at its upper end. Mæcenas (Seneca, Epist. xvii, 1, 10) calls it acuta crux; it could also be called crux simplex. **To this upright pole a transverse bar was afterwards added to which the sufferer was fastened with nails or cords, and thus remained until he died, whence the expression cruci figere or affigere** (Tac., "Ann.", XV, xliv; Potron., "Satyr.", iii) The cross, especially in the earlier times, was generally low. It was elevated only in exceptional cases, particularly whom it was desired to make the punishment more exemplary or when the crime was exceptionally serious. Suetonius (Galba, ix) tells us that Galba did this in the case of a certain criminal for whom he caused to be made a very high cross painted white — "multo præter cætteras altiorem et dealbatam statui crucem jussit". ...

... Among the Romans the cross never had the symbolical meaning which it had in the ancient Orient; they regarded solely as a material instrument of punishment. **There are in the Old Testament clear allusions to the Cross and Crucifixion of Jesus Christ**. Thus **the Greek letter (tau or thau) appears in Ezekiel 9:4, according to St. Jerome and other Fathers, as a solemn symbol of the Cross of Christ — "Mark Thau upon the foreheads of the men that sigh"**. The only other symbol of crucifixion indicated in the Old Testament is the brazen serpent in the Book of Numbers (21:8-9). Christ Himself thus interpreted the passage: "As Moses lifted up the serpent in the desert, so must the Son of man be lifted up" (John 3:14). The Psalmist predicts the piercing of the hands and the feet (Psalm 21:17). This was a true prophecy, inasmuch as it could not be conceived from any custom then existing; the practice of nailing the condemned to a T-shaped cross being, as we have seen, at that time exclusively Western. **The cross on which Jesus Christ was nailed was of the kind known as immissa, which means that the vertical trunk extended a certain height above the transverse beam; it was thus higher than the crosses of the two thieves**, his crime being judged a graver one, according to St. John Chrysostom (Homil. v, c. i., on I Corinth.). **The earliest Christian Fathers who speak of the Cross describe it as thus constructed**. We gather as much from St. Matthew (27:37), where he tells us that the titulus, or inscription containing the cause of His death, was placed, "over", the head of Jesus Christ (cf. Luke 23:38; John 19:19). St. Irenæus (Adv. Haer., II, xxiv) says that the Cross had five extremities: two in its length, two in its breadth, and the fifth a projection (habitus) in the middle — "Fines et summitates habet quinque, duas in longitudine, duas in latitudine, unam in medio".

St. Augustine agrees with him: “Erat latitudo in qua porrectæ sunt manus longitudo a terrâ surgens, in quâ erat corpus infixum; altitudo ab illo divexo ligno sursum quod imminent” (Enarration on Psalm 103; Serm. i, 44) and in other passages quoted by Zöckler (Das Kreuz, 1875, pp. 430, 431).

Nonnus confirms the statement that **Jesus Christ was crucified on a quadrilateral cross** (). St. Irenæus, in the passage cited above says that the Cross had a fifth extremity, on which the Crucified One was seated. St. Justin calls it a horn, and compares it to the horn of a rhinoceros (Dialogus cum Tryphone, xci). Tertullian calls it sedilus excessus, a projecting seat, or shelf (Ad. Nat., I, xii). This little seat (equuleus) prevented the weight of the body from completely tearing the nail-pierced hands, and it helped to support the sufferer. It has never been indicated, however, in representations of the Crucifixion. On the Cross of Christ was placed the titulus, as to the wording of which the Four Evangelists do not agree. St. Matthew (xxvii, 37) gives, “This is Jesus the King of the Jews”; St. Mark (xv, 26) “The King of the Jews”; St. Luke (xxiii, 38), “This is the King of the Jews”; St. John, an eyewitness (xix, 19), “Jesus of Nazareth, the King of the Jews”. In representations of the Crucifixion there often appears beneath the feet a wooden support (, suppedaneum); that it ever existed is very doubtful. The first express mention of it occurs in Gregory of Tours (De Gloriâ Martyrum, vi). St. Cyprian, Theodoret, and Rufinus hint at it. ...” - CATHOLIC ENCYCLOPEDIA: Archaeology of the Cross and Crucifix - https://www.newadvent.org/cathen/04517a.htm

Did the reader see how the WTS / JW organization misrepresented the sources they cited? They always have to do that to justify their incorrect history, theology and practices. Is that really an organization of JEHOVAH, that would do such a thing?

Proverbs 8:7 KJB - For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

Isaiah 45:19 KJB - I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

If any Jehovah’s Witnesses choose not to be associated with such “T” or “t” symbol as the Cross, then this is their personal choice, but they should know that by simply assaulting this symbol (the Cross), which they think is merely pagan (and not a twisting of the things which originated with God by satan), they have left untouched many others which exist in the Watch Tower and Tract Society materials (Divine Plan of the Ages, New Creation, &c.) and buildings, like the Winged Sun-disk of Thebes, Pyramids, the W-Fingered Hand, Keys, etc. Why merely assault the one, and not them all?

The WTS / JW organization used to use (in the past) the symbol of the “Cross” (and “Crown”, which when combined is a symbol of The Knights Templar and Freemasonry) in their own publications and artwork. As early as 1891, and as late as 1931 (that’s 40 years uninterrupted) in the Watch Tower Magazine (publication) in a random sampling by year, (Scroll one page down to see the image in each) -

(1891) - https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1891%20The%20Watchtower%20(JUN%20missing).pdf

(1896) - https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1896%20The%20Watchtower.pdf

(1901) - https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1901%20The%20Watchtower.pdf

(1918) - https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1918%20The%20Watchtower.pdf

(1920) - https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1920%20The%20Watchtower.pdf

(1930) - https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1930%20The%20Watchtower.pdf

(1931) - https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1931%20The%20Watchtower.pdf

(1905) (Features of the Plan of God, "cover") - https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1905%20Features%20of%20the%20Plan%20of%20God.pdf

(1924) (The Way To Paradise, page 145 Image) - https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1924-1925%20The%20way%20to%20paradise.pdf

(1927) (Creation (Book), image by Max Klinger, Chapter 7 (VII A Perfect Sacrifice), "Crucifixion", page 265 (Images) and image by Casper David Friederich, Chapter 13 (XIII Purpose of New Creation), "The Cross", page 336 (Images)) - https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1927%20Creation.pdf

(1897 - 1923) (PDF, 716, Black and White Watchtower) - https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1897-1923%20Studies%20in%20the%20Scriptures%20Vol4-The%20Battle%20Of%20Armageddon%20(1923%20IBSA%20edition).pdf

More than this, the very "torture stake" that the WTS espouse as 'correct', is also seen within paganism, and is the "phallic" symbol under the Pole, May-pole, the Stella, Needle, Pyramid, Spike, Yule-Log, Obelisk and so on. Perhaps the WTS have a "beam" in their eye on this, while they are attempting to remove the cross splinter (those who wrongly wear such things) in others.

(1886) (The Divine Plan of the Ages, Volume 1, "cover") - https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1886%20Studies%20in%20the%20Scriptures%20Vol1-The%20Divine%20Plan%20Of%20The%20Ages%20(1st%20edition).pdf

(various years and "covers") - https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1886-1918%20Studies%20in%20the%20Scriptures-Photos%20of%20covers.pdf

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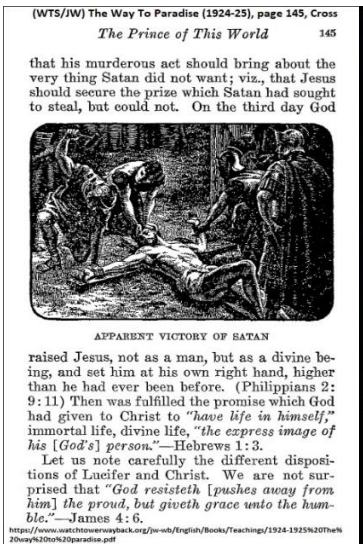

(WTS/JW) The Way To Paradise (1924-25), page 145, Cross

The Prince of This World 145

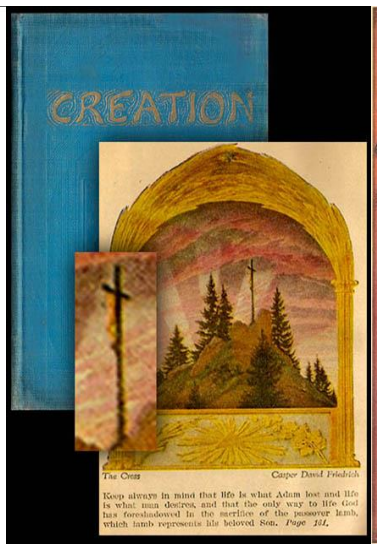
that his murderous act should bring about the very thing Satan did not want; viz., that Jesus should secure the prize which Satan had sought to steal, but could not. On the third day God

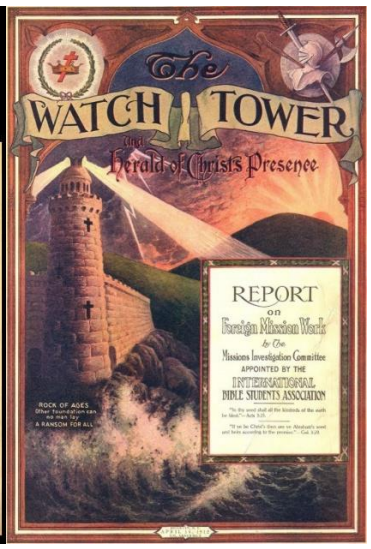
APPARENT VICTORY OF SATAN

raised Jesus, not as a man, but as a divine being, and set him at his own right hand, higher than he had ever been before. (Philippians 2:9:11) Then was fulfilled the promise which God had given to Christ to *"have life in himself,"* immortal life, divine life, *"the express image of his [God's] person."*—Hebrews 1:3.

Let us note carefully the different dispositions of Lucifer and Christ. We are not surprised that *"God resisteth [pushes away from him] the proud, but giveth grace unto the humble."*—James 4:6.

https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1924-1925%20The%20way%20to%20paradise.pdf


CREATION
The Cross
Casper David Friedrich
Keep always in mind that life is what Adam lost and life is what man desires, and that the only way to life God has foreshadowed in the sacrifice of the passover lamb, which lamb represents his beloved Son. Page 161.



Yet, none of that would matter so much to a true Christian, since even an idol is "nothing" as Paul says (**1 Cor.** 8:4 KJB), but rather what ought to interest the follower of God, is what are the Doctrines that are taught, and are they in harmony with Scripture / Christ Jesus? That is what ought to be important.

If the Christian, who believes Jesus died upon the "cross" are called "fools" for so believing, then let each be "fools" after this manner alone:

> 1 Corinthians 1:18 KJB - For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
>
> 1 Corinthians 1:27 KJB - But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

If people say, "What / Why does it matter?"

Jesus said:

> John 17:17 KJB - Sanctify them through thy truth: thy word is truth.
>
> John 17:19 KJB - And for their sakes I sanctify myself, that they also might be sanctified through the truth.

For Error cannot ever sanctify. Jesus Himself, also corrected error and misunderstanding when confronted with it, and a Christian is a follower of Jesus:

> Matthew 22:29 KJB - Jesus answered and said unto them, **Ye do err, not knowing the scriptures, nor the power of God**.
>
> Mark 12:24 KJB - And Jesus answering said unto them, **Do ye not therefore err, because ye know not the scriptures, neither the power of God**?
>
> Mark 12:27 KJB - "... **ye therefore do greatly err**."

Jesus is very concerned about right answers, in the right attitude, and spirit:

> Luke 7:43 KJB - Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, **Thou hast rightly judged**.
>
> Luke 10:26-28 KJB - **(v. 26)** He said unto him, What is written in the law? how readest thou? **(v. 27)** And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. **(v. 28)** And he said unto him, **Thou hast answered right**: this do, and thou shalt live.
>
> Luke 20:21 KJB - And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but **teachest the way of God truly**:
>
> 2 Timothy 2:15 KJB - Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly** dividing the word of truth.

09. De Cruce Liber Primus, by Justus Lipsius (as oft cited by WTS / JW sources):

The Watch Tower and Tract Society, cites Justus Lipsius' work "De Cruce Liber Primus" and cite* merely one small section of the work, pointing to a possible type of crucifixion that was historically known, this being the Crux Simplex, Page 19, seen here - https://web.archive.org/web/20060520150053/http://brooklyn.org.pl/00000003.gif or here - http://upload.wikimedia.org/wikipedia/commons/4/47/Justus_Lipsius_Crux_Simplex_1629.jpg

It is also seen in a more modernly, in the WTS material "What does the Bible really Teach?", Page 52 - https://assetsnffrgf-a.akamaihd.net/assets/m/1102005135/univ/art/1102005135_univ_cnt_1_md.jpg

> "... 'Cross' is only a later meaning of crux. A single stake for impalement of a criminal was called in Latin crux simplex. One such instrument of torture is illustrated by Justus Lipsius (1547-1606) in his book De cruce libri tres, Antwerp, 1629, p. 19, which we here present. ... Crux simplex illustrated."" - http://wol.jw.org/en/wol/d/r1/lp-e/1001060094

However, Justus Lipsius' work cites **many** types of crucifixions, that were historically known and used, not simply the one pointed out by the WTS, and he also does **not** point to the Crux Simplex as the one Jesus was crucified upon, but rather to another, being one with a cross beam, as may be seen here (Begin on Scanned Pages 1157-1234) - https://archive.org/details/operaomniapostr00lipsgoog/page/1157/mode/1up?view=theater

See pages:

Page 1159 - https://archive.org/details/operaomniapostr00lipsgoog/page/1159/mode/1up?view=theater
Page 1160 - https://archive.org/details/operaomniapostr00lipsgoog/page/1160/mode/1up?view=theater
Page 1162 - https://archive.org/details/operaomniapostr00lipsgoog/page/1162/mode/1up?view=theater
Page 1165 - https://archive.org/details/operaomniapostr00lipsgoog/page/1165/mode/1up?view=theater
Page 1186 - https://archive.org/details/operaomniapostr00lipsgoog/page/1186/mode/1up?view=theater
Page 1198 - https://archive.org/details/operaomniapostr00lipsgoog/page/1198/mode/1up?view=theater
Page 1201 - https://archive.org/details/operaomniapostr00lipsgoog/page/1201/mode/1up?view=theater
Page 1203 - https://archive.org/details/operaomniapostr00lipsgoog/page/1203/mode/1up?view=theater
Page 1205 - https://archive.org/details/operaomniapostr00lipsgoog/page/1205/mode/1up?view=theater
Page 1206 - https://archive.org/details/operaomniapostr00lipsgoog/page/1206/mode/1up?view=theater
Page 1225 - https://archive.org/details/operaomniapostr00lipsgoog/page/1225/mode/1up?view=theater
Page 1226 - https://archive.org/details/operaomniapostr00lipsgoog/page/1226/mode/1up?view=theater
Page 1230 - https://archive.org/details/operaomniapostr00lipsgoog/page/1230/mode/1up?view=theater

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De Cruce Liber Primus, by Justus Lipsius - The Watch Tower and Tract Society, cites Justus Lipsius' work "De Cruce Liber Primus" and cite* the 'Crux Simplex', seen here - https://web.archive.org/web/20060520150053/http://brooklyn.org.pl/00000003.gif or here - http://upload.wikimedia.org/wikipedia/commons/4/47/Justus_Lipsius_Crux_Simplex_1629.jpg , in the WTS - "What does the Bible really Teach?", Page 52 - https://assetsnffrgf-a.akamaihd.net/assets/m/1102005135/univ/art/1102005135_univ_cnt_1_md.jpg or here - http://chb88.net/doc/bh_E.pdf or (Chapter 5, scroll down to image - https://assetsnffrgf-a.akamaihd.net/assets/m/1102005135/univ/art/1102005135_univ_cnt_1_md.jpg) - https://www.jw.org/en/library/books/bible-teach/ However, Justus Lipsius' does not identify the 'Crux Simplex', but rather to another, that Jesus was crucified on, as being one with a cross beam, here [Begin on Scanned Pages 1157-1234] - https://archive.org/details/operaomniapostr00lipsgoog/page/1157/mode/1up?view=theater
* ("... illustrated by Justus Lipsius (1547-1606) in his book De cruce libri tres, Antwerp, 1629, p. 19, which we here present. ... Crux simplex illustrated ..." - https://wol.jw.org/en/wol/d/r1/lp-e/1001060094)

10. In **Ezekiel** 9:4 there is a mark set upon those who follow God.

> Ezekiel 9:4 KJB - And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a **mark** upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.
>
> Ezekiel 9:4 HOT - ויאמר יהוה אלו עבר בתוך העיר בתוך ירושלם והתוית **תו** על־מצחות האנשים הנאנחים והנאנקים על כל־התועבות הנעשות בתוכה׃
>
> Ezekiel 9:4 HOT Transliterated - waYomer J'HVäH *ëlô [ëläyw] ávor B'tôkh' häiyr B'tôkh' j'rûshäläim w'hit'wiytä **Täw** al-mitz'chôt häánäshiym haNeénächiym w'haNeénäqiym al Käl-haTôëvôt haNaásôt B'tôkhäH

The “Tav” (“Tau” or “Täw”) in Hebrew Pictograph is “t” (a cross):

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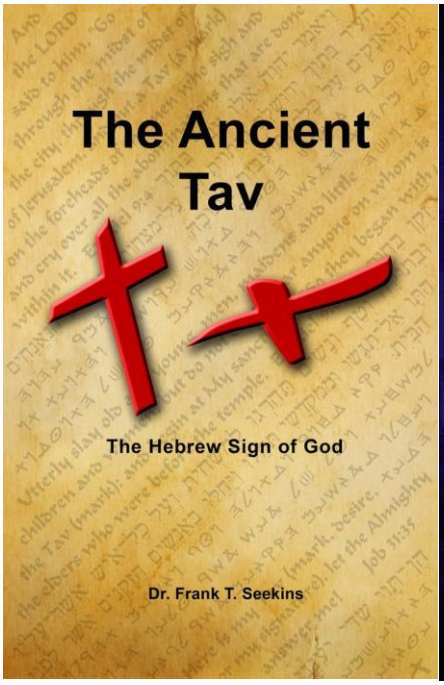

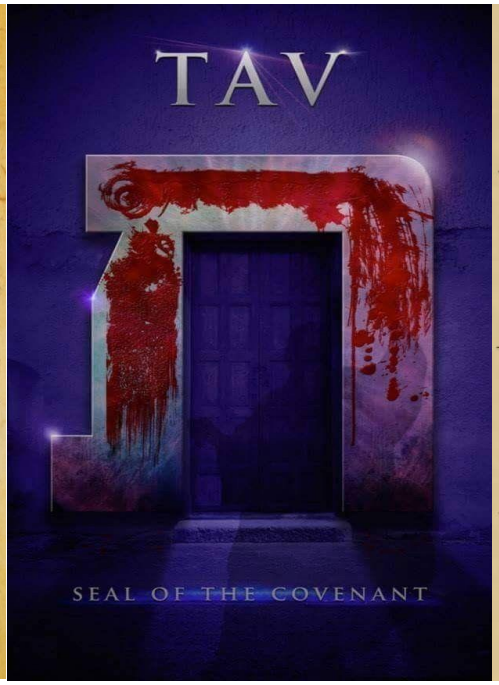

1 Alef Ox Strength Leader
2 Beyt House Family in
3 Gimel Foot Camel Pride
4 Dalet Door Move Entrance
5 Hey Behold Reveal Breath
6 Vav Nail Secure Add/and
7 Zayin Plow Weapon Cut off
8 Chet Wall Fence Separation
9 Tet Basket Snake Surround
10 Yod Arm/hand Work/deed Worship
20 Kaf Palm To open Allow/tame
30 Lamed Shepherd Staff/Teach To/from
40 Mem Water Chaos Blood
50 Nun Seed Fish/life Continue
60 Samekh Thorn Support Protect
70 Ayin Eye Watch Experience
80 Pev Mouth Speak Scatter
90 Tsade Man on side Journey Desire/need
100 Qof Sun Behind Time
200 Resh Head Authority First
300 Shin Teeth Press/destroy Separate
400 Tav Cross Mark/sign Covenant

~

The Hebrew “Tav” “ת” in the Old Testament, is also seen in the Passover service, when the blood of the Lamb was painted on two sides of the Doorposts, and across on the lintel:

> Exodus 12:7 KJB - And they shall take of the blood, and strike it on **the two side posts** and **on the upper door post** of the houses, wherein they shall eat it.

This makes the Hebrew “Tav” or “Mark” set by God. When both pillars are seen as merely the vertical, and the lintel as the cross piece, or horizontal, it makes the Cross in the Hebrew Pictograph which represents the “Tav” in modern Hebrew.

11. The Commandments of God:

The Commandments of God dealing with the Vertical and Horizontal relationships of God to Man or Man to God, and the other Man to Man. In transgression of His Holy Law, mankind not only became separated from God, they also became disunified from one another.

Love to God (Vertical relationship, Heaven to Earth)

Deuteronomy 6:5 KJB - And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Matthew 22:37 KJB - Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mark 12:30 KJB - And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

Luke 10:27 KJB - And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Love to fellow mankind (Horizontal relationship, Earth to Earth, for mankind was made from earth; **Gen.** 2:7 KJB)

Leviticus 19:17 KJB - Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Leviticus 19:18 KJB - Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Matthew 5:44 KJB - But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Matthew 19:19 KJB - Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

Matthew 22:39 KJB - And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

Mark 12:31 KJB - And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mark 12:33 KJB - And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

Luke 10:27 KJB - And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Romans 13:9 KJB - For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Romans 13:10 KJB - Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

Galatians 5:14 KJB - For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

James 2:8 KJB - If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Christ Jesus died for their transgression, so that all who believe may be restored in both the Vertical and Horizontal relationship:

Exodus 20:1 KJB - And God spake all these words, saying,

[01]

Exodus 20:2 KJB - I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Exodus 20:3 KJB - Thou shalt have no other gods before me.

[02]

Exodus 20:4 KJB - Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Exodus 20:5 KJB - Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

Exodus 20:6 KJB - And shewing mercy unto thousands of them that love me, and keep my commandments.

[03]

Exodus 20:7 KJB - Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

[04]

Exodus 20:8 KJB - Remember the sabbath day, to keep it holy.

Exodus 20:9 KJB - Six days shalt thou labour, and do all thy work:

Exodus 20:10 KJB - But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Exodus 20:11 KJB - For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

[05]

Exodus 20:12 KJB - Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

[06]

Exodus 20:13 KJB - Thou shalt not kill.

[07]

Exodus 20:14 KJB - Thou shalt not commit adultery.

[08]

Exodus 20:15 KJB - Thou shalt not steal.

[09]

Exodus 20:16 KJB - Thou shalt not bear false witness against thy neighbour.

[10]

Exodus 20:17 KJB - Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

The very name of the LORD God, JEHOVAH Elohiym, is found in the center of that Law, and Moses (an Hebrew (**Exo.** 2:11 KJB), of the tribe of Levi, not Judah; **Exo.** 2:1; **1 Chr.** 23:14 KJB) wrote the very words of **Gen.** 1:1-31, 2:1-4 KJB, and more specifically that of **Gen.** 1:1, 2:4 and **Exo.** 20:1-17 KJB.

Moses, inspired of God (**2 Pet.** 1:21 KJB), wrote the name of God, in **Gen.** 2:4; **Exo.** 20:10,11, as "יהוה" (transliterated "JHVH"; given some 6528 times in the OT), and in **Gen.** 1:1 KJB, the words used are "אלהים את ... ואת".

In the ancient Hebrew pictograph and / or modern Hebrew script, as witnessed in ancient artifacts:

[1] the Mesha Stele (for the JHVH) - https://en.wikipedia.org/wiki/Mesha_Stele

[2] the Gezer Calendar (for some ancient script) - https://en.wikipedia.org/wiki/Gezer_calendar

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This can mean, “Hands” “Behold (and worship with praise)”, “the nail (prints)”, “Behold” (reading from Right to Left, as in Hebrew), see **Jhn.** 20:25,27 KJB:

> John 20:25 KJB - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
>
> John 20:27 KJB - Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

The letter “H” (to “behold”, “praise”), is that of a man with two arms raised as far as east is from the west.

> 1 Timothy 2:8 KJB - I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.
>
> Psalms 103:11 KJB - For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.
>
> Vertical: **[1]** Heaven **[2]** Earth
>
> Psalms 103:12 KJB - As far as the east is from the west, so far hath he removed our transgressions from us.
>
> Horizontal: **[3]** East **[4]** West

It can also mean a covenant between two, by sacrifice/piercing.

> Malachi 2:5 KJB - My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

Even more than this, the words in Gen. 1:1 HOT, Hebrew - :בראשׁית ברא אלהים **את** השׁמים *ואת* הארץ, reveal two untranslated words, the Aleph, Tav, and the Vav, Aleph, Tav, which is the nail piercing the sacrifice to the cross, in Paleo Hebrew, the very “sign” suspended between the words “Heaven” and “Earth”:

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Jesus – the Aleph-Tav, the first & last, the beginning & the end, author & finisher – Seventh-day Adventist.
Continue with Bible studies - https://archive.org/details/study-07-daniel-prophecies-overview-then-now-and-yet-to-come_202301/STUDY%2001%20%E2%80%93%20WHAT%20IS%20TRUTH/mode/1up